



Ralph Thoresby's Autograph
and M. E. notes



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Thoresby's Autograph

ARGUMENTS
AND
REPLIES,

IN A
Dispute concerning the Nature
OF THE

Humane Soul.

VIZ.

Whether the same be *Immaterial*,
Separately Subsisting, and *Intel-*
ligent; Or be *Material*, *Unintelli-*
gent, and *Extinguishable* at the
Death of the Person.

by Henry Layton of Rawden Esq, the gift of Mr. Smith Esq.

vide form^r vol.

L O N D O N :

Printed in the Year. 1703.

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Union Theological Seminary

RICHMOND, VA.

L O N D O N .

Printed in the Year 1853.

WHereas, not long ago, there have been some short Treatises Published, Concerning the Nature and Constitution of the Humane Soul: The Writer of them is willing further to Acquaint the World, that he hath lately received two Letters, in answer of some Particulars contained in those Treatises; unto which he hath thought fit to make two distinct Replies. He is desirous to submit the sufficiency of these Replies, to the Judgment of such, as will imploy themselves in perusing the same; and to that intent he hath caused the following Treatise to be Printed, and Exposed to the Publick View; beginning the same, with the first Letter received in Opposition to the Argument before in his said Treatises delivered: Which said First Letter is Dated 15 Aug. 1702. and follows in these words :

August 15. 1702.

SIR,

HAVING Perused your Books, I perceive that the last, in answer to Mr. Wadsworth, contains the Force of all your Arguments, and is, as I may say, the finishing stroke. The whole of your Design seems deducible to these two Heads; First to shew the Compositum of Man, and that, that Compositum is capable of producing Intellect. And, Secondly, to endeavour to make the Scripture, at least, not to Contradict you. You are not to expect me to be very particular in my Examinations, for that would draw me into a length I by no means affect:

affect: I shall only give you my thoughts Concerning this your Compositum, and of 2 or 3 Texts of Scripture, and so Conclude; not so much hoping to give you any Conviction, as designing to let you understand, that I cannot believe with you.

And First, L. 3. p. 38. You say, describing the Soul, That it is a Flammula Vitalis, which is maintained by the Blood and Humours of the Body, and their Spirits. And Page 39. The Spirit and Life in Man and Beast, appears to be a Compositum of the Breath of Life, and the Blood of our Lives, acting by the Inflamed Spirits of the Blood, the whole Motion and Power of the Body and its Organs, as well in Motions Local, as in the Sensitive, Rational and Affective Powers and Operations of the Person; so as these 2 Principles of Breath and Blood (Material and Unintelligent, tho' they be) seem to Effect and Produce in the Creature both Life it self, and all the Powers and Faculties thereunto belonging: this so Composed, you say, is Mortal, that it dies with the Body, and at the Resurrection will rise with it again. That this Compositum dies with the Body none of your Opposers seem to Question; what they Question is, That the Blood and Spirits produce Thought, and this you have no where prov'd. It is Manifest, that it is not necessary that such a Compositum, as you mention, should be Reasonable: But it is necessary that Man should be Reasonable: Therefore your Compositum of Man is not true. I suppose neither of the Premisses are Questionable, then the Conclusion is good. Where Creatures are made of the same Compositum, and one sort does not exceed a bare Sensation, and the other attains a Reasoning Faculty; it seems next to Demonstration, that there must be something in the one which is not in the other, which should occasion that Difference: and what should this be, but that Immaterial Being the Soul, the great Excellency of Mankind. If it be not so, Why then, do you not shew, why a Dog, a Horse, or an Elephant, Creatures whose Senses we perceive in many things, exceed

ceed Man's, in most Equal; I say, why do you not shew, why these Creatures and others, should not have, at least, as good an Intellect as Man? Indeed, Page 62. you say, the Cephaline Organs of Beasts, are not fram'd so aptly for Thought as Man's: But if we are to take all things for granted you say, we must Believe the Soul is Material likewise, which you have yet upon you to prove. Pray how does it appear, that those Organs of Beasts are not as well fitted for Thought as Man's? Had you shewn this to a Demonstration, you had done a great thing, and done your Position Credit: instead of this, you take it for granted; and then come with a Suppose, That the Difference between them, rises not so much from the Diversity of the Spirits, which Move and Act them, as from the Difference and Degrees of Perfection among their Organs, which are to be acted. I believe, you are the first Philosopher that ever pretended, to knock Old Doctrines on the Head with new Supposes: could you not as well have supposed the Soul Immaterial? It is likely it might have spar'd you much Pains, besides the Inconvenience of Writing against your own Judgment; as I think is apparent in many Passages in your Books. The most Skilful Anatomists that we have yet heard of, from their Observations of the Frame of Humane Bodies, nor the most Exquisite Philosophers from their search into Nature, no where find grounds to think, That the Blood and Spirits are the cause of Thought; which makes one Wonder, how it comes to be so plain to you, as you, say it is Page 61. and yet you want the Skill to make it appear to others.

Nor do I think you anything clearer, in bringing the Scripture to your side. What appears most visible to me, is an Unwarrantable Freedom you take with those Sacred Writers, whom all good Men in all Ages of the Church have had in the Highest Veneration. and have thought themselves so much oblig'd to Vindicate from the endeavours of Latitudinarians to Discredit them, that wherever any have appear'd, they have

have not fail'd to secure their Reputation, with the Shame of those that would have stain'd them: but you are started up in Defence of them all; you are risen up, and by striking at the Foundation, of their Verity; wou'd rather the Church should fall, which is built upon that; than thro' their Credit, your Doctrine should receive a Foil. The Chinese are said, when they have ask'd any thing of their Gods, and it does not happen as they desire, to beat them most grievously and revile them: And I believe, upon Examination, we shall find little difference in your usage of the Evangelists: for whose of them does not speak your Sense, you allow him no quarter. St. Matthew, it seems, has had that misfortune; who contradicts you point blank: What is he for that? Why, he was a Publican, a scandalous sort of Fellow, of a Profession which none of Credit would be, illiterate, and so not to be heeded: (it may be you had forgot that out of the mouths of Babes and Sucklings our Saviour ordained strength.) But St. Luke, whose Expression comes not up to the fulness of the other, was a refined Person and to be Credited; till, afterwards, he gives you offence by his relation of the Thief Converted, and then St. Matthew for your Money! St. Matthew was by when our Lord was Crucified with the two Thieves, and he does not report it as St. Luke does, who probably was not there then; and therefore, we ought to believe him that saw and heard the whole passage, before him that did not; p. 100, 101. And pray you, why should St. Matthew's presence at this time give him greater Credit, than at the afore-mention'd? I do not know, but you that are so good at finding out Contradictions, may be as good at reconciling them. In the same Page, you say, The Silence of the other three Evangelists, seems a competent Ground to question the Verity of St. Luke's Relation. Now, I think, you do not conclude well here: for shou'd you and I relate the same Fact, and in some Circumstances I shou'd want of your Fullness;

ness; you wou'd be very unwilling to want the Character of Veracity by my Deficiency, and wou'd think a Man mad that shou'd upon this Account tax you for a Lyar; especially not being notorious for a Legendary. From these Premises you will find, that I think my self oblig'd to credit the Relations of both these Evangelists, as I am perswaded to acquiesce in our Saviour's account of a Future State, deliver'd to us in the Parable of the Rich Man.

I believe, if you look over all our Saviour's Parables, you will find, That he has deliver'd himself to us in nothing but what occurs to our Observation, and is, as I may say, in *Rerum Natura*, and are such things, as when they are Related, we have no Reason to doubt their being so, thro' the Novelty or difficulty of the thing: Witness the Parable of the Sower, &c. And his design seems twofold: First that People might better understand him; 2dly. That he might not by Abstruse Sayings make People doubt of those things he deliver'd to them: I say, whatever our Saviour's Doctrine was that he taught by Parables, to whatever it tended, still the ground of his Discourse was Natural; so that whatever might be the Common Opinion of the Jews concerning a State of Separation, it is not to be imagin'd, that our Saviour (who was Truth it self) shou'd by relating such a Story, Contribute not only to the Confirming the Jews in that Error (if it were one) but likewise lay it as a Block, for his whole future Church to Stumble upon.

As to your Offer to Discredit the Relation of our Saviour Page 98, 99. by objecting the Distance they were at when they talkt, Questioning what Form they appeared in one to another, That the Tormented have Memories, and Abraham calling the Rich Man Son; I take it to be a poor aiming at Ridicule, and no ways capable of shocking the truth of the Relation: The way of Conversation in the next World, we are Unacquainted with; and sure where our Capacity will not allow us to know
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the Quomodo of it, that Deference and Respect that is due to our Saviour, shou'd restrain us from being so hardy as to Question the Truth, good Sense or Coherence of his Discourse. It was a thing his Enemies in his Life time in vain attempted, and perhaps your Second thoughts may bring you into a better temper. You no where Question this to have been our Saviour's Relation; and therefore however Ridiculous your Humour might lead you to make the Evangelists, sure good manners, if nothing else, shou'd have restrain'd you, from almost Blaspheming your Saviour. What think you of the Conclusion of Abraham's Dialogue with the Rich Man? They have Moses and the Prophets, if they will not hear them, neither will they believe tho' one rose from the dead.

You have Solomon, St. Matthew, and St. Luke, nay our Saviour himself in this Parable, all affirming the Separate Subsistence; you have none that Contradicts them: We must Conclude then, That one coming from the Dead cannot Convince you, who will not submit to such Authority.

REPLY

REPLY
TO A
LETTER
Dated *Aug. 15. 1702.*

I Agree the Recital made in this Letter; and that I do affirm, The Spirit of Life and Intellect in Man, doth most probably arise from the Breath of Life, and the Blood of our Life; both which, are necessary and inseparable Incidents to the Life both of Men and Beasts: So as these two Principles of Breath and Blood (Material and Unintelligent, tho' they be) seem to effect and produce in the Creature, both Life it self, and all the Faculties thereunto belonging, and that all this *Compositum* is mortal and dies with the Person. And your Answer says, *None of my Opposers question the truth of this Assertion.* Which, I think, amounts to as much as if you had said, All my Opposers grant the fore-nam'd Propositions to be true, and that there is no difference between me and my Opposers concerning them; as if

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we were all at a good Agreement about the truth of the
aforesaid Propositions. But you say, all that my Oppo-
sers question, is, *Whether the Blood and Spirits produce
Thought in the Humane Person? And this, you say, I have
nowhere prov'd.* And I grant, that you say true in it; nor
can prove it, nor pretended to prove it; for if that were
done, all the Disputes between me and my Opposers.
would be thereby presently determin'd on my side; and
there could rest no more at all to be doubted in this Que-
stion. Upon your requiring me to prove, that the
Blood and Spirits produce Thought in Man, I think it
Reasonable, that my Opposers should be put upon the
same stretch, *viz.* To prove, That there is an Immor-
tal Separable Spirit in Man, which produces Thought
and Intellect in the Humane Person; and this I leave
upon you and my other Opposers, as an *Impossible* for
any or all of you to perform; agreeing, That if you
shall be able so to do, and do it accordingly; that then
you shall obtain the Garland of Victory, and Triumph
over such weak Opposers, as I confess my self to be.

In the Defence of my Opposers, you propound this
Argument to me, saying, *It is not necessary that such a
Compositum, as you mention, should be Reasonable; but
it is necessary that Man should be Reasonable; therefore, your
Compositum of Man is not true.* Replying to which, I
say, There are abundance of Things in the World, that
really true, and yet have no urgent Necessity so to be.
So one may have necessity to go out of the Country to
London, and he may really satisfy that Necessity by di-
vers means; as, on Horse-back, in a Coach, by Litter,
or on Foot; none of which means, are of Necessity, be-
cause he may take other means if he please. And so it
seems, tho' there be a Necessity the Man should be Ra-
tional; yet God may employ what Means He pleases to
make

make him so ; He may do it, by an Intelligent Separable Spirit ; or He may do it, by the Spirits of the Blood acting the Brain and the *Cephaline* Organs, fram'd by God to such Purposes, or by such other Means, as are best known to his Wisdom : And by what Means such Things are perform'd, seems now to be the Question amongst us. And hence, it seems to me, your Argument hath the same Coherence, and good Sence, as if you should have said, It is not necessary for me to go to *London* in a Coach ; but 'tis necessary for me to go to *London* ; therefore my going to *London* in a Coach, is not true. I will labour the satisfaction of your Argument no further in this Point ; because I think the foregoing Answer, is a sufficient Confutation thereof.

You proceed to say, *Where Creatures are made of the same Compositum, and one sort does not exceed a bare Sensation, and the other attains a Reasoning Faculty ; it seems next to Demonstration, That there must be something in the one, which is not in the other, which should occasion that difference ; and what should this be, but a Rational Intelligent Soul ? To your Question, What this should be, that makes so great a difference betwixt Men and Brutes ?* I Answer ; It may be the more apt and perfect Composition of the Organical Parts of their Bodies for such Purposes. And I the rather conceive it so to be, because such degrees of Rationality as do appear in divers Brutes, are of a Similar Nature to the Rationality which appears in Humane Persons ; so as the difference between them, seems to be rather in the degrees of their Rationalities, and the Perfection of them, than in the Natural Foundation and Consequences thereof ; so as each of them, seems to have degrees of Rationality wherein the Humane is very much superiour to the Brutal Nature ; insomuch, as the lowest degree of Rati-

nality in the one sort, seems to exceed the highest degrees of Rationality in the other. The Reasons whereof may be very well solv'd, by the Organical Perfections which one of those Kinds have over or above the other. And to add some Rays of Light to this Assertion, I think, we may fitly consider the Natural Advantages which Humane Bodies have, over and above all Brutal sorts of Creatures whatsoever, in the Organical Advantages which God hath bestow'd upon them, in the Natural Assistances which they derive from the singular Organs of their Hands and Tongue ; and if they were wanting to the Race of Mankind, they would become far more like to the Beasts that perish, than now they are : and if the more Sagacious Brutes could obtain the use of such Organs, they would be able to make much nearer approaches towards obtaining divers Capacities of Humane Nature, which for want of such Organs, they are now never likely to do. And yet we do not thereupon conceive, That the Flesh, Blood, Breath and Bones of Men, or the Bodies of them do very much differ from the like things in Brutes, but that they are all of them of a Similar Nature one of them to the other ; and thereunto *Solomon* gives his Assent and Testimony, *Eccles. 3. 19. Men and Brutes have all one Breath, so as a Man hath no Pre-eminence above a Beast, they are all of the Dust ; and all go to one place, and return to the Dust out of which they were taken.* All which, seems an unquestionable Truth, both as to Bodies of Men and Beasts in respect of the Flesh, Blood, Bones, Breath and Bodies of them all. But concerning their Spirits, he demands, *Who knoweth the Spirit of a Man that goeth upwards, and the Spirit of the Beast that goeth downward to the Earth ?* Intending, as I conceive, Who knows there is such a difference between the Spirits of Men and Beasts, as that one of them goeth upwards,

upwards, and the other goeth downward. Common Experience assures us, That the Spirit of a Beast doth not go downwards to the Earth; altho' the material parts of its Blood do so; for that upon the shedding of the Blood of a Beast, the warm Spirits thereof do immediately exhale, and are presently extinguish'd by their expansion and liberty, and the brisk coolness of the ambient Air; and I am not yet able to believe, That the Spirits of Dying Persons go any other way upwards, than the Spirits of Beasts go downwards to the Earth; but that both of them are extinguish'd at the Death of the Creatures, so as that extinguishment of the Spirits of the Blood throughout the whole Body, brings a sure and certain Death both to Man and Beast.

You again demand of me, *Why divers Beasts excell Men in the use of their Sensitive Faculties; as of Hearing, Seeing, Smelling, &c.* And to this, I reply, It comes by reason of the Aptitude of their Organs bestow'd by God upon them to such Purposes, and for a supply of their Natural Necessities; these things are necessary for such Creatures towards the finding out of their Sustenance and Medicine; but God hath not given them an Intellect like Man, because it seems, that was not needful for the support of their Beings and Species; and for the same Reason, He hath not given them bodily Organs, suitable to such Performances.

You demand, *Pray, how doth it appear, that the Organs of Beasts are not as well fitted for Thought as Man's?* I Answer, It doth appear by the Dissection and Anatomy of Brutal and Humane Creatures, which, if you will take pains to read Dr. *Willis's* Learned Book, *De Anima Brutorum*, you will be more fully Convinc'd of.

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Then you take upon you to believe, *That I am the first Philosopher, that ever pretended to knock Old Doctrines on the head with New Supposes*: As if the Soul's Materiality were a bare Product of my own Supposal; whereas if you have read my Books, (as you pretend you have done) I think you cannot be so Superficial, as not clearly to have observ'd, That I have therein amass'd very many Arguments to prove, that the Humane Soul's Materiality is more probable and proveable, than its Spirituality and Separate Subsistence can be made appear to be. I grant indeed, that the Controversy is of a Speculative Nature, and falls not under the absolute or clear Trial of any of our Senses, or all of them together, assisted, as they may be with the strongest Faculties of Humane Understanding; and that therefore I think it not within an Humane Power, to give you such a Demonstration as you require, That the Spirits of the Blood do cause and produce Thought in the *Cephaline* Organs of Men: but my Books have given such Reasons for the belief and probability thereof, as you are not able to Contradict, or Refute; and therefore you pass them all over in Silence as if they were nothing. I think fit therefore, to observe to you, That this Question concerning the Humane Soul, is not a Singular, or the only Question of this nature, which is not capable of a demonstrative Resolution, but must stand or fall by the Arguments *ex probabili*, which shall be deliver'd for maintenance of the Truth of the Question on either side: And particularly, I chuse to propound the largely Disputed Question, *Whether the Vicissitudes of Day and Night upon Earth*, (than which, there is no more certain change in the World) *do arise from the Motion of the Sun, or the Rotation and Circumvolution of the Earth?* All ancient Times, from the beginning thereof, have Conceiv'd and Resolv'd, That this

Change

Change of Night and Day upon Earth, was effected by the fierce Motion of the Sun's Chariot in the space of every 24 Hours ; and this Opinion stands assisted by the Suffrages of divers Sentences and Texts of Scripture : And yet about 200 Years ago *Copernicus* was Illuminated to apprehend, *That all the Effects of such a Change might very well, and more reasonably be compass'd by the Revolution of the Earth in every 24 Hours, than by the Sun's Circuition about the Earth in that space of time* : And the latter, was far more easily Credible than the former, and therefore was the more likely to be the cause of Day and Night upon Earth, than the Sun's Motion about it, could reasonably be conceiv'd to be ; altho' the former Ages of the World, until his time, had Taught, and Thought the same to arise from the afore-nam'd Circuition of the Sun : and yet so forcible are *Copernicus's* Reasons taken *ex probabili* found to be, as few Learned Men of our time, have refus'd to give their Suffrages to his Opinion, altho' neither he, nor any since his time have been able so to demonstrate the truth of this Opinion, as to force upon other Men a Certainty and Belief thereof ; because the visible Truth of it comes not within the Compass of Humane Sensation ; but stands (as all other Speculative Truths do) upon the sole Force of Arguments taken *ex probabili*. In my Book, I have deliver'd to the Readers many Arguments of this Nature, which, to my Understanding, have considerable strength of Coercion towards, and to the belief thereof ; whence I think, may be prov'd, That your saying, *The Soul's Materiality, is a bare Surmise of my own*, is a Mistake, as it is when you say, *I knock the former Opinion on the Head, by such a bare Surmise of my own*. I do no where in my Books say, or pretend to think, That I have knock'd the former Opinion on the Head, either by my Surmises, or my Arguments ;

ments; but I do pretend to think, and do think, That I have made the Opinion of the Soul's Materiality to be more probable, and come nearer the Truth, than that of the Soul's Spirituality and separate Subſiſtance hath been, or can be prov'd to be.

You ſay, *If I would have ſuppos'd the Soul to be Immaterial, it might have ſav'd me the Inconvenience of Writing againſt my own Judgment, as you think, is apparent in many Paſſages of my Books.* I Answer, That I know of no ſuch Paſſages in my Books, and you have quoted no ſuch Paſſages, nor ſo much as one of them; and untill you ſo do, I muſt take leave, to diſbelieve what you ſay.

You ſay, *It is a wonder, I cannot make it appear to other Men, That the Spirits of the Blood ſhould cauſe Thought in Man.* Of this, I have already given you the Reason; which is, That the Queſtion is Speculative, and as ſuch, exceeds the Knowledge which Men can have by their Senſations; ſo as the ſtrongeſt Arguments, that I can find, can be expected to conclude no further, than to a ſtrong Probability of the Thing: And I think, the Arguments which you have found in my Books, ſome of which, are again hinted to you in this Paper, are a good and ſufficient Answer to the Exceptions which you have taken againſt my Opinion, and the Arguments which I have brought for Confirmation of the ſame. In further Answer to the Texts of Scripture propounded in my Writings, you take no exceptions to any particular Text by me propounded, but inſtead of a Rational Courſe, for the Answering thereof, you take help of Oratory, and Eloquent Expreſſions thereupon; and ſay, *I take an unwarrantable Freedom in Deſcantiſg upon the Qualities of the Sacred Writers; and that I am ſtarted up in Deſiance of them all, and uſe them as the Chineſes do*
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their Gods, whom they beat and revile, when they do not obtain the Petitions which they have made before them.

I doubt not, but at the time of your Writing, you knew very well, that I would, as I do, reject and deny these Aspersions, and say, That they are all as false as scandalous, and that in very deed, there is no truth at all in them ; and therefore it seems a Task needful, for you to make a full Proof of them all, or at least, of some of them. Hereupon, you proceed as if you intended to give some Instances concerning the truth of your former Accusation, and pretend, that I say, *That St. Matthew was a Scandalous sort of Fellow, and not to be heeded.* Which Saying, I think, you ought to have quoted out of my Writings, or some part of them ; And because I am sure, you found it no where among them, and have not Quoted, or can Quote any part of them for the truth thereof, I know what you ought to be reputed, for the false Accusations, which in these Writings you have cast upon me. I do say, indeed, That *St. Matthew* was a *Publican*, which was an Office very much hated and despis'd by the *Jews* of that time, and wherein Men of Quality or Learning, ordinarily refus'd to employ themselves. And, I think it likely, that *St. Matthew* was not a Person of great Quality, or Learning, when he was called by our Lord to be one of his Twelve Apostles. And in my Writings, I further say, That *St. Luke* the Evangelist was a Physician, and therefore very likely to be a Learned Man : and that he is reputed to have Written his Gospel from the Mouth of *St. Paul*, accounted to be the most Learned amongst all the Apostles : and that therefore, in a Point of this Nature, concerning the Soul (Speculative and abstracted as it is from the Judgment and Knowledge of Humane Sensations) it seems Reasonable to give more Credit to the Testimony of *St. Luke*

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in this Question, than to that of *St. Matthew*. And then you say, *That upon the Conversion of the Crucified Thief, I give more Credit to the Relation of St. Matthew, than I do to that of St. Luke; because I think St. Matthew was a Spectator of our Lord's Crucifixion, and that neither St. Luke nor St. Paul were so.* And here, I grant, you are in the right; and that I have Words to that purpose in my Writings. But this is not all the Reason that I give, for the greater Credit of *St. Matthew* than of *St. Luke* in this Point: for you have either forgotten, or suppress'd, That I quote the Testimony of *St. Mark* in his Gospel, agreeing precisely with that of *St. Matthew* in this Point; and that, therefore, there are two Witnesses to one against the Relation made by *St. Luke* concerning this Fact; adding therewithall, That an Unlearn'd *Publican* may be as good a Judge of such Matters of Fact, as the most Learned and Speculative Person may be.

You go on, and desire to know, *Why St. Matthew should be more credited in the one Case, and not in the other?* I reply, I have given you Three Reasons for it before.

First, Because at the Thief's Conversion, *St. Matthew* was like to be present, and not *St. Luke*. *Secondly*, Because *St. Matthew* has another Evangelist concurring with him in his Relation: And, *Thirdly*, Because the Thief's Conversion, was a bare matter of Fact, of which, Men's Sensations are the proper Judges; and not a Speculative Point, as that of the Soul was reputed to be. And, I think, these Three Reasons, are sufficient to Convince any Understanding and Impartial Reader whatsoever.

You pretend, that I say, *The other Three Evangelists are silent concerning the Thief's Conversion.* Which I do not say, nor wou'd you have said it, if you had been well vers'd in their Writings: for then, you wou'd have

have known, that St. *Mark's* Testimony concerning that Point, concurs absolutely with St. *Matthew's*, and makes two Witnesses to one against the Relation of St. *Luke*, in this Point; which makes all your following Lines very useless and inconsiderable; so as they neither need, nor deserve that any further Answer should be made to them. And yet, because I would not have you suspect, that I decline the answering of any thing which you say, I take notice of your following Words and Expressions, which are, *That I make the Silence of the other Three Evangelists, a competent ground to question the verity of St. Luke's Relation:* Which, I no where do; but ground the questioning the truth of St. *Luke's* Relation, upon the Testimony of St. *Matthew* and St. *Mark*, who both oppose the truth of it: for they both expressly say, *That the Thieves, (in the plural number) and those who were Crucified with him (both of them) reviled him;* whereas, St. *Luke* says, *That but one of them reviled him, and the other reproved him for it;* and thereupon receiv'd the question'd Reward.

I am not able to make these Evidences stand well together, and do rather incline to believe on that side where I find two Testimonies against one, where they are all of a like Credit: I do also say further, That St. *John*, who was certainly present at our Lord's Crucifixion, adds no strength to St. *Luke's* Testimony, by taking any notice of this Fact. And I say also, That neither St. *Luke* nor St. *Paul*, were probably Eye-witnesses of this Fact; but receiv'd the Relation thereof from others, who they say, were Eye-witnesses and Ministers of the Word. And all these Arguments, I say, go in debilitation of St. *Luke's* Testimony, and makes its verity questionable, to my apprehension. And, whereas you say, *That the questioning this Verity, is as much as to say,*

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that St. Luke is a Liar; I think this Consequence of yours, to be very absurd: for that when one receives a Relation from Credible Persons, and believes the same to be true, and then delivers the same Relation over to others for a Truth; tho' the substance of this Relation after prove to be a fallacy, this doth by no means make or prove the Relator thereof to be a Liar; which I know you do not want Judgment to perceive: And that therefore there was more Malice or Eagerness, than Truth and Soberness in this your Collection, or Inference. You pass from hence to descant upon our Lord's Parable of *Dives*, and in Discourse thereupon, you say, *That in all our Lord's Parables, we may observe, he hath delivered himself so, as that in the things related in those Parables, we have no reason to doubt their being so, viz. to doubt, that the Things related in those Parables were so, as they are there Related: So as there will appear no Novelty or Difficulty in any of those Things.* In confirmation thereof, you call to witness the Parable of the Sower. Thereupon, I take leave to descant a little upon that Parable; and to say, That the Design thereof was to Teach, That if the Seed of the Word was not alike productive in all Hearers, this came not by any defect in the Seed, but by reason of the different Soils whereupon it fell; but the Subject of this Parable, was the common way of sowing Seed, concerning which, this Parable gives no Rule or Instruction at all; and therefore cannot be accounted Doctrinal upon that Subject: for it says, *That in Sowing, some Seed fell by the way-side, some fell among Thorns, and some upon Rocks or stony Ground; and at last, some fell upon good Ground.* And therefore, I do not perceive, that there is any Instruction concerning the sowing of Seed express'd in this Parable: But that whoso shall practise the sowing of Seed in this manner, must

must be counted a very mean Practitioner in Husbandry. And therefore the Subject of this Parable, is no whit Doctrinal or Instructive towards the performance of that Duty. I begin with this Instance, because it hath been of your own propounding; and go on to add thereunto some other Parables propounded by our Lord upon divers Occasions, *viz.* Secondly, The Parable of the Householder, who sowed good Seed in his Field; upon which, his Enemy came and sowed Tares, which growing up amongst the Wheat, the Servants demanded of their Master, Directions to weed up the Tares, for fear of spoiling the Wheat: the Master refuses to give consent to this, but will have them grow together till the Harvest, and that then he will command the Reapers to separate the Weeds and the Wheat, one from another. Here we see the Subject in this Parable is the Weeding, or not Weeding of Corn-Ground, and yet is not at all Doctrinal or Instructive concerning that Point: for if any Man shall follow the course deliver'd in this Parable, of letting the Weeds and Corn grow together until the Harvest, he will find it a very detrimental Practice, and not to be follow'd by any, who intend to Thrive by the Trade of Husbandry.

A Third Parable, shall be that of the Householder, who found Men standing in the Market-place, and sent them as Labourers into his Vineyard, some at Six in the Morning, and others by degrees till six at Night; and when their Wages came to be paid, they receiv'd Wages alike, whereby the last were made equal to those that had born the burden and heat of the Day: And thus we see the Payment of Wages to Labourers, is clearly the Subject of this Parable; and yet the Parable is not Doctrinal or Instructive thereupon: for that whosoever will follow the Practice of the Parable upon this Subject, will
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be judged by all his Neighbours, to deal unjustly and partially, as well as indiscreetly in his Dealings thereupon.

I quote, Fourthly, the Parable of the Unjust Steward, written in the same Chapter with that of *Dives*: Our Lord says, That this Steward put a very gross Cheat upon his Lord, by directing his Debtors to subtract a great part of those Debts which were owing to his Lord, and some of them to set down half in half less than was due: And our Lord commends the Steward for the Wisdom shewn in that Practice.

The Subject of this Parable, was the Behaviour of this Steward to his Lord: but I think the Discourse far from being Doctrinal, or Instructive of what Stewards should do in like Cases; and that if any Man shall now be found to practise accordingly, he shall thereby become liable to great Punishments, both in Law and Equity. And the like Observation I intend to make upon your Parable of *Dives*; and do thereupon say, That the main Scope and Intent of this Parable, was to illustrate and prove what our Lord had very lately affirm'd to the *Pharisees*, viz. That Things might be very highly esteem'd amongst Men, which yet were abominable in the sight of God. For the Maintenance and Illustration of this Doctrine, He sets up *Dives* in as high Estate of Happiness as the World affords, and casts *Lazarus* down to as low an Estate of Misery, so as the Condition of *Dives*, was highly esteem'd in the sight of Men, and the State of *Lazarus* was as much to be abhorr'd. Notwithstanding which difference, the State of *Lazarus* was far better in the sight of God, than that of *Dives*, by reason of those Miseries which were to fall upon *Dives* after Death, into which, the Knowledge of Men could not then penetrate: and thereupon I assume, that this Parable of *Dives* was very significant and proper to illustrate and
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prove that Doctrine which our Lord had lately before deliver'd to the *Pharisees*; but that yet the Subject of the Parable, which concerns the State of Men after Death, may not be Doctrinal or Instructive in the true State, Being, or Condition of Persons after Death. And, I am the rather induced so to think, because that in the 16th. Chapter of St. *Luke*, wherein this Parable is deliver'd, nor in the Chapter foregoing or following, there is no other mention made, or Discourse held concerning the Future State of Persons after Death, or of Death it self. So as there appears no occasion, Why our Lord should give Instruction by this Parable in that Point. I am therefore apt to conceive, that our Lord did not intend to give Instructions by this Parable to that purpose, but that there is as little Doctrine or Instruction in the Subject of this Parable, as there is in the Subjects of the four Parables before recited.

You proceed to say, *That if I look through all our Saviour's Parables, I shall find, that he hath deliver'd himself to us in nothing, but what hath occur'd to our Observation; and is, as you may say, in Rerum Naturâ; and are such Things, as when they are related, we have no Reason to doubt their being so.* To which, I reply, That you have not Credit enough to pass this Assertion with me for a Truth, upon the Evidence of your own bare Word. For, I say, That in your quoted Parable of the Sower, I find it not reasonable to believe, That our Lord ever knew of such a sort of Sowing or such a Sower, as are mention'd in this Parable, where *some of the Seed was scattered by the way-side, and some among Thorns, and some upon Rocks, and some upon good Ground*; as he sets forth to us in this Parable. I do not conceive, that these Particulars were known to be true *de facto*; but that the whole Parable was a Similitude invented by our Lord with Intention to teach,

teach, That the Seed was as good which fell upon the one Ground as upon the other; but the difference of its Fructification grew from the diversity of those Places upon which it fell. And I have the like Opinion, concerning the Parable of the Tares, That our Lord did not really know of any Person, who order'd his Corn in such manner as to let the Weeds grow on together with the Corn, with intent to separate them by the Reapers, when the time of Harvest should come. Nor do I conceive, That our Lord ever knew of a Man, who paid Labourers Wages, as he hath express'd in this Parable. Whence I inferre, That all these Parables were spoken after a Symbolical manner, and were not founded upon Things that had a real subsistence and being (as you call it) in *Rerum Naturâ*. And my Apprehension is the same, concerning your fore-quoted Parable of *Dives*, which I conceive, is of the same Nature with my fore-quoted Parable. I do not see a Reason to apprehend, That our Lord knew the Person either of *Dives* or *Lazarus*, or that there were ever such Persons in the World so modify'd, as in this Parable is express'd; but that the whole thereof is a meer Parable, rais'd and deliver'd by our Lord out of his own Invention, for the maintenance and illustration of his Doctrine lately before deliver'd: And if this be true, all the succeeding Particulars of being in Hell, or *Abram's* Bosom, must needs fall with the Principles upon which the same were grounded: for that, if there were truly no such Persons in *Rerum Naturâ*, then they could not be carry'd to Heaven or Hell, as by this Parable they have been suppos'd; and the whole Subject of this Parable, must appear Indoctinal and Un-instructive, in the disposal of such Persons as are departed out of this World.

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You say further, *That it is not to be imagined, that our Lord who was truth it self should, by relating such a Story, Contribute not only to the Confirming the Jews in that Error, but lay it as a Block for his whole future Church to stumble upon.* I answer that you have either not Read, or not enough Considered the 6th. Chap. of St. John's Gospel where our Lord seems to have done what you say, he Certainly would not do: for in that Chapter, He discourses and preaches to his Auditors in such manner, as that thereupon the *Jews strove among themselves, saying, How can this Man give us his flesh to eat:* If you carefully peruse this Chapter, I think you must find good reason for the *Jews* to argue this Question among themselves, because our Lord hath so deliver'd himself concerning Eating and Drinking of his Flesh and Blood, as that his Auditors could scarcely conceive otherways, but that he intended an Oral Eating and Drinking of such his Flesh and Blood, which they thought to be a wicked thing, and abominable for them to do; and for that reason, many of them went back, and Walked no more with him, and thereupon *Jesus said to the Twelve will ye also go away.*

Also Jesus himself knew that his Disciples murmured at this saying, and by way of Satisfaction tells them, *it is the Spirit that quickneth the Flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are Life.* He doth not condescend to tell them what the true sence of his Expressions in that Chapter was, but offers them reasons to think, that they must not take his Words used in that Chapter, in their most ordinary plain, and literal sence, And yet doth not explain to them, in what Sence those Words ought to be taken, altho' they had brought a great offence, and Stumbling to his Disciples: He was not pleas'd to take that Cause

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of offence utterly from amongst them, but leaves them to the further rumination upon that Doctrine, which in future times might be better clear'd up to them: It seems fit here to remember the question that was put to our Lord, *why speakest thou, to thy Auditors not openly or clear, but in Parables?* And that to this he said, He did it; *that seeing they might see and not perceive, and hearing they might hear and not understand:* but when he and his Disciples were together without other Company, He Expounded and Explained divers of his Parables to them. Yet without leaving us any Exposition or Explanation of the Parable of *Dives*, which if he had pleas'd to bestow upon us, I doubt not, but that favour would have removed all these Disputes and Doubts, which now may happen to remain amongst us concerning the same. If God had seen it fit for his Church, or intended the Mystery of this Parable should have been brought to light, I doubt not, but he would have explain'd the same accordingly; And his not so doing seems to intimate that the time was not then, and perhaps is not yet come for the clear unfolding and explicating all the Mysteries of this Parable. Then you proceed saying; *as to your offer to discredit the relation of our Saviour, by objecting the distance they were at when they talked, questioning what form they appear'd in one to another, that the tormented have Memories; and Abraham calling Dives his Son, I take to be a poor aiming at Ridicule, and no way capable of Shocking the truth of the Relation.* You have Cited for the Warrant of your Quotation the 98 page of the *Observation upon Mr. Wadsworth's Book*, which I have now presently examined, and do not find therein any Question made of the form wherein *Dives* and *Lazarus* appear'd to one another; that place doth indeed question Dead Mens having memories of things done in this World: and there are quoted divers

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Texts of Scripture, which warrant the making that Question of which you take no notice, nor make any answer to them. There is questioned also the reason, Why *Abraham* should call *Dives* his Son, and *Dives* gave him the name of Father, for reasons more largely mentioned in that Quotation; to which ye never offer nor make any Answer at all, but pass over the whole matter, as if there were no more said in the place by you quoted, than what you mentioned to have been there expressed. I have no Intention to swell this Reply more largely than there is need for, and therefore will refer you, and all others to a better perusal of what they will find in the place by you quoted. But I think fit to take special notice of two things by you propounded, in your fore-quoted Expressions; where, first you say, *I offer to discredit the Relation of our Saviour, adding, that what I say, is no way capable of Shocking the truth of our Lord's Relation*: It seems to me by calling this Parable our Lord's Relation, and maintaining the truth of that Relation, you intend to persuade, or at least insinuate, That this Parable was a true and Historical Relation made by our Lord, concerning Persons and Actions, which had really happen'd in the World: whereby, you pretend to think, that this was no Parable, but an Historical Narrative of things which had sometimes happen'd in the World: And if you desire to make that a Question between us, Whether that was a real History or Parable? I am Content to joyn Issue with you in it: And intending to prove that it was a Parable, the several marks before mentioned, were produced in the Treatise above, by you quoted. And I think they are very strong Evidences, that this Discourse of *Dives* was but a Parable, or invented Similitude to the purpose above-named, and not an Historical Relation of a matter of Fact, which had happened before in the World. And this Mr. *Wadsworth* in

his Treatise before examined, confesseth to be true : and if you will further prosecute that Question, I am ready to receive such evidence of it's being an Historical Relation of matter of Fact, as you are able to produce, and bestow some pains in the Examination thereof; which I doubt not, will end in Confutation of that Opinion. The Second notice which I take of your above noted expressions, is your saying, *That the exceptions which I took to the subject matter of this Parable, was a poor aiming at Ridicule, and no ways capable of shocking the truth of the Relation.* And thereunto I reply, That there appears no good Evidence of my intending to ridicule any thing that was by our Lord deliver'd in this Parable; and if any such thing there might be, I assure my self the same was utterly unknown to you : And I am ready to assure you, and all others, by my Word, and all such other Evidence as is in my Power, that there was no Intention in me to make such a Ridiculing of our Lord's Relation, as you pretend; agreeing, that if such an Intention there was, it was as you call it *a poor Aim or Design*, and such an one, as I detest as much as you or any Man can do. But if *de facto* there was no such thing done, nor intended to be done; what must he be reputed who raises such a Slander, and lays it upon an Innocent and undeserving Person. I can hardly find an Example, that hath a like scandalous Nature to this Suggestion; and at present can remember but one that can be compared to it, which appears in the Book of *Job*, when that Holy Man had bravely endured the loss of all his Estates and Goods, Satan gave him not over, but Suggests against him, *Skin for Skin, and all that a Man hath will He give for his Life; but put forth thine Hand now and touch his bone and his Flesh, and He will curse thee to thy face*, upon which false Suggestion poor *Job* was put to a much harder tryal of his

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Constancy, for the wiping off of that Scandal, which Satan had falsely cast upon him. And yet there seems some Cause why Satan might so Conjecture, for that commonly Men are apt to bear better the loss of their Estates, than of the good Estate of their Healths or their Lives ; but I cannot yet perceive any Cause at all for your raising of this false and Scandalous Suggestion, and Casting it upon your Innocent Poor Brother. I think your so doing exposes to your Readers the Spots and Tokens of a Virulent Disease in your own Heart and Inclination, and the violent bent of your Will and Passion.

The cause which moved Satan to make his forenamed Suggestion, was apparently his ill-nature and his Malice ; but I leave it to the Censure of other Readers, what moved you to make this false and Scandalous Suggestion, against one to whom formerly you have pretended Friendship, and who since that time hath never deserved otherways at your Hands,

I will say no more thereupon, *but the Lord look upon it and rebuke it*, without adding the Words, *and thee*, for the so doing.

The Counsel which I shall give you thereupon, is, to read often over, and with more care than you have possibly us'd to do, the little and sound Volume of our Church-Catechism, wherein is very well expressed, Our Duties towards God, and to our Neighbour. And there in the Duty to our Neighbour ; the Words run. *That Men must be True and Just, in all their dealings, and bear no Malice nor hatred in their Hearts, and they must keep their Tongues [and their Pens too] from evil Speaking, Lying and Slandering.* If you have so done I doubt not, but Peace will be upon you ; and if otherways, I doubt not, but your Sin will find you out and follow.

follow you : but that so it may not do, I advise you to Pray, And, do wish and desire you to Pray heartily to God, for the Remission of such Sins, as by this Suggestion and Imputation you have committed. My own resentments thereupon, I am ready to supersede and remit, if you can and do turn again and say you repent your self of it.

You go on and say, *That we are unacquainted with the way of Conversation in the next World ; and that our Capacities do not allow us to know the Quomodo of it, and we must not be so hardy to question the Truth, good Sense or Coherence of our Lord's Discourse.*

You say, *I no where question this to have been our Lord's Relation ;* You should have said to have been a Parable delivered by our Lord to his Auditors, the Pharisees, to whom he spake in Parables, *that seeing they might see and not perceive, and hearing they might hear and not understand ;* which I conceive, you presently do, as appears by all your Discourses upon this Parable which you still labour to make pass for an Historical Truth ; but without any manner of Success to the best of my Understanding.

As a Parable, it is not a foundation sure enough to support your Opinion ; and as a true Relation of a matter of Fact done among Men, I see no reason to accept of it, and do utterly reject your Opinion thereupon, till you shall have made better proof of it, than I believe you will ever be able to doe. And as to your finding fault with being so hardy, as to question or search into any thing which our Lord hath spoken ; It seems to go in Confirmation of the Papal Rule. *That Ignorance is the Mother of Devotion.* The prosecution of which Rule, I think, has been one great Cause of the universal Expansion of your Opinion in this Point ; So as
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whilst you and your Leaders follow one another, in the Dark, you Stumbled and Tumbled one over another, without finding means to extricate your selves out of those old Errors wherewith the World hath been formerly overspread. And therefore upon second thoughts I advise you not only to Read but Search the Scriptures, and stick not so close to the Letter or Expressions thereof, as thereby to be drawn from the true Sence and Meaning of it, as it befell to the *Caparnaits* in the 6th Chapter of St. *John's* Gospel, before quoted to you, and as I think is befalls your self, and to others of your Opinion in the common way of perusing and reading this Parable of *Dives*.

As concerning your saying, *That we are unacquainted with Peoples Conversing in the next World*: I am somewhat to seek, what you mean by the term of the next World; viz. whether you mean thereby, the World of Angels and other separate Spirits, or the World of Dead Mens Spirits, whose Persons have formerly departed out of this World. If you mean the first sort of Spirits; I answer, There is no question in any of my Writings moved concerning those Spirits; And if you mean the Spirits of Men Departed, I think, you ought first to prove that there are such beings in *Rerum Natura*, which thing you know I utterly refuse to grant, and plainly deny to be; and therefore can admit of no Conversation at all amongst them, unless you so highly conceive of your own Arguments, as that thereupon I should have departed from my former Opinion in that Point. Further you say, *We know not the Conversation among Spirits, or in the next World, and therefore we ought not to make search into things of that nature*. I reply, that altho' we have not a positive Knowledge of such Beings, yet we have such a negative Knowledge thereof, as can with certainty enough assure

assure us, that such Spirits have not Corporeal Organs, as the Persons and Bodies of Men have; and therefore they have not Eyes, nor Mouth, nor Hands, nor Tongues, all which are ascribed both to *Dives* and *Lazarus* in this Parable. And this passes with me for a strong Argument, that the Discourse of our Lord concerning these Persons, whether they be taken for Bodies or Spirits, is but a bare Parable or Similitude, and no Historical relation known to be of any like thing in the World before, And therefore I hold it not to be Doctrinal or Instructive in the nature of Souls departed, or to any other purpose, or in any other Point, save that for whose Confirmation the same was deliver'd or spoken by our Lord; viz. that which He had just before deliver'd, That things might be very highly esteem'd in the sight of Men, which might much otherways be esteem'd in the sight of God.

You proceed to say, *That however ridiculous, my humour might lead me, to make the Evangelist, sure good manners, should have restrained me, from almost blaspheming my Saviour.*

The Word almost, here inserted, seems to profer at an air of modesty, in your Discourse; but I think, you had even as good have gone on and spoken from the bottom of your Heart, and said my Discourse in that Treatise was plain Blasphemy: For that had been as true as your former sayings, that I ridicul'd our Lord's Relation, or any of his Apostles, or their Writings: for all those Sayings are alike true, viz. none at all of them are so.

And for Proof of this Assertion, I pray those, who may happen to examin this writing, to peruse and examine also the Treatise which I call *Observations upon Mr. Wadsworth's Book*, out of which you pretend to have made those Collections; unto which you add, *That good Manners*

manners might have restrain'd me from Acting in such sort : And this is not the only place where you exhort me to guide my expressions by the Rules of good manners, of which I perceive, you think your self to be a great Master and Teacher. And thereupon, I apply to you, our Lords Proverb, *Physician, heal thy self*; believing, that you have ill follow'd that Rule in this Writing: And that therefore you may with as much Sense, and as good a Grace, Teach your Grandame to Spin, as pretend to be a Master in the Art of good Manners, and to direct others therein; unless you will be esteem'd to stand among the rank of *Pharisees*, who say, and do not. When I am searching into the Nature of Truth and Falshood, I do not therein think fit to be guided by the Rules of deference or good manners (as perhaps you do), but to direct my Judgment by the appearance of good Reason and good Evidence; neither of which I profess to have found in your Writing.

You go on and quote *Solomon* and *St. Matthew* and *St. Luke*, and our Lord's Parable of *Dives*, without the examining, or Propounding the Words of any one of them, or taking any manner of notice, that they are all largely answer'd in the *Observations upon Mr. Wadsworth's Book*, and professedly to the satisfaction of the Writers own Understanding. You might have added, and perhaps truly, that they were not Answer'd to the satisfaction of your Understanding, and the apprehensions of divers other People. This I grant would have pass'd for fair and true dealing on your part; but in the Quoting again of those Texts of Scripture, and suppressing the notice, that I had formerly given Answers to them all, I think to be no fair dealing on your part; nor agreeable to the Catechistical Rule of being *True and Just in all your dealings*. And whereas you say, *That all the Texts quo-*

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ted by you Confirm the separate subsistence of Humane Souls, I deny the Truth of your Assertion, in that particular, and say that not one of your Texts Confirm that Opinion in exprefs terms; but that all the Confirmation which they give to that Opinion is drawn from them by Collections and Inferences of those who make Arguments for the proof of that separate subsistence; but there is not among them one Text which exprefly says, That the Soul of Man hath a separate subsistence; or that it is immaterial or Immortal; Nor is there any other Text of Scripture which says so, or speaks in that manner; or exprefses any thing clearly to that purpose: And if so there be, you are much to be blam'd for not making a full mention thereof.

You say, *That I have Quoted no place of Scripture which exprefly says, That the Soul of Man hath not a separate subsistence, or that it is mortal or material.* But in the Treatise before by you Quoted, I cite a multitude of Texts of Scripture, from whence by Collection and Inferences, I have in that Treatise drawn fuch strong Arguments for proving the Mortality of the Human Soul, as that you think your self too weak to take in Hand the Answering and Refuting any one of them: And therefore you pass them all over in Silence, which I think was your best Course, and that you have shown more Wit in the so doing, than you have done in any other part of your Writing.

You say still further concerning the Conclusion of *Abraham, They have Moses and the Prophets, if they will not hear them, neither will they believe tho' one rose from the Dead.* And I answer, That amongst the Writings of *Moses* and the Prophets, there is nothing spoken in affirmation of the Souls separate subsistence, or its immortality: Nor do the Maintainers of that Opinion, usually draw their Arguments from Texts Quoted out of *Moses*
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or the Prophets, and therefore whatsoever *Abraham* in this Parable may be surmised to say, it seems very probable, That the Souls separate subsistence, neither ever was, nor ever can be prov'd from all that *Moses* or the Prophets have spoken or deliver'd concerning the same. It is true that they have all Taught, That good Men shall be rewarded after their Death for things well done in this World, and Wicked Men shall be so punished for the contrary; But that they shall be so Rewarded or Punished in their Souls subsisting in a State of separation from their Bodies, neither *Moses* nor the Prophets have taught in any part of their Writings, nor is the same taught in any part of the Scripture whatsoever,

You Conclude, *That one coming from the Dead cannot convince me, who will not submit to such Authorities, as have been by you produced.* Hereupon I am put in doubt what you mean by the Terms of *one Coming from the Dead.* And I think it likely and proper for you to mean, the Soul of some Dead Person appearing to me, and giving me an Account how it fares with Souls after the separation of them from their Bodies; And if ye thus mean, as I think you do, you make a reasonable and true Conclusion, that one so coming from the Dead, cannot convince me of the truth of the Souls subsistence in a separate Estate from the Body: For if one so coming from the Dead, should make his Application to me for that purpose, and tell me it self was the Soul of *Lazarus*, or my Father, or any other of my Friends or Enemies; and that it was come or sent from God to tell me, and thereby to Convince me, that the Souls of Men have a separate subsistence after the Death of their Persons, and that its self had its Mansions in *Abraham's* Bosom, or in Heaven, or Hell, or Purgatory, or any other place whatsoever, in the World, I should thus reply to it: My

Friendly Soul, I take your coming to me, and the Message which you deliver for a Favour: But withal I must tell you, that there is a strong persuasion in my Mind, that there neither is, nor ever was such a being in the World, as a Humane Soul subsisting in a State of separation from the Body. And therefore I desire you in the first place to give me some sufficient Evidence or Convincing Proof, that you are such a Soul as you pretend to be, and then you shall find me very ready to receive your Message, and hearken to such Declaration as you are sent to make me, hoping I shall be able to receive Conviction thereby, and conform my self to such admonitions as you are appointed to make me, from those who have given you this Power and Authority. But I further declare, that if this come from the Dead, make not a good Proof that He is what he pretends to be; so as to Convince my Mind and Understanding therewithall, I should then remember that there are Lying Spirits as well as Lying Inventions and Lying Persons, and that all these are often set on Work to mislead, and deceive such Persons, as they find more Credulous than Cautious, and to lead them into such Errors as they never afterwards may be able to overcome, or to Extricate themselves out of those Labyrinths whereunto such a false Message and Practice may bring them.

THE SECOND
Answering Letter

Dated London Sept: 14th. 1702.

Honoured Sir,

I received the present from your Unkle some while before I received his Letter and Yours, which acquainted me with the Person from whom it came, and the design of sending it. I am very glad to hear from you, after so many Years discontinuance, but sorry for the occasion of it. I wish with all my Heart your Unkle had Chosen a better, or at least, a more innocent Subject to employ those Excellent Talents God has given him for his own service, more particularly in those services which he who gave him them prefers before all others, those of Souls. This would have enabled him to give up his Accounts with comfort to him who made him, nor does he know how soon he may do so; but has warning not to promise himself a long respite.

It was a very wise thought which Tully, as I remember, ascribes to Crassus the Orator, That in all new Enquiries, the first should be, *Cui bono*. That is that we should first consider whether there be any prospect of benefit in it, from the discoveries we may make to our selves; or Mankind; whether Mankind may thereby be secured from any hurtful Error, or directed to any Beneficial Truth: If neither of these may be hoped for, it would be wiser to spare our Pains than to undertake them with no Design at all, or a very hurtful one. It is
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very plain that your Unkles Doctrine tends to the diminishing those fears which are for the real interest of Mankind, as they may oblige them to quit those Sins which may be hurtful to them in the future State. They are of themselves inclinable to put the evil Day far off: And therein that Doctrine is favourable to them, which if it should prove true secures them from any Punishment till the Resurrection. And you are very happy in your distance from the head City, where we first became Acquainted, if you do not know the partiality, Men have in their favour to such opinions, and how very little evidence suffices to persuade Men, whose Carnal Interests make them favourable. And this advantage lies against the Paradox advanced by your Unkle; That the belief of the Souls Immortality and capacity of Punishment in the Interval advances the terror of that Punishment, by making it nearer, and fits Men better for that remote State, though it should prove at last an Error, than your Unkles Opinion would, though it should (beyond Expectation) prove a Truth. And even, on this supposition, they who believed your Unkles Opinion a mistake in this Life, would have the benefit of it as well as they who would profess themselves your Unkles Profelytes. But if the received opinion should prove true, they who believe it true will be better provided for it than they who by a partial favour to your Unkles indeavours for promoting his own Opinions should now at last believe it erroneous. They who take care to secure themselves from the intermediate Punishment, will thereby secure themselves from that of the Resurrection. But the believing the Punishment of the Resurrection alone will not so effectually prevail with them to part with their present sensual Gratifications, in order to the securing themselves even then, as it would do if even now they did believe them both. This presumption lies against the fruit of even examining your Unkles Reasons, but there is no need to deny your Unkles Reasons a fair hearing on account

count of the Strength of them, if the hearers will but behave themselves impartially. Himself owns the Nature of the Soul to be so little known, that it is impossible for him to prove it incapable of a separate subsistence as to its own Nature. All that he pretends is, That Mechanical Powers may be sufficient for performing many of the lower Operations of the Soul, and instances in Automata; but he neither has produced, nor can produce one single Instance of an Automaton that has been able to perform any single Act of Perception of any, even the most ignoble kind, that of Sensation, much less of Intellection. He only guesses, That thinner Matter, and finer Organs, might advance the performances of an Automaton far beyond those grosser ones, which are in the power of Human Art. No doubt, they might do so as to Degrees, but not to the Nature of Automata in general; we may give him leave to suppose his Automata as fine as he pleases; yet even that will not suffice for performing an Operation that is more than Automatical. The most of Automatical Powers can go no further than to continue that one Motion into which the Machine was put at first by the weight of the Spring. This one motion may be directed with the greater variety as the Workmanship of the Engine it self is more fine or curious. But no subtilty of the Artificer can enable it to give a new Motion to it self distinct from that which was impressed on the Engine when it was first made. It cannot so much as even Curb that one Motion in accommodation to Circumstances without, when those Circumstances do not concur with the Laws of its own Motion, nor can it be expected that they should Concur with those Laws, when both Motions, those from within, and those from without, do not proceed from the same Mechanical Original. The Automatical Pidgeon keeps her Course, whatever allurements or determents meet her in it: Not so the animal; she follows the Course which her Food or her Necessities

Necessities of that kind require, and breaks it off, whenever any appearance of manifest danger obliges her to do so. And indeed the nature of Animal Beings make it necessary that they should be endued with these Powers. They have not their Nutriment provided for them in the place where they are first produced, as the Plants have. Providence therefore has taken care that they should have a locomotive Power to fetch it where it is to be had, nor is that Food to be had in certain Places, to which they may be directed by Mechanism, but sometimes in one place, and sometimes in another, without any Regular variety, which is that alone that can be provided for by Mechanical determinations. This therefore makes it necessary that Animals receive their informations from without, where it is that their Food and their other Necessaries are to be had, which Informations I call Perceptions. But these are also new Motions, and irregular as the external Circumstances are to which they are accommodated. And therefore impossible to be provided for by the Mechanical Powers of one Automaton distinct from those external ones, on which these External impressions depend. But these external informations must needs be useless if the Animal which receives them be predetermined by its Mechanism to one particular motion which it can neither Curb nor divert, as it would appear Necessary upon the information: withall this locomotive faculty Exposes the Animal to many hazards, to which it would not be liable if it continued in the same place; and perception is the remedy designed by Providence for securing the Animal against those hazards in vain, if the Animal have no Power to alter its Course for avoiding those dangers of which it had been warned by those perceptions; to make any of these perceptions useful there must be, at least, some low degree of free-will in relation to sensible objects, which yet may not be sufficient to make them capable of Laws, or of Rewards and Punishments. But no degree whatsoever of free-will is Con-

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sistent with the Laws of Mechanism. Thus hard it is for your Unkle to Explain the Phænomena of the meanest Animal by his Principles of Mechanism. Yet his Flamula vitalis, how pure and thin soever must still be a Body, and can have no higher Power in a Machine than to continue the motion first impressed on it, and can by no means be the Original of a new motion. How then will he account for the Nobler Operations of Humane Souls from this same Hypothesis of Mechanism, I mean those of reasoning concerning abstracted Notions, and of deliberating and Judging concerning Duties incumbent on us on higher Considerations, than those relating to our Bodies? These we are Conscious of in our selves, and therefore have grater assurance of them than we can have of any thing without us. Nor do we find any Phænomena that may incline us to believe that they are in any of the less Noble Animals.

I am loath to enlarge on any thing that is not absolutely necessary for your Unkle's Cause, nor will my present leisure allow me to do so : Yet I cannot but observe one Argument against your Unkle's Paradox which I know not how he can account for : I mean that which is drawn from our free-will. This also we are conscious of in our selves, and are therefore better assured of than of your Unkle's Hypothesis of Mechanism : The Consequence therefore in reason ought to be, That we ought not to deny our free-will in compliance with your Unkle's Notions of Mechanism, which though it had greater proof than your Unkle has yet produced for it, yet cannot pretend to be made so apparent to us as our free-will is. Rather on the contrary your Unkle's assertion is to be disbelieved as inconsistent with what is better prov'd and more Notorious. It is withal certain that all Laws, Divine as well as Humane, suppose us to have this liberty when they oblige us to Duty on Considerations of Rewards and Punishments. These are inducements proper only for immanent Acts of the

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Soul, and can affect the Corporal Organs no otherwise than as they are under the Command of those immanent Acts which cannot be on any account that is purely Mechanical. All that Mechanism can perform is only by Locomotion and Corporeal Contact, which cannot possibly be expected from a prospect of Rewards and Punishments only future. Your Uncle seems sensible how irreconcilable his Mechanical Hypothesis is with Humane Liberty, yet rather than forego his Hypothesis, he shews himself inclinable to deny free-will, which is at least to us so much more Notorious. But for his denial of a Doctrine so universally acknowledged, as well as experienced, he produces a fancy of some Modern Schoolmen, of which Catholick Antiquity seems to have been perfectly ignorant concerning that Judgment of the Understanding which they call Practice, practicum. If he means no other but that the Will acts conformably to the last Judgment of the Understanding; that will, indeed, neither prejudice the received Notion of Liberty, nor advance his Cause. It will be no Argument against Liberty, because that Judgment of the Understanding must indeed be last, according to which the Will is ultimately resolved to form her Practice. This may be true; and yet it may withal be true, That it may depend on the determination of the Will it self, which Judgment of the Understanding shall be last. So that if she had not been satisfy'd with any particular Judgment, she could put the Understanding on a new Enquiry, which might determine in a Judgment that might prove more acceptable to her. If this had been the Case, the last Judgment could not be said to determine the Free-will, when it would depend on the determination of the Free-will it self, which Judgment should be the last. However this Determination by the last Judgment of the Understanding is by no means serviceable to the Mechanical Hypothesis: For this Determination would be derived from the External Inducements

ments on which the last Judgment of the Understanding had been originally grounded, not on any Corporal Locomotive Impression from within, which commonly takes place in Mechanism. But there is not any one Judgment of the Understanding that necessarily determines the Will, unless she her self pleases. If any one Judgment could do so, that is most likely to succeed, which the Schoolmen call *Comparate*, that is, Which, all things being considered on all sides, is by the Understanding judged most reasonable. But even that does not necessarily determine it. There is no doubt in point of Reason, but that all things being considered, the honest Good is to be preferred before that which is only delightful. Yet even in this Case, after such a Judgment passed we find our selves at Liberty, Whether we will follow it; nay, we frequently practise what is directly contrary to it: So Medea is described in Ovid, to see and approve of better things at the same time when she followed the worst. So the Apostle, in the Person of one not yet admitted into the new and more excellent Peculium, The Good that I would, I do not, but the Evil that I would not, that I do, Rom. 7. 19. And this indeed, must be the Case of all those, who act against their Consciences checking them at the very time wherein they commit the Sin, as well as afterwards. However, at the same time, it is in our power to follow that better Judgment of our Consciences, as appears by the Examples of good Men, who actually do so, notwithstanding all their Carnal Reluctancies: And even wicked Men own it afterwards, when their Consciences upbraid them with what they have done, which it would not do, if they had judged their Duty impossible. All these things are inconsistent with Mechanism, and are far more notorious to us, than any thing your Unkle has produced to prove his own Hypothesis: Indeed, his Argument for proving it, is none at all. He

Argues only, That because some inferiour Operations of Animals are performable by Mechanism, therefore the more Noble ones, may be so also. This is plainly, Arguing à Minori ad Majus Affirmatively; which I believe, himself will not believe concluding, when he thoroughly considers it. On the contrary, I have Argued à Minori ad Majus Negatively, That meaner Animal Operations, are not performable by Mechanism; and therefore, that the more Noble Operations are much less capable of being accounted for by his Mechanical Hypothesis: Which Consequence, I know not how even himself can doubt of.

Thus it appears, how impossible it is for your Uncle to prove his Paradox from Reason, whilst he owns, as became him, our Ignorance of the Nature of our own Souls. That being confessedly unknown, it must be impossible for him to resolve, by Reason, Whether it be Naturally Mortal, or Immortal; because all Proof of that Kind, must be taken from the Nature of the Soul it self. Nothing else can discover what is natural to it. The only remaining Topick therefore for Deciding this Dispute, must be drawn from Authority, which can be no other but Divine, conveyed to us by Humane Testimonies, of the Tradition of them, who immediately Conversed with God, and received the Tradition from Him. And here your Uncle grants all that an Adversary would desire to prove the contrary Opinion to that advanced by him, to be therein favoured by the earliest Monuments of Tradition. The earliest Monuments of the Heathens, were their Poets, whom himself owns unanimous in favour of the Doctrine of the Soul's Immortality, I mean, the earliest of them, who were the only Competent Witnesses of Original Traditions as living nearest to the beginning of Letters, and the Possibility of Conveying Tradition downwards for the good of Posterity. Now upon the first forming of Mankind into Societies God was pleased to converse more familiarly with Mankind than afterwards indiscovering what was necessary for them to know for
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their happy Living in them. This was long before the first writing, yet the Usefulness of the Instructions then delivered, and the still remaining Reasons of them, made them still Notorious after the Invention of Letters. And that such Divine Instructions were delivered, is generally owned by those first Writers, that is, Not all, they retrieve as many of them as the Subjects they Treated of gave them occasion for, and apply them to those beneficial Uses for Humane Life for which they were designed by the Deity, which was pleased to Reveal them: And among them, this particular of the future State of the Soul, and the Punishment to which they were then liable. This they do more frequently in relation to the State of Separation, in which they found Tradition more clear than in the Case of a future Re-union of the Souls with their old Bodies. Nor are the Poets to be so little regarded in Affairs of this Nature, as your Uncle conceives. Their Design then was not purely to please and gratify the Fancies of their Readers at any rate; but principally to benefit Mankind in their Morals, and by a recommendation of Pleasure, to promote the most important Interests of their Countries, and their Fellow-Citizens: So they were understood by the Philosophers, who followed them, and Superstructed their new Inventions on the Traditions alluded to in these earliest Poets. These Poets therefore found Mankind generally possessed with a belief of an actual Immortality of the Soul in a future State, either of Happiness, or Punishment, as the best Foundation then thought of for obliging them to all the Duties incumbent on them as Members of Societies; and in relation to God himself. Nor could this particular Tradition have been attested by earlier Testimonies, than those of the earliest Writers, though it had been from the beginning. Yet even their first Writers mention many Oracles in fresh Memory, by which we know that this Divine Commerce with Mankind had not even then

then, been so long interrupted as to be incapable of an Attestation by their earliest Writers. Yet though this Doctrine of the Immortality of the Soul, had been derived from a Tradition of an earlier date, there is however a Criterion by which it may be distinguished from the universally received Reasonings of later Ages. Your Unkle, who advances the Contrary must needs believe the Reasonings, by which the immortality of the Soul was proved neither certain nor Evident. How then can he believe that those Reasonings alone could be the cause of so universal a Consent in the belief of our Doctrine, as himself acknowledges to have prevailed in the Ages of the first Poets not only among Persons of different Capacities, but among nations, who then had no Commerce with each other? The far easiest account of this is to ascribe this unanimity of those then divided Nations to Divine Oracles, in that earlier time of Oracles, before those Nations were divided from each other, and their Commerce was thereby interrupted. The less evidence your Unkle will pretend there is in the Reasons produced to prove the received immortality, the more likely it will be, that this was the true Original of so great a Consent in an Opinion so weakly proved, at least so inevident to the barbarous rudeness of those uncultivated Ages. Nor will it weaken the force of this unanimity for proving a Divine Original of the Commonly received Opinion, though it had prevailed so universally, as we find it has after the division of Nations, and the interruption of their Correspondence. That very Supposal will make it less likely to have been the Event of a Proselytism of the greater number of Barbarous Nations to a fewer that were more Polite. The best Account, even on that Supposition, will be rather to make that Unanimity the effect of Divine Oracles, given to those several Nations separately. Either Hypothesis will entitle our Opinion to a Divine Original, and thereby overthrow your Unkle's Conjectures, rather than Reasons, to the contrary.

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But your Unkle pretends, That our Opinion was first introduced by Pherecydes Syrius. That it was believed by Pherecydes needs not be proved; it is perfectly reconcileable with an Original far more ancient than Pherecydes. Let him rather try, whether it may appear, That this Opinion was first thought on by Pherecydes, or that he was believed to have been the Author of it; yet this methinks, your Unkle should not be willing to undertake, having already granted, that it was generally believed by the Poets, who are the only Heathen Authors, that I know of, that were more Ancient than Pherecydes. That very Author is commonly taken for the first Prosaick Writer, or Coeval with those other Authors, who are by other Authors thought rather to have been the first Inventors of Prose. To ascribe therefore this Opinion to him, is to grant it as ancient Testimony as is possible. If Poets be excluded from giving Evidence concerning the antiquity of this Opinion; if Pherecydes himself was not, yet it is however agreed, That some other of the same Age with him, was the first known Author of Prosaick Style among the Greeks. Suppose we therefore the then commonly received Opinion concerning the actual Immortality of Humane Souls, and the Rewards or Punishments they were capable of in the State of Separation, to have been derived not from the last Oracles before the Invention of Writing, but from the first which were given during the more free Conversation of God with Mankind, in the more ancient Ages of the Scripture Patriarchs: Yet your Unkle could not expect a Testimony of it among the Greeks anterior than Pherecydes, who is by all acknowledged to have Lived in the Age of their Prosaick Writers, so little Reason he has to upbraid them with Novelty, because Pherecydes is the first now known Prosaick Greek Author, who mention'd them with Approbation.

Rather on the contrary, he has given us a great presumption...

ption that these Opinions were grounded on Divine Revelations in those first Ages, wherein such Revelations were more frequent and familiar, because we find them actually received in the time of the Eldest Authors, who could give any Account what was then received as a Divine Revelation, without the least intimation, that those Opinions were then thought late, or of any even then known Original. The rather so by how much your Unkle may think the Humane Reasonings more insufficient for producing so universal a Consent in Ages, yet so uncultivated in the Art of Reasoning. The rather so, because the Rewards and Punishments of the separate State, were reckon'd among the greatest Obligations incumbent on them to conform themselves to the Divine Revelations, as greater than the Rewards and Punishments of this Life. The rather so lastly, because the State of Re-union of the Souls with their Bodies, was less known and agreed in than this of the Separate Souls.

As for our New Testament Revelation, he owns St. Matthew to be home and directly against him. This one acknowledgment alone is enough to ruine his whole Cause if he will be true to his own Professions in other places, of being determined by the Scripture : And so he must be if he will be true to the Character you give him of a Pious Person according to the Doctrine of our Church of England. One express Testimony of this kind is as good as a hundred, and is infinitely to be prefer'd to any Human Reasonings that your Unkle can pretend to, whilst he acknowledges himself so ignorant of the Nature of Humane Souls. He forgets himself strangely when he pleads St. Matthew's want of Learning, and St. Luke's greater Human accomplishments of that kind, as a Reason of his preferring St. Luke before him. Divine Revelation is that from whence we derive the Authority of Cononical Writers. And we believe Apostolical Inspiration to be the highest degree of that kind. And so does St. Paul too when he reckon-

ons first Apostles, secondly Prophets. Nor can Human Learning signify any thing in this Case here disputed by his own Principles, who owns the Nature of the Soul it self unknown to us. If we were therefore to compare the two Evangelists, St. Matthew must be preferred before St. Luke; an Apostle before an Evangelist; a first-hand Witness from our Saviour himself, before one who pretends no knowledge of his own of what he Writes, but only Information from Eye-Witnesses, and Ministers of the Word; that is, from such as were St. Matthew's Equals. But in truth, he makes too bold with these Inspired Writers, never yet doubted of in the Catholick Church, from the time they were first Collected into the Canon to this very Day. I hope, he will on second Thoughts bethink himself, and acknowledge his Errors, of this kind, that are of pernicious Consequence, with the Candour that becomes the Character you give of him, of a Pious Person, and a true Son of the Church of England. This puts me in hopes, that he will not take ill the necessary Freedom I have taken with him for the Good of his Soul. My hearty Respects to him. Be pleas'd also to accept of the same from

Your Old and Affectionate Friend.

A
 R E P L Y
 T O A
 L E T T E R

Dated Septemb. 14. 1702.

My Honour'd Opposer,

YOURS of the 14th. Instant, directed to my Cousin Kirk, he brought to me on *Thursday* last, and left it with me, both of us believing you intended it should so be done.

I have caus'd it to be Read over to me divers times, and it rests so well recorded upon my Memory, as out of that Register, I adventure to make you the following Answer thereunto.

For the more Perspicuity of this Answer, I divide your short Treatise, as you have done before me, into Three Parts. The first I take upon me to call by the Name of *A Preface*, the Subject whereof you quote out of *Tully*, *Cui Bono* Our present Question should be put to a publick Examination. Next, you say, *The Question tends to diminish the Fears and Terrors whereby Men*
living

living and dying, are apt to be restrained from committing Crimes, for which the common Opinion Teaches, Punishments will suddenly fall upon them, immediately after their Deaths.

Thirdly, You say, My Opinion diminishes the Care of a due Preparation for Death. And you say, These three Reasons are enough to keep Men from answering, or even examining the Truth and Force of these Arguments, which I have brought and propos'd for the maintenance of my Paradox (as you call it) or Opinion thereupon. To each of these Three Objections, I have formerly made particular Answers in those Treatises, which are now in your possession; and for your more ease in finding, them out, I will quote you the Treatise and Pages where the same are set down.

First, In Answer to your *Cui Bono*? I quote you the *Search after Souls*, the 1st Part, p. 223, and p. 228, and 231. *Search after Souls*, the 2d. Part p. 56, 57 and 58, and the 83 and 84.

Socondly, Whereas you say, That by diminishing Mens Fears of a Punishment soon after Death, this Opinion will be apt to make Men live worse Lives then they now do. I do in Answer thereunto, quote you the 2d. Part of *Search after Souls*, p. 12 and 82.

Thirdly, Whereas you say, My Opinion diminishes the Care of a due Preparation for Death. In Answer thereunto I quote to you the 2d. Part of *The Search after Souls* p. 12, 13 and 82.

If you look over the Second Part of *The Search after Souls*, you will find, it begins with an Argument managed betwixt me, and a Learned Minister my Neighbour. And that in opposition to my Opinion, he produces those Three Arguments of yours, amongst many others; but I have quoted only those Pages, which

contain my Answers given to these Three Arguments, which I believe you will not think fit to prosecute any further; because I think, they have little coercive Strength in them. And whereas you say, *That your Three Reasons are enough to keep Men from Answering, or even Examining the Truth and Force of my Arguments, brought in maintenance of my Paradox, as you call it.*

I Answer, That I do not find any such strength in your Three Arguments, as you pretend; and therefore much suspect, that you find it easier to slight and discredit my propounded Arguments, than to Examine or Answer them, or any of them.

The Second Part into which I divide your Treatise, contains a Philosophical or Rational Discourse, intending a sort of proving the Humane Soul's Spirituality or separate Subsistence, which you begin with somewhat a soft Opposition, by searching into the Natures of such *Automata* as have been made by the Art and Industry of Men; *Which, you say, never did, nor can attain to any sort of Sensation, or voluntary Local Motion:* And I am ready to confess, That the long Discourse you make thereupon, is all of it true: And I do voluntarily add thereunto, That no Humane Art or Industry can give a life of Vegetation to any thing; and therefore if the Wit and Industry of Man or Men, shall be set on work to frame or make a Tuft of Grass, and do it with all the Art their Wits are capable of, and then set it in the most Cultivated parcel of Earth which they can fashion, or compound for it, all their Labour is never likely to obtain a Life of Vegetation for such their Artificial Tuft: nor can they by any means procure the nutriment or growth of it; but it will always remain a dead Fabrick, and continue the same dead Matter that it was at the fabrication thereof.

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Much less can they pretend to make a living Fly, with its Local Motions, and the perfect liberty of them. And least of all, can they attain to make a living Animal, which may have the Sense and Local Motions of a Mouse. And having granted all these Things, I permit you, and all others to make the best use you can of these Concessions; believing that you are able to draw no other true Inference from the same, but such as will be stinted and bounded within a narrow compass of Humane Powers: but that you shall never be able to draw from those Premises any Argument for stinting and bounding the Power of God; which if you shall pretend to do, the Question thence arising must be, Whether God can, or cannot produce Intellect in Man by the Operations of Matter and Motion? or can by Activity or Motion of the Spirits of the Blood act the *Cephaline* Organs to the production of Intelligence in Man? And if you please to maintain the Negative in this Question; I am ready to make you as strong an Opposition therein, as I shall be able: And I doubt not, but that by God's Assistance will prove sufficient to convince you of Error in such an Undertaking.

You demand of me, in this Discourse, *How I can account for the most Noble Motions of the Humane Soul by Laws, or Practices of Mechanism?* And in the Head of this Argument you say, *That I confess the Nature of the Soul to be unknown to me.* And how then, can you reasonably demand of me, to Account for its Operations? Whereas, if you read my Books, you cannot but know, That in all of them, I profess Ignorance in the *Quomodo* of such Operations; and demand of my Opponents, An Account of the *Quomodo* of theirs? But hitherto, none of them have so much as offer'd to make such Account; and some of them profess, That they are not able to do it.

You.

You seem to me to think, That I say Mechanical Operations are sufficient for performing the Soul's Practices and Power : But I do not believe, that you find that, or the like Expressions in any of my Books, which refer Production of all such Powers in Man or Beast to the Skill, the Will and Appointment of God. And that He can produce Intelligence and Intellect in the Animal Nature, by means of the Spirits of their Blood acting their *Cephaline* Organs to such purposes as He hath appointed them, without entring into the Mazes of *Mechanism*, or any thing that Men know, can by that Art be perform'd. You say, *That God hath given to Brute Creatures their several Local Motions, Sensations, Affections and Passions, their Memories, their low degrees of Understanding and Choice, whereby they do ex uno Colligere aliud; because all these are necessary to the being, or well-being of such Creatures :* And thereunto I add, That by the Means which I pretend, He hath given to Mankind a Mind or Intellect, with all its Powers of Perception, Understanding, Phantasy, Judgment, Will and Memory in much higher degree than any Brutes have them ; because He knew those Powers necessary for the being and well-being of Humane Persons.

You proceed in this second Part of your Discourse to draw (as you call it) a very strong Argument against my Opinion, from the Liberty, or Freedom of the Will in Man, which you say, *Is in no measure competent with Mechanism.* By which, I think, you must intend Humane *Mechanism* ; And I have before granted, That this Sort of *Mechanism*, cannot effect a Fabrick endued with so much freedom of Locomotion as we see exercis'd by a Fly ; but, I think, this sort of Arguing, puts no bounds of Acting upon the great Mechanist and Fabricator of the World, within the compass of whose Art

Art and Power it is, to effect and act Understanding, or Intelligence, in the Minds of Men by the subtile motions or Spirits of the *Cephaline* Organs; and this his Constitution, is that which produces the Human Mind, or Intellect in those Organs, with all the Faculties and Powers thereunto belonging, and whereby that Mind with all its Dependances, are made capable of the uttermost Liberty and Freedom, which you or I ascribe to the whole, or any Part, or Faculty thereof; and which you chuse specially to conferr upon the Will. And for your better Satisfaction thereupon, I quote to you the first Part of *the Search*, page 113, and some pages after it, and page 145, and some pages following. And I further say, That by the forenami'd Spirits of the Blood acting the *Cephaline* Organs, the Mind or Intellect of Man is produced and effected, together with all those Powers which flow from it, and depend upon it, and which are truly Identified in it; and proceed as necessary Emanents from it. I do not think that they are parts of it, nor that they are really distinct from it; or from one another; But formally, I grant, they may be distinguished one of them from another: And that upon loss or spoiling the proper Organs in the Head, the Exercise of such Powers may be spoil'd or destroy'd, the Rational or Understanding Faculty still remaining in the Head and Brain, but very much mutilated and maimed by the loss and spoiling of any of those Powers. And thereupon I conclude, That the Will is not more free than the Understanding, the Phantasy, the Judgment, the Memory are so: But that all these Faculties and Powers enjoy as large a Freedom of Acting as the Will. And further, I conceive, That the Will is more attached to the Government and Rule of the Judgment, and depends more upon it for Direction, than

than any of the rest of these Faculties do one upon another.

You say, *that the Will often opposes the dictates of the Judgment.* But this will not pass with me without your proving it; because I think the Will doth never do so; but that the Powers which resist the Dictates of the Judgment, are those which reside amongst the *Præcordia*, namely, the Affections and Passions which Struggle and Contend against those Dictates of Reason and Goodness, which would otherways be apt to persuade to good Practices, if those Powers of the *Præcordia* did not too often overbear them, and prevail against them so as to persuade a Consent of the Judgment to give an allowance for the satisfaction of their Rage and desires against the more sound Persuasions and Dictates of their Reason; whence both the Reason and Passions may seem to plead at the Bar of the Judgment, for procuring a Consent to that which is offer'd on either side. I say then, that upon gaining their Cause upon such Plea before the Judgment, the Will is immediately subservient to the Determination, and ready to excite the *Loco-motive* Powers of the Body, to execute any sentence, so by the Judgment declared or consented to.

When I say the will is ready to execute the Dictates of the Judgment, I do not intend that the Judgment is one thing, and the Will another thing really distinct from it; nor that in the Mind of Man, there are such Powers really distinguished one from another; but do rather conceive, that Phantasie, Judgment, Will and Memory are Terms invented by Men for the better understanding of one another, in their Discourses upon this subject; in the same Nature as *Genus*, *Species*, *Universals* and other like Terms, which do not signify any thing, which have a real being in the World, but are called second

Notions

Notions, or Terms, invented by Men, for their better regulating discourses of such subjects: and as Men commonly use the Term of Death, every one understands what is meant by it; and yet we all know there is no such real Being in the World. I am therefore apt to conclude That the Mind of Man Acts in such manner as the known significations of those Terms imports; and yet that the Mind it self, and all these Powers together make up one entire Intellect only; And that nothing signify'd by these Terms, hath any of them more Liberty and Freedom than the other. And if this surmise or Belief be not overthrown, Your Argument taken from the Will's Freedom I think must needs be so: And it will also follow, that whatsoever hath formerly been held concerning Man's free-will was an Error. Also your Arguments that Men do often not what they will: but Act and Chuse things contrary thereunto, makes not for, but against your supposal of Mens Free-will, they do indeed act therein against their Reason, but not against their Wills or their Judgments; which are both free in those Actions, which you would persuade us they do against their Wills.

I have said that the Mind or Intellect of Man is intire, comprehending in it, or under it, the Powers intended to be expressed by the Terms before recited; I think, after a like manner as St. Paul teaches, 1 Cor. 12. 8. *To one is given by the Spirit the Word of Wisdom, to another, the Word of Knowledge by the same Spirit; to another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit; to another the Working of Miracles, to another Prophezie, to others the Gifts and Interpretation of Tongues; but all these worketh that one and the same Spirit; dividing to every one severally as he will.* And I am willing to conclude accordingly in our present Point, that the Spi-

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rits of the Blood Working in the *Cephaline* Organs, produce and effect Intellect or the Mind of Man, and in it, and by it, all the things before said to be signified by the Terms before recited: the Mind of Man, and all the said Energeticks seem to be wrought by the self same sort or sorts of Spirits as hath been before rehearsed.

That I may offer to your Consideration an instance of such a *Machine* as I have before described; I quote to You the Vision described in the first Chapter of *Ezekiel*, where there appeared a Throne, four Living Creatures, and wheels thereunto appertaining; and concerning them the Text says, *they were all directed acted and moved by one same Spirit; so as they stood and moved, and were lift up from the Earth together, whatsoever the one sort did, the others always did the same*, and the Reason thereof is plainly shewn to be, their being all acted and guided by the same Spirit. If the one sort in the frame of this *Machine* stood, the other sort stood also by them; if the one sort moved or went, the other sort went also; and if one were lift up from the Earth, the other were lift up by them or with them; and whithersoever the Spirit of the one sort was to go, thither the Spirit of the other sort was to go also. Ver. 20 *for the Spirit of the Living Creature was in the Wheels*; and so Ver. 21. *so as the Living Creatures and Wheels*, and all that pertained to this *Machine*, was inliven'd and acted by one same Spirit, and the whole *Machine* was but one piece of *Mechanism*, endowed moved and acted by that one same Spirit before mentioned, without being able to suffer a separation one of them from another, without a *Dilaceration* or Destruction of this *Machine*. Chap. 10. 13. The Prophet says, *As for the Wheels, it was cryed unto them in my hearing, O wheel whence it seems to me; that this whole Machine or Fabrick was Intelligent, and was acted*
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by a Spirit congruous to the Natures and Powers thereof. There are divers parcels or particulars mentioned in this *Machine*, but they were all alike living, and free in their acting, without one sort of them having more advantage and Liberty then the other; and I conceive, there is much likeness, between the frame of this *Machine* and that of the Humane Intellect or Mind of Man.

You proceed to say, *That for the maintenance of such Sentiments as are before deliver'd, I produce a phancy of some modern School-men, of which Catholick Antiquity seems to be perfectly Ignorant:* And thereunto I answer, It seems very observable, that where the modern Men of Learning depart from the more Ancient and Catholick Opinions, they happen frequently to take hold of the better End of the Staff, and to deliver Sentiments more proveable, than those Doctrines were from which they departed; of which I intend to produce three Instances. First, in the anciently disputed Question concerning the being of *Antipodes*. The Ancients, and amongst them, St. *Austin* could not be perswaded to believe that there were such Men in the World, as went upon the Face of the Earthly Globe directly opposite to that whereupon the Men of our Region Stand and Walk; and yet they thought the Question of so great concern, as in a Papal Council it was decreed, *That such Men as maintain'd the being of Antipodes should be accounted Hereticks, and undergo Condemnation and Penalties accordingly.* And yet the being of *Antipodes*, is now so well experienced and made known to the World, that there is no more doubting left of the Truth thereof, than that two and two make four.

Secondly, I produce the Opinion, that the Day and Night upon Earth, may be made and is made, by the Circumvolutuion of the Earth in the space of every 24 hours or thereabouts: Whereas the ancient Ca-

tholick Opinion, used to ascribe the alterations of Day and Night upon Earth, to the course of the Sun's motion by a violent Career of his Chariot, Coursing about the Earth every 24 hours at that vast rade, and distance whereby it Stands separated from our Earthly Globe; and in this alteration and departre of the Moderns from the Ancient Catholick Opinion, I think they have taken the Vessel by the right handle; and have made our modern times more Wise in that Point, than the Ancient and Catholick Opinion could have made them.

My third Instance is of a change so Modern, as that I have seen the Person who first or most Eminently broached it in the World: *viz. the Apprehension or Opinion of the circulated Blood*, A Doctrine never clearly appearing to the World, before the happy Conception of the same was given to Dr. *Harvy*, wherein he outstripped his Masters *Hipocrates* and *Galen*, and all others, who had gone before him in the Art of Medicine, and yet we find the Invention of the same not only so probable, but so clearly true; as that few Men of our times make any earnest Objections against it, or have any great doubt of the truth thereof.

In the third Division which I make of your Discourse, you indeavour to prove the separate State of Souls by Ancient Tradition, and therein you proceed by alledging the consent of the Ancient Greek Poets, and their promulgation of your Opinion: concerning which I have consulted the Bishop of *Worcester's Orig. Sacrae*, and there pag. 58. I find his Opinion to be, *That the Intention of that ancient Poetry, was not meerly to instruct; but the more gently to draw the People on to Idolatry, for that the Vulgar are not persuadable to Religion, by dry Reason or Philosophy: and the Governours of Common-wealths, made use of such Fables the better to am the Multitude, and to bring*

bring them into better Order ; and these were made use of by the deceiver of the World to advance Idolatry, pag. 59. These were not brought into full Form till the time of Orpheus, who is conceiv'd to have lived about the time of Gideon Judge of Israel, and became a great Instrument of setting up Idolatry in Greece, pag. 60. And Justin Martyr calls him, The first Teacher of Polytheism and Idolatry ; and he brought or transplanted the Worship of Bacchus and Ceres out of Ægypt into Greece : And the punishment and Pleasure after this Life, he derived from the use of Sepulture used amongst the Egyptians ; and his Fable of Charon's wafting Souls over Styx, from the Custom in Egypt of carrying Dead Bodies over the Lake Acharusia in Egypt [changed after into the Name of Acheron.] pag. 61. the B^p says, We are like then to have little relief for the finding out of truth in the Poetick Age of Greece, when the main design of the Learning then used was only to insinuate the belief of Fables into the People, and by that means to are them into Idolatry. pag. 578. The B^p. says, The Tradition of those ancient times had nothing to preserve it, but the most uncertain report of Fame, which alters and disguises things, according to the Humours and Inclinations of those whose Hands it passes through. pag, 579. And as soon as Idolatry came in [which was very early] all the ancient Tradition was made subservient in Order to that End. pag. 590. after having set down several means by which the Ancient Tradition was altered, He says, By these several ways now we understand, how the Original Tradition was by Degrees corrupted, and altered. [by and amongst the Ancient Poets.]

I have made this Collection out of our B^p's fore-quoted Book, that by comparing your Arguments upon this subject with his, Men may better Judge where the Truth shall be taken to be on either side.

You proceed to say, That advancing my Opinion, I must
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needs believe the reasonings by which the Immortality of the Soul was proved, were neither Certain nor Evident : and herein I grant your Inference to be good, And that I do neither believe them the one nor the other. But yet I conceive, That the rational faculty was as strong in the Men of those Times, as it is in the Men of our time ; and that they were as capable of perceiving, and did as well perceive, that good Men were often and even commonly in meaner and more suffering Estates in this World, than Wicked Men, and Powerful Opposers were ; and this might as reasonably move those Men to Collect and Conclude, that there was most probably a State of Rewards and Punishments after Death : And being then utterly Ignorant and unconceiving of a future Resurrection ; they might reasonably and I think did Collect, that such future Rewards and Punishments could not be Competible to the humane Body ; but that if truly such a State there were, there must be something else to which those future Recompences might be competent and applicable, and thereupon concluded there must be something in Man remaining after Death, to which such Recompences might be apply'd ; and that upon these Grounds, they feign'd to themselves a Shade or Shadow which formerly belong'd to the Person, and remained or had a being after such Person's Death. And to such remaining Shade or Shadows, they fabulously apply'd such Rewards or Punishments as they had conceived would follow, and be apply'd to them after the Death of the Persons ; all which I conceive may pass for as fabulous an Invention, as any other which can commonly be found among the Poets.

You mention Divine Oracles to be given to divers Nations, in ancient times separately, which I expect shall be better proved before I give my assent thereunto. You had

had observ'd before that saying that I profess to be ignorant of the Humane Soul, and that being unknown, you say it is impossible for me to resolve by reason, whether it is naturally Mortal or Immortal. And I allow that all this is true; both my Ignorance and your Consequence. And therefore I no where pretend to resolve by Reason, whether the Soul be Mortal or immortal; but the highest that I pretend to on that subject, is to prove by good Arguments that the new Opinion is more probable than the Old in the Point now disputed. And I am sure I have done it to the satisfaction of my own Understanding.

You say that to ascribe the Opinion of the Soul's separate Estate to *Pherecydes*, is to grant it as ancient Testimony as is possible, if Poets be excluded from giving evidence. And this I am ready to grant, that the Old Opinion hath no Evidence for it ancients than *Pherecydes*, except we shall admit of Poetical or Fabulous Evidences for the proof thereof. After this you desire we may suppose the Old Opinion of the separate Subsistence to have been derived not from the last Oracles before the Invention of Writing; but from the first that were given, during the more free Conversation of God with Mankind, in the more Ancient Ages of the Scripture Patriarchs: but I beg pardon of you for saying that I cannot safely, and therefore I will not agree with you in this supposal, but desire rather that you will make some good proof of the truth thereof, which I think you have not yet done.

You say I could not expect a Testimony of the Old Opinion amongst the *Greeks* ancients than *Pherecydes*. I Answer that I no where limit my Expectations of proof to the *Greeks* or their Writings, and therefore when you found not those ancient proofs amongst them, methinks you should have turn'd your search to the Ancient proofs, which

which might have been found amongst other Nations ; and specially to those amongst the *Hebrews*, and made a particular search for the same amongst the Writings of *Moses*, and the following Histories and the Prophets, comprized in the Old Testament : And because you have not so done ; I collect you could find nothing amongst their Writings in Proof of your Tenet, which gave so much satisfaction to your own understanding, as that the quoting thereof could add any Strength to the Proof and maintenance of your Opinion. You know very well that all these historical and prophetical Writings were Published divers Ages before the time of *Pherecydes*, and none of them after him except the three last small Prophets : And that *Moses* was an Eminent Writer in Prose a 1000 Years or near it, before the time of *Pherecydes* *Deut.* 21. 9. *And Moses Wrote his Law and deliver'd it to the Priests and to all the Elders of Israel.* And ver. 24 *When Moses had made an end of Writing all his Laws in a Book, he commanded the Levites saying, take this Book of the Law and put it in the side of the Ark of the Covenant of the Lord.* This Testimony Strongly Opposes your apprehension that *Pherycides* was the first or amongst the first *Prosaick*, Writers. I think it probable that *Moses* wrote his Book of *Genesis*, whilst he Sojourn'd with *Jethro* in the Wilderness of *Cadis*, or *Idumea*, near hand to fourscore Years before his writing this Law, and therefore that writing in Prose was extant and used 950 Years at least before the Reign of *Cyrus* the great in *Persia*, and his beginning to build the second Temple in *Jerusalem* ; after or about which time, *Pherecydes* and *Thales* opened their Schooles in *Greece*, and *Pythagoras* was an Auditor of them both, and derived from them the Opinion of the Metempsychosis or transmigration of Souls not only from one Man, but from one living Creature,

Creature to another : so as the Soul of *Alexander the Great*, might after his Death animate a Horse or a Dog, a Snake or a Scorpion ; such goodly use was made of this Doctrine of *Pherecydes*, at the time or soon after it appear'd in the World ; and hath stuck so close to the Minds of Vulgar People ; as that the Inhabitants of the *Eastern-Indies* [Heathen as they are] do yet pertinaciously maintain that Phantasie or Opinion. I think when you intended to magnify the Antiquity of your Opinion, concerning the Soul's separate subsistence, you ought in reason to have searched, what Testimonies you could find in the Old Testament, for the maintenance of your Opinion : why you thought not fit so to do, I leave to the Judgment of any who may happen to read what we have written ; And therein I do not intend to follow your example, but to draw from thence such Testimonies as I believe strongly to fortify my Opinion : and begin therein from times so Ancient as the very Flood of *Noah* : *Gen. 9. 4. But flesh with the life thereof, which is the Blood thereof shall you not eat ; And surely the blood of your lives will I require, at the hand of every Beast will I require it ; And at the hand of every Mans Brother will I require the life of Man : whoso sheddeth Mans Blood, by Man shall his Blood be shed.* I conceive this Text speaks of Blood and Life as of one same thing ; and in the sence which we take it at this Day : for we do not say or think that a Man who sheds part of another Mans Blood is to be counted or call'd a *Man of Blood* ; or that Blood shall be imputed to him according to the form of Scriptural Expressions ; but he who sheds the Blood of a Mans Life, whereby in truth, he both do's and must Live, He is guilty of Blood ; Blood must be imputed to him ; And he whoso sheds Mans Blood, by Man must his Blood be

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shed; So as by *shedding Man's Blood* in this Text, is intended him who kills a Man by any manner of means, tho' he do not shed his Blood: And this makes me conceive, that the Blood of Man and the Life of Man are both put to signify the same thing in this Text; And thence I further draw this Inference, That by the Life of Man is also intended the Life of his Person, and all the Parts and Faculties thereunto belonging, his Body and his Soul, his Senses, Affections, Intellect and all the Powers attending upon the same. The giving of Life to the Person doth naturally constitute those several Powers; without Life there can be none of them naturally: but that which naturally gives life, gives a beginning to them all whilst People are Infants; and then by force of Nature they grow to higher Degrees till they attain a perfection of that sort; and so they decay *Gradatim*, till the Blood and Bodily Organs are no longer able to endure; *And who so sheds Man's Blood*, or Kills him by any means destroys them all. *And who so thus sheds Mans Blood, by Man shall his Blood be shed*; he shall be put to Death for his so doing.

In the Book of *Observations upon Mr. Manlove*, pag. 87. and forward, you may find quoted divers other Texts out of the Books of *Moses*, tending to prove what I have said above: as *Lev. 17. 11. The life of the flesh is in the Blood. ver. 13. He that kills a living creature shall pour out the blood and cover it with dust; for it is the life of all Flesh, the Blood of it is for the Life thereof.* You may find more spoken upon this Subject in the Treatise and Page before quoted; to which for brevity sake, I refer you, who may if you please, find more Texts in *Moses's* Writings which maintain this Doctrine and Opinion. And I conclude from these Testimonies, That my Opinion was more anciently and authentickly deliver'd to
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the World, than you have proved or can prove your Opinion to have been.

In the latter end of that which I call the Third Part of your Discourse, you begin the maintenance of your Opinion by a Proof drawn out of the New Testament, from *Matth, 10. 28. Fear not them which kill the Body, but are not able to kill the Soul.* And you say, *I own this Testimony to be home and directory against me.* And thereupon I desire to express my self how far I own the proving force of this Text. I grant, then, That this Text is the strongest Proof of the Soul's Separate Subsistence that can be found in any part of the Scripture, and that it hath a considerable both Force and Clearness for maintaining the Truth of your Opinion: notwithstanding which, I have before taken, and do now take divers Exceptions to its proving Power.

1st. I say, That it was not pronounced by our Lord with any evident Intent, to Teach or Prove a separate Subsistence of Souls: But that the prime, and I think the only Intent of our Lord in this Text, was to Encourage his Followers, Manfully to bear those Afflictions which were likely to fall upon them by and for the Promulgation and Preaching of the Gospel. He exhorts them therefore, not to fear Men so much as God, because Men can do them no harm after Death; they can but kill their Bodies, and that without killing their Souls: whence I conceive, the Incouragement of the Disciples not to fear the suffering of Death for the Preaching of the Gospel, but rather to fear God who *after Death can cast into Hell*, was the main Scope and clear intent of this Text; And the Testimony which it gives of the separate subsistence, was not primely intended, but is only collateral thereunto; nor does the Text say or teach, That the Soul is Immortal or hath a separate sub-

sistence; but that comes in as it were by a side-wind and collaterately: and therefore I do not own this Text to be so home and Directory, as you say and seem to think I do; nor so home and Directory as if it had said, fear not the killing of your Bodies altho' they can be killed; but fear not the killing of your Souls, because they are Immortal, and will enjoy a Separate subsistence after the Death of your Bodies: so as the proof given by this Text is neither principally intended, nor deliver'd in Words clearly Importing the same. I grant then, That there is a great measure of force and clearness in this Text, tending to prove the Soul's separate Subsistence, but that proof falls short and is weakned by the want of a Principal Intent there to teach it; and by the want of clear assertory expressions, to declare and assert the certain truth of it.

A second Exception which I take to the proving force of this Text, arises from a different wording of the same Doctrine in another of the Evangelists; *Luke 12. 4.* Words our Lords Doctrine in this manner, *I say unto you my Friends, be not afraid of them that kill the Body, and after that have no more that they can do; but fear him who after he hath kill'd, hath Power to cast into Hell.* I do not perceive any Power of proving the Soul's separate subsistence, in our Lord's Doctrine thus Worded, which makes no mention of the Soul at all: And I look upon these two Texts as of equal Authority and Credibility, and conceive Men may adhere to which of them they think most reasonable and true; and I am thereby drawn to accept of St *Luke's* manner of Wording our Lord's Doctrine, rather than that form of Words wherein St. *Matthew* has deliver'd it; And if I may have permission so to do; I am sure it will thence follow, That St. *Matthew's* Wording of the same did arise from his own Opinion, and not from

from the Tenour of that Doctrine which our Lord then deliver'd. You bring two Arguments, why I should prefer the Credit of *St. Matthew's* Text before that of *St. Luke*. 1st because *St. Matthew* was likely to be present when this Doctrine was deliver'd; whereas *St. Luke* professes to have received it by the tradition of those who have been Eye-witnesses and Ministers of the Word: *That is* [say you] *St. Matthew's Equals*: And thence I collect, that Tradition was likely to be the Result and Agreement of Divers of our Lord's Auditors, who were present at our Lord's delivery of this Doctrine; And I hold such a Consent; to be a stronger Testimony, than that which *St. Matthew* may have Written out of his own single Memory.

Your second Argument for preferring *St. Matthew's* Testimony, is because He had the Title and Degree of an Apostle, whereas *St. Luke* was but an Evangelist; and thereupon you quote *St. Paul, First Apostles, Secondly Prophets*: to which I may answer, That common Tradition informs us, that *St. Luke* Writ his Gospel from the Mouth of *St. Paul*, the most Learned amongst the Degree of Apostles, and that when *St. Paul* says, *according to my Gospel*, he intends this Gospel of *St. Luke*.

I agree to you, That in the Church of those Times there were divers Degrees of Church officers, *First Apostles, Secondly Prophets, Thirdly Teachers*, &c. That amongst those Degrees the Apostles were Chief and had a priority of Order, and superiority of Direction over all those who were below them, for the good Government of the Church, and well-ordering the Polity of it; but I do not grant that Revelations made to one sort of those Officers were more to be Credited, than those which were made to another sort of them: but I say, That all those Revelations were alike true, and the Revelations to an Apostle no more to be credited than

than those made to the Prophets and Evangelists were, because they were all given and dictated by the same spirit; as the same Spirit which was in Ezekiel's living Creatures was in his Wheels; And as before I have quoted to you, 1 Cor. 12. 4. *It was the same Spirit, and the same God which wrought all in all amongst them.*

A Third Exception which I take to the proving Power of this Text; is, That it stands alone, and by it self, without the assistance of any like Text, or that prove so strongly, or so clearly, the separate Subsistence of Souls as this Text doth.

You tell me, *That one express Testimony of this kind, viz. That proves a point or Doctrine as fully as this Text proves the separate Subsistence, is as good as a hundred: Sed non ego credulus;* for I am so far from believing you say what is true in this Point; that I think, whatsoever Doctrine or Opinion intended to be proved by Scripture, hath but one single Text to give Testimony to the Truth thereof; is very weakly and doubtfully to be believed, altho' that Text of Scripture, should speak more assertorily and plainly for confirming the truth thereof, than your present Text speaks in proof of the separate Subsistence. *Solomon says, that in Controversie, if one be not able to stand alone, yet two will prevail against an Adversary; and a threefold cord is not easily broken:* and I think that twelve good Proofs in such Cases, are more Convictive than ten good ones; and to prove this I offer you an Instance.

My self do grant and believe, that the separate Subsistence is more agreeable to Man's Reason working upon Nature than our Article of the Resurrection is in my apprehension: And yet by the multitude of Scripture Texts which clearly assert and prove, *That there shall be a Resurrection of the Dead;* I stand strongly convinc'd of the Truth and Certainty

Certainty of that Article, without having any doubt thereof in my Mind ; because the Truth thereof stands so asserted and verified : but had there been only one Text which singly by its self had clearly and positively asserted the truth of this Article ; I doubt I should very hardly if ever given my absolute consent to the Truth and Certainty of it. And I say further, That if the separate subsistence could be half so well proved, or a Tenth part so well proved from Texts of Scripture, as the Article of the Resurrection may be, and hath by me been proved ; I would make no further dispute in this matter, but freely give up the Cudgels to you ; or to any other of my Opponents who will please to demand or accept the same.

I confess I am no such Idolizer of the Scripture, as to believe that every Saying and Sentence thereof is an absolute Truth, and the very Word of God ; and whosoever shall profess so to think, I fear, will be apt to be led into very many Mistakes and Errors. And yet I profess to believe, that whatsoever Doctrines or Opinions can be proved by a strong Current or Stream of Scripture Texts, ought to be accepted and believed as absolute Truths and the very Word of God. And this I offer to you as a convincing proof, that your own single Text of Scripture hath not Strength enough to convince me of Error, altho' it should have been spoken more expressly, and more home to the Point than I think it doth.

You mention in two Places my being a Member of the Church of *England*, which I am ready so far to own for my Mother, as Education and Practice have taught me to acknowledge her ; professing to think, That she is the purest Church which I know to be in the World at this Day : But I do not profess to make her Opinions the Rules of my Belief ; or to follow any of her Opini-
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ons implicitly, or to suffer Conviction growing from Humane Authority, tho' it be of that Church whereof I willingly profess my self to be a Member. The Guides and Powers to which I profess an absolute subjection are but two, *viz. Scripture and Reason*; such Reason as appears sound; and such Scripture as agrees with it self and runs in one Stream, one Text fortifying and confirming another, without finding other Texts of Scripture strongly opposing the same.

You say, *I have warning not to promise my self any long continuance in this World*; and therein I am sure you are in the right. And that consideration strongly persuades me not to depart from the Opinion which I now defend; unless I find or obtain such satisfaction thereupon as may convince me that it is an Errour, and then I promise you to forsake it, and declare against it with all my Heart: but so long as I continue to believe the Truth of it, I think I ought not to forsake it or withdraw my self from the defence thereof: And if I should so do, by your persuasion; or to please other Men; or gratifie the Directions of the Church my Mother; or for fear or for preferment or any other Worldly consideration whatsoever; I should therein Act contrary to *Solomon's* expresse Direction. *Buy the Truth and Sell it not*; for any price, or any other Worldly consideration whatsoever. And should think my self in a much worse condition for parting out of this World then I now think I am.

I desire, you, who think I am in an errour, to endeavour the drawing me out of it, by giving me the strongest Arguments you can for my conviction; and I propound to you thereupon *James* 5. 19. Where the Text sets forth the Blessed effects of drawing a Sinner from the errour of his ways; And I should be well pleased to have you made the Instrument of so doing. I am willing to conclude

clude this Reply in the content of this sheet of Paper, and therefore will finish my Observations thereupon, with repeating to you my thanks for the Pains you have already taken in prosecuting that Pious Intention, and for your civil Expressions therein used in administering your Reprehensions, without mixing therewithal such bitter Reproaches, as are too often used in the managing Disputes of this Nature. You have Oblig'd me by your so doing, and given me thereby great reason heartily to subscribe my self

Yours very Faithful

and Humble Servant.

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IN a Treatise formerly communicated to the World, Intituled, *Observations upon Mr. Wadsworth's Book of the Soul's Immortality*, in pag. 187. there may be found these Words, *I am not without some temptation of drawing out of the Scripture a Catalogue of such Texts, as do with great Evidence and Strength set forth and prove, That the time of the Resurrection and Day of Judgment are not alone the principal, but the only times whereat or wherein Recompences future to this Life, are warrantably and certainly to be expected by Mankind.* But because I have said much, and quoted divers Texts of Scripture upon that Subject before, and am now willing to save myself and my Reader the *Tedium* of such a long Repetition, I will referr the Examiners of this Objection, to those Texts which have before been quoted to that purpose, and to such others as themselves may meet with upon the perusal of the Scripture.

It is now some Years since that Treatise was Printed, and some more Years since the Writing thereof was finished. Since which time it hath pleas'd God to lengthen my Life beyond my own Expectation; extending the same to the Years of *Barzillai the Gileadite*, who in the Reign of *David* was esteemed a very aged Man, even of Fourscore Years old. God hath also given me leisure farther to consider, what I there said, and to perswade my self that I was something defective in Diligence upon that Occasion: And I do now profess a willingness to fulfil that Duty, which was then properly incumbent upon me; and which I then put
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off to avoid the Tedium and Hardship of such a Collection. And for the better performance of what I think to be my Duty in that Point, I think fit to Premise a short Re-capitulation, concerning the state of the Question principally controverted betwixt my own Opinion, and those who pretend mainly to oppose it.

And so intending, I say, that both I and my Opponents seem to be fully agreed, That there shall be a second coming of our Lord and Saviour; A general Resurrection of the Dead; and a last Judgment; at which time all People shall be Rewarded according to their Works.

We are also agreed, That all People shall be Rewarded or Punished in some State or other future to this Life. Whence I conceive, the only Difference or Dissention betwixt me and my Opponents, lies in Pointing or Stating the true Time, when Rewards or Punishments future to this Life, may be most warrantably and certainly expected to be distributed amongst them, and received by them.

And upon this Difference I do freely declare my Opinion to be, That the most warrantable and certain time for expecting such Recompences future to this Life, is that of our Lord's second Coming, the Resurrection of the Dead and the last Judgment, or some, or one of those Times only; and not at the time of the Death of any particular Person or in some very short time after.

I come now to produce the Evidences, which Testify and Maintain the Truth of my Opinion in this Point. And to that purpose do intend to quote divers and many Texts out of the New Testament, which give a concurrent Testimony to my Opinion.

Matthew 11. 22.

It shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for Corazin and Bethsaida. [This Text expresses the time when recompences shall be distributed to the Inhabitants of these Cities in a State future to this Life, and declares the same shall be given at the Day of the last Judgment, without mention of any other time for that performance.]

I. 12. 36. *Every Idle word which Men shall speak, they shall give account thereof at the Day of Judgment. [It seems this Day of Judgment Intends that of the last Judgment. For that the Expression is indefinite, Men, viz. all Men shall give an Account of their Idle words at the Day of the last Judgment.]*

II. Mat. 13. 41. *As the tares in this Parable are gather'd and burnt in the fire, at the harvest and reaping of them, so shall it be at the end of the World. Christ shall send out his Angels, and gather them and shall cast them into a furnace of fire. [This mode of Execution seems proper and peculiar to those Wicked Persons, which shall be condemn'd at the Day of the last Judgment.]*

III. Ver. 47. *In our Lord's Parable of Fishing, the good were gathered into Vessels, and the bad were cast away; verse 49. So shall it be at the end of the World, the Angels shall come forth and sever the Wicked from amongst the Just, and cast them into a furnace of Fire. [This is a repeated similitude of Executing Vengeance upon Wicked Persons, at the Judgment of the great Day.]*

IV. 16. 27. *The Son of Man shall come in the Glory of his Father with his Angels, and he shall reward every Man according to his Works. [here is an express mention of the time when Men shall be rewarded according to their Works,*

Works, viz. at our Lord's second coming, or the time of the last Judgment.]

V. Mat. 19. 28. Christ says, *Verily ye that have followed me in the Regeneration when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones Judging the twelve Tribes of Israel.* [at the time of our Lord's second coming, great Recompence shall be made you for your fidelity in his service.]

VI. Mat. 24. 30. *Then shall the sign of the Son of Man appear in Heaven, and they shall see Him coming in the Clouds of Heaven with Power and great Glory.* verse 31. *And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four Winds.* [That they may be made partakers of Rewards, for their Faithful service]

VII. Mark 3. 28.

Whosoever shall be ashamed of me, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy Angels. [then is the time when the Recompences of Shame or Glory may warrantably be expected.]

VIII. 13 26. *When the Powers of Heaven have been shaken, then shall they see the Son of Man coming in the Clouds with Power and great Glory, and then shall he send his Angels and gather together his Elect.* [at our Lord's second coming the Elect shall be gathered and rewarded]

IX. Luke 14. 14.

When thou makest a Feast, call not to it rich Persons least they make thee a recompence, but call to it the Poor and the Maimed, the Lame, and the Blind, who cannot recompence

pence thee, for that [then] thou shalt be recompenced at the Resurrection of the Just. [this Text plainly expresses the time when Recompences future to this Life may warrantably be expected]

X. 21. 27. Then shall they see the Son of Man coming in the Clouds with Power and great Glory, and when these things begin to come to pass, then look up and lift up your Heads, for your Redemption draweth nigh. [intending by the Words Your Redemption, the Recompences of your Labours and Sufferings as the effects of that Redemption.]

XI. John. 6. 39.

It is the Fathers Will that hath sent me, that of all that he hath given me I should loose nothing, but raise it up at the last Day. verse 40. This is the Will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting Life; and I will raise him up at the last Day. [it seems this Everlasting Life will begin when People are raised up at the last Day.]

XII. Verse 44. No Man can come to me except the Father which hath sent me draw him. And I will raise him up at the last Day. Verse 54. Whoso eateth my Flesh and drinketh my Blood, shall have eternal Life, and I will raise him up at the last Day. [viz. at the last Day ye shall be raised up to eternal Life: this raising up at the last Day 4 times repeated in this Chapter, are our Lord's own Words, of which he says in diverse places, the Heaven and Earth pass away yet his Words shall not pass away, but shall certainly be performed in their appointed time.]

XIII. 5. 25. Verily, Verily, I say unto you the Hour is coming and now is, when the Dead shall hear the Voice of the Son

Son of God, and they that hear shall live. Verse 28. [and] the hour is coming in the which all that are in the grave shall hear his Voice, and shall come forth, they that have done good to the Resurrection of Life, and they that have done evil to the Resurrection of Damnation. [So as the Recompences of Life and Damnation future to this Life, will be received at the time of the Resurrection appointed to that purpose, without finding any other time appointed for that performance.]

XIV. 11. 24. *Martha says to Jesus, I know my Brother shall rise again at the Resurrection of the last Day. Jesus said to her, I am the Resurrection and the Life, he that believeth in me tho' he were dead yet shall he live. [as Christ, had said before they shall be rais'd up at the last Day, and then Men shall make their account before the Tribunal of Christ; and receive recompences according to their Work.]*

XV. 14. 2. *In my Fathers house are many Mansions, I go to prepare a place for you, and I will come again and receive you to my self, that where I am ye may be also. [Christ was then leaving the World and going to the Father, intending to prepare places for his Disciples; and promises to come again, and receive them to himself, that where he was they might be also; but this they could not be untill their Mortal Bodies, were changed into Spiritual Bodies, which shall be done at the time of the Resurrection, unto all such Persons who shall have privilege to be where Christ is, and to follow the Lamb whithersoever he goeth: and Christ says he will come again and receive them to himself, which will not be performed untill the time of Christ's second coming, the Resurrection and the last Judgment.] ver. 19. because I live ye shall live also. [and be where I am as he hath before Expressed] ver. 28. Ye have heard I go away and come again
unto*

unto you, [Intending his coming again to Judgment] if ye loved me ye would rejoice at my going to the Father who is greater than I: and tho now my going from you be sorrowful, my coming again to you shall replenish you with great Joy. as Chap. 16. ver. 22.

XVI. Acts 2. 34.

Peter says, *David is not ascended into the Heavens* [hereupon I conceive, that if *David's* Soul were in Heaven, *David* might well enough be said to be there, by an Ordinary figure of taking the most noble part to signify the whole; and if his Soul were ascended into Heaven I think it could with difficulty be truly said, that *David* is not ascended into the Heavens.]

XVII. Chap. 3. 19. Peter says, *Repent, that your Sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, whom the Heavens must receive untill the time of the restitution of all things.* [here we find described the true time when Men may expect the blotting out of their Sins, and the coming of the times of refreshment to the Godly: not to be looked for, as the effect of an Intermediate Judgment; but when God shall send Jesus Christ, whom the Heavens must receive until the time of the restitution of all things, viz. the time of our Lord's second coming to Judge the World.]

XVIII. Acts 17. 18. *Paul Preached to the Athenians Jesus and the Resurrection.* [As the most important Doctrines of the Christian Religion.] ver. 31. *God hath appointed a Day in the which he will Judge the World by that Man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the Dead.* [and at that Day and Judgment, Rewards and Punishments

ments shall be distributed to all Men according to their Works.

XIX. 24. 15. *I have hope towards God which the Jews also allow, that there shall be a Resurrection of the Dead both of the Just and Unjust.*

XX. Romans 2. 16.

Mens thoughts and Consciences, shall accuse or excuse themselves, in the Day when God shall Judge the secrets of Men by Jesus Christ according to my Gospel. [intending the last Judgment to be accomplished at the second coming of our Lord, in consequence whereof we may expect Recompences shall be distributed to every Man according to his Works.]

XXI. 1 Corinthians 1. 7.

Ye Corinthians come behind in no Gift waiting for the coming of our Lord Jesus Christ. [at which time you may warrantably expect Recompences and Rewards shall be distributed to you for all your good Actions and your Sufferings for his sake.]

XXII. 6. 14. *God hath both raised up the Lord and will also raise up us by his own Power. [That thereby we may be made capable of Obtaining and Enjoying Rewards and Recompences in a State future to this Life.]*

Chap. 15. 31. *Paul says, I dye daily, if I have fought with Beasts at Ephesus [or have undergone any other Sufferings for Christ's sake] what advantageth it me if the Dead rise not? [because without such Resurrection we shall be incapable of Rewards or Punishments in a State future to this Life; and then it were best for us to*

Eat and Drink, and die without regard to the being rewarded or punished in a future State.]

XXIII. Chap. 15. 14. *Christ Died and was Buried, and rose again the third Day, according to the Scriptures.* Verse 13. *If there be no Resurrection of the Dead, then is Christ not Risen.* [The one of those Truths is as certain and necessary as the other, and if they be not both true, all the Christian Religion is Vain, and the Dead, in Christ are Perished.] verse 15. *Paul says, We have testified of God that he raised up Christ, whom he raised not up, if so be the Dead rise not.* Verse 16. *If the Dead rise not then is not Christ raised.* [so as both these Positions must needs be true, or else neither of them can be so; and thence follows, that if the Resurrection of the Dead be not true, the whole Scheme of the Christian Religion is Vain; both our Preaching is false, and your Faith is Vain, and those that are fallen asleep in Christ are Perished: whence, it seems, the Doctrine and belief of the Resurrection is absolutely necessary to put Dead Persons into a Capacity of Receiving, Enjoying and suffering rewards or Punishments in a State future to this Life; and that all is lost Labour except there be a Resurrection of the Dead.] 42. *The Resurrection of the Dead is sown in Corruption, it is raised in Incorruption, sown in Dishonour, it is raised in Glory, it is sown a Natural Body, and rais'd a Spiritual Body.* [there seems to be a necessity of such changes to make Men capable of receiving glorious Rewards, and enduring the Everlasting Punishments appointed for them, for that Flesh and Blood, is not capable of enjoying the one or suffering the other, as verse 50. and 51. And therefore those who are not Dead at the second coming of our Lord shall be changed, that they may all be made capable of enjoying or suffering that which shall be appointed for them, 52. *The Dead shall*

shall be raised incorruptible, and those who are then alive shall be changed. Verse 58. Be ye therefore stedfast and unmoveable in the Work of the Lord, for as much as ye know your Labour is not in Vain in the Lord. [because there shall be such a Resurrection of the Dead and a last Judgment as shall make Mens Persons capable of Enjoying and Suffering such Rewards and Punishments, as shall be appointed for them in a State future to this Life.

XXIV. Psal. 88. 10. *David says Dost thou shew Wonders among the Dead, or shall the Dead rise again and praise thee. [this shows he did not know how the Dead should praise God, except they did rise up again to do it; and therefore that he did not know the Nature or Management of a separate Soul.]*

XXV. 2^d Corinthians.

Chap. 1. 9. *We must trust in God, who raiseth the Dead.*
 Chap. 4. 10. *The Life of Jesus shall be made manifest in our Bodies, and our mortal Flesh. Ver. 14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. [after we are also raised from the Dead.]*

XXVI. Chap. 5. 10. *We must all appear before the Judgment Seat of Christ, that everyone may receive the things done in his Body, whether they be good or bad. [the time when People may warrantably expect Recompences future to this Life is here express'd to be, that of our Lord's second coming, and of the last or general Judgment.]*

XXVII. Philippians 1. 6.

Paul is confident, That he who hath begun a good work in them, will perform it unto the Day of Jesus Christ. [viz. the

the Day of his second coming to Judge the World.]
 ver. 10. *That ye may approve things that are excellent, and may be without offence until the Day of Christ.* [viz. the Day of his last Judgment, which shall discover every Man's Works, and of what sort they are.]

XXVIII. *That I may know Christ, and the power of his Resurrection; if by any means I might attain to the Resurrection of the Dead.* [Without which all other Doctrines of the Christian Religion would be vain.]

XXIX. Ver. 20. *Our Conversation is in Heaven from whence also we look for the Lord Jesus Christ, who shall change our vile Body, and make it like his glorious Body.* [Here the word *Body* intends the Person, a Body indowed with a Soul or Spirit of Life, as our Lord's glorious Body was when he was raised; and as Revel. 11. 11. it is said of the two great Prophets, *That after three Days and a half the Spirit of Life from God enter'd into them, and they stood* [up] *upon their Feet to the terror and amazement of all the Beholders.* [And it seems, that from thenceforth raised Persons shall be capable of Rewards and Punishments future to this Life.]

XXX. Colossians. 3. 2.

Set your Affections on things above, for ye are dead, and your Life is hid with Christ in God; when Christ who is your Life shall appear, then shall ye appear also with him in Glory. [thus this Text plainly and certainly expresses the time when we may warrantably expect to appear with Christ in Glory, viz. at the time of our Lord's second coming, the Resurrection of the Dead, and not before.]

XXXI. 1 Theff. i. 8.

From you sounded out the Word of the Lord, and your Faith to Godward is spread abroad, so as ye turned to God from Idols to serve the living and true God, and wait for his Son from Heaven, whom he raised from the Dead. [We wait for our Lord's second coming, expecting then to have our vile Bodies changed, and made like his glorious Body; and that by such change, we shall be made capable of such Recompences, as shall be appointed for us in a State future to this Life.]

XXXII. 2. 19. What is our hope or joy, are not even ye in the presence of our Lord Jesus Christ at his coming. [Which seems the only time appointed for expectation of Recompences future to this Life.]

XXXIII. 3. 13. God establish your Hearts in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints. [at the time when the last Judgment is to be expected, and Recompences are to be received according to Mens Works in this Life.]

XXXIV. 4. 14. If we believe that Jesus dyed and rose again, even so them also that sleep in Jesus will God bring with him. Ver. 16. And the dead in Christ shall rise first. [seems before the Translation of such as are then alive.] ver. 17. And then both the one sort and the other shall be caught up into the Clouds to meet the Lord in the Air; and so shall we ever be with the Lord. Wherefore comfort one another with these Words. [In this Text St. Paul intended to comfort his Profelytes in the Sorrows they might have at the Dying or Death of their Friends, and thus he derives comfort for them from the Doctrine of a Resurrection from the Dead, after which they should be caught up into the Clouds to meet the Lord in the Air, and

and so should be ever with the Lord ; and bids them in all such Cases comfort one another with these Words ; appointing our Lord's second coming, and the Resurrection of the Dead to be the certain time when these Comforts and Happiness should be expected by them, without one Word speaking of an Intermediate Judgment, or the Happiness of a Soul Subsisting in a State of Separation from the Body.]

XXXV. 5. 1. *Of the times and the seasons Brethren ye have no need that I Write to you: ver. 2. For ye know that the Day of the Lord cometh as a Thief in the Night. ver. 4. But you are not in Darkness that that Day should overtake you as a Thief. ver. 23. And I pray God your whole Spirit, and Soul and Body [your whole Persons] be preserved blameless unto the coming of our Lord Jesus Christ. [as the time appointed for our final Judgment and receiving such Recompences as Christ shall be pleas'd to bestow upon us.]*

XXXVI. 2 Thess. 1. 6.

It is Just with God to recompence you who are troubled, rest with us when the Lord Jesus shall be reveal'd from Heaven with his mighty Angels in flaming fire, taking Vengeance on them which know not God. [this sets forth the time when Recompences future to this Life are certainly to be expected.]

XXXVII. 2 Tim. 1. 12.

I am persuaded that God is able to keep that I have committed to him against that Day. [the last Day of Tryal and Recompences.]

XXXVIII.

XXXVIII. 1. 18. *The Lord give mercy to the House of Onesiphorus, and grant that he may find Mercy of the Lord in that Day. [the Day of Judgment.]*

XXXIX. 2. 8. *Christ Jesus was rais'd from the Dead according to Paul's Gospel.*

XL. 4. *I charge thee before God, and the Lord Jesus Christ who shall Judge the Quick and the Dead at his appearing. Verſe 8. Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that Day, and not to me only, but to them also that love his appearing. [it seems that Day, the last Day was the time when Paul expected a Crown of Glory to be given to him and others who love and desire the appearing of Christ.]*

XLI. Titus 2. 12.

Men must live soberly, Righteously, and Godly in this present World, looking for that blessed hope, and the Glorious appearing of the great God and our Saviour Jesus Christ. [Expecting then, great Recompences for all their sufferings for Christ's sake in this Life.]

XLII. Hebrews 6. 1.

Leaving the first Principles of Christian Religion, let us go on unto Perfection, to the Doctrines of the Resurrection of the Dead, and the last Judgment. [which are necessary and comfortable Articles of the Christian Religion, and upon which depend the expectation of Recompences future to this Life.]

XLIII. 9. 27. *It is appointed unto Men once to Dye; but after this the Judgment. [after Death but one Judgment as Christ was but once Offered.]*

XLIV.

XLIV. 10. 25. *Be diligent in Christian Duties, and so much the more as ye see the Day approaching. [the Day of Christ's second coming on the last day] ver. 37. Yet a little while he that shall come will come and will not tarry.*

XLV. 11. 35. *Women received their Dead rais'd to Life again; and others were tortured not accepting deliverance that they might Obtain a better Resurrection. [thus they grounded their expectations of Recompences future to this Life upon the belief of the Resurrection of the Dead, as upon a Rock which no Storms or Cavillations can shake or remove out of it's place.]*

XLVI. James 5. 7.

Be Patient Brethren unto the coming of the Lord; for the coming of the Lord draweth nigh. [hold out untill that time, for then all your Sufferings shall cease, and then Rewards and Recompences shall be given you for them all.]

XLVII. 1 Peter 1. 3.

God has begotten us again to a lively hope, by the Resurrection of Jesus Christ, from the Dead to an Inheritance incorruptible and undefiled, and that fadeth not away reserved in Heaven for you; who are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last time, and through this expectation and Hope you greatly rejoyce; tho now for a Season (if need be) ye are in heaviness. [It seems they were under Afflictions at that time: but they comforted themselves with Expectation of Recompences to be Reveal'd and Obtain'd in the last time.]

XLVIII.

XLVIII. Verse 7. *That the Tryal of your Faith might be found unto Praise and Glory, at the appearing of Jesus Christ. [or his second coming to Judgment.]*

XLIX. Ver. 13. *Gird up the Loyns of your Mind, be Sober, and Hope to the End, for the Grace that is to be brought unto you at the Revelation of Jesus Christ. [or his second coming.]*

L. 4. 4. *They think it Strange, that you run not with them to the same Excess of Riot, who shall give account to him who is ready to Judge the Quick and the Dead. [who shall be all Judged at the last Day.]*

LI. Verse 13. *Rejoyce that ye are made Partakers of Christ's Sufferings, that when his Glory shall be revealed, ye may be glad also with exceeding Joy. [His Glory shall be so revealed at his coming to Judgment, and then you may expect to be glad with exceeding Joy.]*

LII. 5. 1. *I am a Witness of the Sufferings of Christ, and also a Partaker of the Glory that shall be revealed. [a partaker in Faith, Hope and Expectation.]*

LIII. Verse 2. *Take the oversight of Christ's Flock willingly ; and when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away. 2 Tim. 4. 8. Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that Day. [St. Peter in this Text explicates what St. Paul intends by that Day, viz. the Day of Christ's appearing at the last Judgment.]*

LIV. 2 Peter 2. 9.

The Lord knoweth how to deliver the Godly out of Temptations, and reserve the Unjust unto the Day of Judgment to be Punished. [The one great and General Day of Judgment,
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when the wicked shall be as surely Punished as the Righteous Rewarded.]

LV. Chap. 3. 7. *The Heavens and the Earth which are now, are kept in Store, reserved into Fire, against the Day of Judgment and Perdition of ungodly Men. ver. 11. What manner of Persons ought ye then to be in all Holy Conversation and Godliness, looking for and hasting unto the coming of the Day of God.* [the first part of this Text says, the Perdition of ungodly Men shall be at the Day of Judgment: the second directs to look for and desire the coming of the Day of God, in Expectation to receive Rewards at that Day for all their present Sufferings.]

LVI. 1 John 2. 28.

Now little Children abide in him, [Christ] that when he shall appear we may have confidence, and not be ashamed before him at his coming. [one of the great Rewards we may expect at the coming of the Lord, is to appear in his presence with Confidence, without being ashamed before him at his coming.]

LVII. Chap. 3. 5. *We are now the Sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.* [We cannot expect to know what we shall be till Christ's second Appearing, but we know that when he shall appear we shall be like him, for we shall see him as he is; and at that time we shall receive many more Accomplishments of our Knowledge than we now Enjoy.]

1 John 4. 17. *Herein is our Love made Perfect that we may have boldness in the Day of Judgment.*

LVIII. Jude ver. 6.

*The Angels that fell are reserv'd under chains of Dark-
ness*

ness to the Judgment of the great Day. 2 Pet. 2. 4. says these Spirits are reserved unto Judgment. Heb. 9. 27. It is appointed for all Men once to die, and after that the Judgment. [all these Judgments intending that of the Great Day.]

LIX. 14. Behold the Lord cometh, with ten Thousand of his Saints, to Execute Judgment upon all; and to convince all the ungodly, of all their ungodly deeds and hard Speeches. [Here the Executing Judgments upon Wicked Men is expressly appointed to be at the time of Christ's second Coming and the last Judgment.]

LX. Revelations i. 7.

Behold he [Christ] cometh with Clouds, and every Eye shall see him, and they also who pierced him, and all kindreds shall wail because of him. [The Multitudes of Wicked Persons shall do so; for that then the time of their expected Punishments will be come upon them.]

LXI. 6. 16. The great Men of the Earth said to the Mountains and Rocks, fall on us and hide us from the face of him that sitteth upon the Throne, and from the Wrath of the Lamb; for the great Day of his Wrath is come, and who shall be able to Stand. [Thus the Multitudes of Wicked Men shall be terrify'd at the Judgment of the great Day, and affrighted with the Expectation of those Punishments, which shall then come upon them for all their wicked Actions, and Expressions, and all the rest of their Evil Dealings and Doings.]

LXII. 11. 17. The Host of Heaven thank and Praise God saying, thou hast taken to thee thy great Power, and hast Reigned, and the Nations were Angry, and thy Wrath is come, and the time of the Dead that they should be judged, and that thou shouldest give Rewards to thy Servants the Pro-

phets, and to the Saints, and them that fear thy Name, small and great ; and shouldest destroy them that destroy the Earth. [We may observe, that the time of the Dead when they should be judged, and the time of Gods giving Rewards to his Prophets, Saints and Servants, and destroying such wicked Persons as formerly destroy'd the Earth, is fully expressed to be the same time ; so as that when the time comes for the Dead that they should be judged, then shall also the time come of Gods distributing Rewards to his faithful Servants, and rigorous Punishments to the Wicked World of Men.]

LXIII. Chap. 14. 13. *Blessed are the Dead which Die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.* 20. 4. *John saw Thrones, and they sat upon them, and Judgment was given unto them ; and I saw the Souls of them that were Beheaded for the Witness of Jesus, and they Lived, and Reigned with Christ 1000 Years ; but the rest of the Dead lived not again till the Thousand Years were finished : this is the first Resurrection.* [It seems by the Words Souls in this place, (as in many other Places) must be intended Persons, for that my Opposer will not grant, that Souls in a State of Separation can be Beheaded : but whatsoever the Word Souls may be taken to Intend, it seems clear that they had been kill'd, and Liv'd not again till the time, that this first Resurrection overtook them ; and that was not till John had first seen Thrones, and Judges that sat upon them, proceeding towards the Beginning and Execution of the last Judgment.]

LXIV. Verse 11. *John says, I saw a great white Throne, and him that sat on it, from whose Face the Earth and Heaven fled away : and I saw the Dead small and great stand before God ; and the Dead were judged out of those things which were Written in the Books. ver. 13. And they*

they were Judged every Man according to their Works. ver. 15. And whosoever was not found Written in the Book of Life, was cast into the Lake of Fire.

Ch. 21. ver. 1. And then there appeared a new Heavens and a new Earth, and the Holy and Glorious City of Jerusalem, descending down from God out of Heaven, for the Habitation and Comfort of the saved People; enlightned by the glory of God and the Lamb; watered with a fresh River of the water of Life, and furnish'd with a Tree of Life upon each side of the Banks thereof. 22. 3. And the Throne of God and of the Lamb shall be amongst the People, 7. 17. and God shall wipe away all Tears from their Eyes. Thus it seems clearly to my understanding, that the Resurrection and the last Judgment shall happen both at one time, and that then and only then the Rewards of the Godly, and Sufferings of the Wicked future to this World may Warrantably be hoped for, feared, and expected, as the only time appointed for the Execution and Accomplishment thereof.

It may easily be perceived by all Perusers of this Treatise, that in the collection of the Testimonies and Texts of Scripture, I have begun at the Gospel of St. Matthew, and proceeded from thence, through all the other Books of the New Testament, even to the End of St. John's Revelation. I further conceive, that these Texts of Scripture have an unanimous Agreement, one of them with the other, without any Opposition among themselves, or being opposed by any other Texts of Scripture whatever: and I am very apt thereupon to conclude, that it is proved by a strong Stream of Scripture-Texts, that Christ's second Coming, the Resurrection of the Dead, and the last Judgment, is the Time certainly appointed for Christ's distributing Rewards and Punishments.

ments future to this Life. And for Proof that it is the only Time when such Distributions are warrantably to be expected, I say there is no other Time appointed or mentioned in Scripture when such Recompences are warrantably to be expected, nor that assertorily mentions any other Time allotted to that Purpose, nor that doctrinally or intentionally directs to expect the receiving such Recompences at any other Time: Nor have I yet met with any Writings, which pretend to prove and maintain, that such Recompences may be warrantably expected, at the several Deaths of particular Persons, nor at any other Time besides that which before hath been mentioned. And I am thereby more fully perswaded to believe, that the human Soul's separate Subsistence is a Fiction, such as hath not a real Being in the Nature of Things; but that rather the Spirit of Life in Man is most likely to be material, and extinguishable at the Death of the Person; and that as the Body without this Spirit or Soul cannot act or suffer, so this Spirit and Soul without the Body hath no Subsistence in the World; nor can act or suffer any more by it self, than the Body by it self can do; and likely it is, that as the Body and Soul are together, and make up the Persons, at the time of Perpetration or Performance of wicked or good Actions, whereby such Things become imputed to the same Person, so they shall be again put together at the Resurrection, and become thereby the Persons which shall be again made capable of such Rewards and Punishments, as shall be suitable to the Quality of their Actions in this Life.

By this Search concerning the time when Rewards and Punishments future to this Life are to be expected, it seems to my Understanding, that divers Hints are given from whence Collections may be made concerning the true Nature of the human Soul. And this Success prompts

me to proceed towards the Search of another Point pertinent to this Question, and to make inquiry into such an intermediate State, as must intervene between the Time of particular Mens death, and that of the second Coming of our Lord, the Resurrection, and the last Judgment. And thereupon I conceive that such a Search will be most convincingly made by beginning from the most early Times, wherein the Points to be discussed were first broached, and made known to the World.

We read that the *Egyptians* were among the Nations that first cultivated the Knowledge, and Sciences which have since continued in the World, through all the Ages of it. That in *Abraham's* Time they were a civiliz'd and knowing People: That in *Joseph's* Time they became famous for Traditional Knowledge, and expressing of the same to Others by Hieroglyphical Symbols, and had Orders of Priests among them set apart for the Cultivation of their Learning and Science, and the performing such superstitious Rites, as pertained to the idolatrous Worship of such Gods and Goddeses, as were then reputed to have the Government and Care of that Nation. And if we shall descend from those Times to that of *Moses*, we find among those Priests, and separated Persons, such as gave evident Proofs of more than ordinary Skill and Knowledge, and of their Ability to produce wonderful Effects, in Nature, and such as to this Day, Men cannot believe were to be caused or produced, by natural, or the ordinary Power of human Arts, Industry, or Knowledge; such as are changing Rods into Serpents, turning Water into Blood, and bringing up a multitude of Frogs out of the Waters and Lakes of their Country. At or about the Space of two Centuries of Years after *Moses*, the Opinions, and Writings of learned Men, have placed the Being and Flourish-
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ing of *Orpheus*, the Father of Grecian Poetry, whom that Nation magnify, as the first Introducer of Learning, Poetry, and Musick, and by that means Civility, Peace, and Learning, among the People of those Countries; where, before his Time, their Inhabitants were accounted Rude and Barbarous. This singular and signal Person, travell'd into *Egypt*, and continued there the space of diverse Years for the Cultivation of his Genius, his Art of Musick, and Study of Poetry, the Natures and Genealogies of their Gods, and their Modes of Worship and Adoration of them; and when he had gathered so much of these, as to be able to set up a Shop in his own Country, he return'd Home again, and expos'd them all in such Places as he sometimes resided in, setting them off with the best Flourishes and Varnishes, that his Arts of Poetry or Musick could afford him; introducing among his Country-men, the *Egyptian* Gods and Goddeses, and Modes of their Worship, under new and different Names, adding to, and altering among them, as his own Genius serv'd him, and as he thought might make them more acceptable to those People among whom they were to be broached: and to make them of his Nation, more subject and attached to the Peace of the Nation, and Subjection to the Governours thereof, he seems to have brought with him out of *Egypt*, the Doctrine or Opinion of the human Soul's separate Subsistence, informing and perswading his Country-men, that they were strictly obliged to live well and peaceably among themselves, and yield an entire Submission or Obedience to the Direction and Commands of their governing Superiors; for that though the Well or Evil-doers, might happen to miss of being rewarded in their Life-times, according to the Merits of their Actions; yet their Shades or Souls should certainly obtain a Subsistence or Being, in a State
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of Separation from their Bodies; and that howsoever Things might fall out in this World, great Recompences should be made to them of Rewards or Punishments in a future State, after the Death of their Persons in the sublunary World. Whence if this Collection be true, it seems consequent, That the foundation of this Opinion sprang from a fabulous Original, derived from the Idolatrous Practices of the *Ægyptian* Priests, and was cultivated, magnified and exposed by *Orpheus*, to the *Grecian* Nations amongst whom he conversed, and this Grand-Father of the *Grecian* Learning, was therein followed and imitated by all the *Grecian* Poets who succeeded him, who persuaded their Country Men to believe many ridiculous Stories related by them to make this Opinion pass with a better credit among their Auditors and Scholars of those times; whom they persuaded to believe that under the surface of our Globe of Earth, and within the solid Body of it, there were several distinct Places furnished and prepared for the receipt of Shades or Souls departed, some for the good and others for the bad of that kind; places appointed for the good, they called by the names of the *Elyzium* Fields or Shades, where they said a sufficient Light was allow'd them, related to be such, as the Faint glimmerings of our Moon shine Nights, enough to enable such Souls to enjoy themselves, and the company and converse of one another to a mutual Satisfaction of them all: and these Poets pretended that when these Shades or Souls, had liv'd for certain Periods of Time in these pleasant Places, they were again sent or called out, to the Surface of the Earth to enliven and actuate, such other Bodies as were in that Time to be born.

And they further taught their Disciples, that about these Fields or *Elyzium's*, there ran a great and terrible
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River, call'd *Styx*, or *Acheron*, which no Soul could pass to come at that *Elyzium*, without the assistance of a Vessel to convey them over it, which they distinguish'd by the Name of *Charon's* Ferry-boat, and that *Charon* the Ferry-man had a great Power among such Souls of choosing, or denying the waiving of such Souls at his Pleasure; and upon that Account, they put a great Stress upon the Burial of the Dead: for they devised and pretended, that the Souls of such Persons, whose Bodies lay unburied, could not be received into *Charon's* Boat, but must wander about the Banks of the River *Styx*, 'till their Bodies obtained a Burial, or were consumed by the long lying of them; and this made the People of those Times exceeding careful and concern'd about the burying of their Friends, or any other Bodies; and as the History of *Tobit* tells us, he was.

They taught their Disciples further concerning their *Tartarum*, that there was no Hindrance from entering into that Region, but that *Noctes atque dies patet atri janua Ditis*: but the difficulty of returning from thence, was very great and hopeless; and if any Soul endeavour'd to escape, *Pluto's* three headed Dog *Cerberus*, was ready to seize and worry them, and bring them back before their terrible Judges to be punish'd; as here our Latin Laureat Poet says, *Hic Rhadamanthus habet durissima Regna*; with other elegant Verses thereupon following.

This Poetical and Fabulous sort of Learning, concerning Souls, prevailed in Greece diverse hundreds of Years before the Philosophers of that Country, began to set up and open publick Schools, for and towards the Correcting thereof; and their sort of Teaching began in the Reign of *Cyrus* the Great, King of *Persia*, and *Pherecides* *Cyrus*, and *Thales Milesius*, became the first Teaching Philosophers of that sort; and we are told that this *Pherecides*:

recides was the first Philosopher and Prosaick Writer who taught the Doctrine of the Soul's separate Subistence. I presume, the gross Fables beforementioned, of *Charon's Boat*, the *Elyzium*, *Tartarum*, *Cerberus*, and Burials, were rejected by him as evident Falsities; and I do not find how he disposed of his sort of Souls immediately after the Death of the Parties; but we have clear Testimony, that his Scholar and next Successor, *Pythagoras*, found out another means of disposing Souls, immediately after the Death of the Party; which should also serve to Reward and Punish them, according to the Works done in their last Bodies, by inventing a Transmigration of such Souls into new Bodies, suitable to their former Demerits, so as if the former Persons had liv'd well, their departed Souls were appointed to enliven the Bodies of such as were great, rich, learned, or happy Persons; and the departed Souls of wicked Men, were appointed to enliven, Lyons, Tygers, Wolves, Dogs, Cats, Rats, Serpents, or other Venomous Creatures; which stand always in fear of Punishment and Persecution.

This Opinion obtained a very large Spread in the World, continuing in full Vogue, divers hundreds of Years, and is still maintained by the Eastern *Tartars*, *Indians*, *Chinese*, and *Japonese*, as they still continue in their ancient Heathen Idolatry. Yet this new Opinion, did not quite abolish the former Conception of the Reception of Souls into the under-ground Regions of *Elyzium's* and *Tartarum's*: For *Salust*, in his History of *Catiline*, tells us that when Divers who were guilty in that Conspiracy, were brought before the Senate to be try'd for their Lives, *Julius Caesar* stood up and argued for the sparing of their Lives, and said, That these Conspirators deserved Death beyond question, but he would have

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the Senate to consider; that an immediate Death was not Punishment enough for their Offences; because that if you put them to Death presently, you put it out of your Power to lay such further Punishments upon them as they deserve; for Death, says he, puts a speedy Period to all human Miseries, and makes an end of them in a Moment; he therefore advises to keep them still alive, in Prison, and under a longer Continuance of Punishment. To this Speech *Cato* stood up, and deliver'd this Answer, That they might perceive and wonder, at the Confidence of the former licentious Orator, *Credo falsa Existimantis ea que de Inferis memorantur, diverso Itinere malos a bonis loca tetra, inculta, fœda atque formidando loca habere*: we may perceive by these Words, that *Cato* (altho' a very Learned and Philosophical Man,) retained the old Opinion, of Souls going from hence, *ad inferos*, or under Ground to be rewarded or punished. *Socrates*, and his Scholar *Plato*, were Auditors in the School of *Pythagoras*, and accepted his Doctrine, of the Transmigration of Souls, adding some new Degrees of Refinement thereunto, pretending, that the same was not common betwixt Men and Beasts, but that the same was peculiar to those of alike Species; so as the Souls of dying Persons, went only into other Persons of the same Kind and Nature; and they taught that Men might so well behave themselves in their Lives, as that after the Parties Deaths, their Souls might ascend up into superior Regions, and there enjoy Rest, from being after imploy'd in the Drudgery of animating human Bodies any more. This School pretended to shew Reason, why Souls were first doomed to the Drudgery of animating human Bodies in this World: They said that God had formerly created another World before ours, which was replenished and inhabited by spiritual Beings;

ings; and that such Spirits had greatly offended God in the Time of their World; and that therefore upon the Creation of our World, he appointed those former Spirits to undergo the Drudgery of animating such human Bodies as should be born into this World: And therefore the *Platonists* say the human Soul is in the Body as in a very troublesome and forc'd Abode, like a Bird in a Cage, or one fallen into a Well, from whence they can by no means get forth; all which, I think, to be as Fictitious and Fabulous, as I have before thought the Relations of the former Poets to have been; and yet it seems these *Platonick* Inventions were accepted by Assent of *Origen*, and other Teachers of the Christian Schools at *Alexandria*, and were thence communicated to other Scholars of the Christian Churches.

Thus far have been examined the ancient Opinions which have come to my Knowledge, concerning the State of Souls, after the Death of the Persons, and whilst they continue in the Separation from their Bodies; and I come now to collect out of the sacred Scriptures what I find there written for our further Direction in this mystical Inquiry.

I find not any thing in the Five Books of *Moses*, the Prophecies of *Samuel*, or the Books which come between them, or any Expressions that may direct us, or that make any perceivable Mention of the Rewards or Punishments to be expected or feared after this Life: It is true indeed that our Lord quotes *Exod. 3. 6. I am the God of Abraham, Isaac and Jacob, in Proof of the Resurrection of the Dead.* We do not read that the *Sadducees* received any Conviction by this Argument, and I conceive thereupon, that the proving force of the Text itself to that purpose, is both Dark and Weak; and that the force thereof lies more, in the Authority of him that

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quoted it, than in the Words, or apparent Meaning of the Text it self. And thus I pass over the Times and Prophecies before *David*, as not finding any thing in them which may give an apparent Light, or Direction, in our present Inquiry, and begin my Quotations to that purpose with *Psalms* 49. 12. where *David* advises Men to forbear Endeavours of perpetuating their Names and Memories, as a vain Attempt; for that Man will not [or cannot] abide in honour, seeing he may be compared to the Beasts that perish, v. 20. Man being in honour, hath no Understanding; but is compared to the Beasts that perish.

And thus this Maxim is strengthen'd by a two-fold Cord, which is not easily broken, *Eccles.* 3. 19. *That which befalleth Men, befalleth Beasts; as the one dieth, so dieth the other; yea, they have all one Breath, so as a Man hath no preeminence above a Beast, all are of the Dust, and all go to Dust again. Who knoweth the Spirit of Man that goeth upward, and the Spirit of the Beast that goeth downward to the Earth.* [Who knows whether their be Truth in that Opinion or not?] *Chap.* 11. 8. *Though a Man live many Years and rejoyce in them all; yet let him remember the Days of Darknes, for they shall be many.* 9. 5. *The Living know that they shall die; but the Dead know not any thing.* v. 6. *For their Love, Hatred, and Envy perish in Death.* *Pf.* 88. 11. *Shall thy loving Kindness be shew'd in the Grave? Shall thy wondrous Works be known in the Dark, and thy Righteousness in the Land where all things are forgotten?* *P.* 146. 3. *When the Breath of Man goeth forth, he shall turn again to his Earth, and then all his Thoughts perish.* *Il.* 37. 18. *The Grave cannot praise thee, Death cannot celebrate thee, the Living, the Living he shall praise thee as I do this Day.* *Eccl.* 9. 10. *Whatsoever thy Hand findeth to do, do it with thy Might, for there is no Work,*

Work, nor Device, nor Knowledge in the Grave whither thou goest. Job 10. 18. If I had been carried from the Womb to the Grave, I should have been as if I had not been. [without any sort of Perception or Knowledge] V. 21. I go to a Land of Darknes, and Shadow of Death, whence I shall not return; a Land of Darknes, as Darknes it self and where the Light is as Darknes.

I have produced all these Texts as proving Evidences, that the State of Death, hath by divers wise and good Men been conceived to be a State of Inactivity and Impatibility, from whence I think the Extinguishment of the human Soul at the Death of the Person is fairly consequent; for that if such a Soul obtained a separate Subsistence from the Body, it would acquire a larger State of Activity and Patibility than it had before; as my Opposers do universally assert and maintain: but all the above quoted Texts seem strongly to refute that Opinion, by asserting that in Death all the human Thoughts, Affections, Knowledge, and Practices, are extinguished and annihilated. And to this Opinion, the Principles of human Nature, and Mens daily Experience do very well agree: for the Sensations of Men, and their Experience do enough assure them, that whilst sensitive Creatures live, be they Human or Brutal, both sorts are pleased and rejoiced, with likeable Meat, Drink, or Venerary; and are both alike sensible of suffering under Diseases, and other mortal Pains, of Beating, Bruising, Wounding, or Death; and as far as human Experience can reach, whatsoever we find or know to be left of them, remains utterly insensible and inactive; as well and as much the Remains of the Man, as of the Horse: Both Kinds are very sensible, of such Affections and Passions whilst they live; but as soon as ever the Flame and Spirit of their Lives is quite extinguished, both sorts become

come alike Insensitive and Unactive. When *St. Stephen* was martyred, the Stones which flew about his Ears, inflicted upon him great Pains by Blows and Bruises, 'till by that means the Spirit of Life in his Body became extinguished ; after which Moment the following Stones did him no hurt at all, no more than if they had been thrown against the Carcass of a dead Horse : So as the Carcasses of them both were equally incapable of Sufferings, and Activity naturally. And thus far the Consistence and Nature of Animals have a great Similitude and Agreement one sort of them with the other, according to the Natural Constitutions of their Beings ; whence with *David*, we may well compare the Constitution of human Nature with that of the Beasts that perish. And if there were no more to be consider'd in this Enquiry, but the Natural Constitution of Animals, we might here set down our rest, and put a stop to our further Enquiry concerning the propounded Subject of it : but when we take upon us to search what the Scriptures deliver for our Information towards this Disquisition, though we do not therein find things contrary to those which before have been delivered ; yet we do plainly and certainly find such things therein written as will carry our Conceptions a great way beyond, and above, the Natural Apprehensions of Mankind thereupon. For they tell us plainly, that it is appointed for all Men once to die, and after that the Judgment. *Eccles. 11. 9. Rejoyce, O young Man in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes ; but know thou, that for all these things God will bring thee into Judgment. Chap. 12. 14. God will bring every Work into Judgment, with every secret Thing, whether it be Good, or whether it be Evil.* And this Truth is abundantly proved by the Texts before quoted in this Treatise to
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that purpose; so as the only Question thereupon remaining seems to be, Whether God will call before that Judgment, the separated Souls of deceased Persons, to a particular Account, or that before such Judgment, he will raise again in his Appointed Time, the Persons which before have died; as in their former Constitutions both of Soul and Body. My Apprehension concurs with the latter Opinion, so as to think it much the more probable of the two, and more agreeable with abundance of Texts before quoted in this Treatise, which gives us cause to forbear prosecuting this Point any further in this Place; for that however the same may fall out to be determined, the Scripture takes occasion from this expected Judgment to speak of Mens Death's and Dying, in an other manner than it doth of the Death of Beasts, and to call the Death of Man by the Name and Term of a Sleep, and to express the time of Mens being dead by the Term of *Days of Darkness, black as Darkness it self, and the very Shadow of Death.* And to prove that the Scriptures use commonly so to speak, shall be quoted, *Acts 13. 36. David, after he had served his own Generation, fell on sleep, and was laid to his Fathers, and saw Corruption. So, 1 Kings 2. 20. David slept with his Fathers, and was buried in the City of David, and his Son reigned in his stead.* And the same Phrase or manner of Speaking is used to express the Death of all the following Kings. *John 11. 11. Our Lord says to his Disciples, our Friend Lazarus sleepeth; intending that he was dead. 1 Cor. 11. 30. For this cause many are weak and sickly among you, and many sleep. 15. 6. Christ was seen of above five hundred Brethren at once, of whom some are fallen asleep. Mat. 27. 52. The Graves were opened, and many Bodies of Saints which slept arose, and came out*

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of the Graves, and went into the Holy City, and appeared unto many. 1 Thes. 4. 13. I would not have you ignorant Brethren, concerning them that are fallen asleep. V. 14. Those who sleep with Jesus, will God bring with him: for we say to you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep. V. 16. For the Dead in Christ shall rise first. Acts 7. 60. St. Stephen prays, Lord, lay not this Sin to their Charge; and when he had said this he fell asleep. Dan. 12. 2. Many of them that sleep in the Dust of the Earth shall awake, some to Life and some to Contempt. In our Lord's Discourse concerning Lazarus, John 11. 11. when our Lord had said, Our Friend Lazarus sleepeth; he adds, But I go that I may awake him out of Sleep. [Intend- in to raise him from the Dead.] John 5. 21. As the Fa- ther raiseth up the Dead and quickeneth them, even so the Son quickeneth whom he will. V. 25. The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of Man; and they that hear shall live. [This Voice shall waken and raise them out of the Sleep of Death; so as all Men are likely to continue in this Sleep of Death 'till they shall be awaked by this Voice, and the sound of the Trump of God.] And thus as the Scripture intends Death by Mens falling asleep, so by their being awaked out of such a Sleep, it intends the Resurrection from the Dead, and makes no mention of any intermediate Acti- vity between Death and the Resurrection, but concludes Men are appointed once to die, and after that the Judg- ment; in order whereunto the Resurrection may certain- ly be believed and expected.

I now proceed further to enquire what becomes of Men's Persons between the Times of Death and Judg- ment. Concerning which, Job tells us, Chap. 3. 17.
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There the Wicked cease from Troubling, there the Weary are at Rest. V. 13. If I had died from the Womb I should have slept, then had I been at Rest. 18. There the Prisoners rest together, they hear not the Voice of the Oppressor. Chap. 17. 16. Our Rest together is in the Dust. Chap. 14. 10. Man giveth up the Ghost, and where is he? Job 17. 13. If I wait, the Grave is mine House; I have made my Bed in the Darkness. Chap. 3. 21. The miserable rejoyce exceedingly when they can find the Grave. [As a Place of Rest.] Ch. 7. 21. I shall sleep in the Dust, and thou shalt seek me in the Morning, but I shall not be. Chap. 14. 10. Man dieth and wasteth away; Man giveth up the Ghost, and where is he? V. 12. Man lieth down, and riseth not 'till the Heavens be no more; they shall not awake nor be raised out of their Sleep.

The Kingly Prophet David has left us no Writings but those of his Psalms, and therein says, Ps. 6. 5. In Death no Man remembreth thee; and who will give thee Thanks in the Pit? 13. 3. Lighten mine Eyes that I sleep not in Death. Ps. 31. 19. Let the Ungodly be put to Confusion, and silence in the Grave. Ps. 49. 12. Man will not abide in Honour seeing he may be compared to the Beasts that perish. So, v. 20. Plal. 88. 10. Dost thou shew Wonders among the Dead, or shall the Dead rise up again and praise thee? V. 11. Shall thy loving Kindness be shewed in the Grave, or thy Faithfulness in Destruction? Shall thy wondrous Works be known in the Dark, and thy Righteousness in the Land where all things are forgotten? 115. 17. The Dead praise not thee, O Lord; neither all they that go down into the Silence, but we [who live] will praise the Lord. 146. 3. When the Breath of Man goeth forth he shall turn again to his Earth, and then all his Thoughts perish.

Solomon agrees to these Sayings of his Father, Eccles. 2. 16. There is no more Remembrance of the Wise than of

the Fool for ever. Chap. 3. 19. Things befall alike both to Men and Beasts ; as the one dieth, so dieth the other, all go to one Place, all are of the Dust, and all turn to Dust again ; so that a Man hath no preeminence above a Beast. [In Death.] Chap. 9. 5. The Living know that they shall die ; but the Dead know not any thing, neither have they any more a Reward, for the Memory of them is forgotten. V. 6. The Love, and the Hatred, and Envy of the Dead perisheth. V. 10. Whatsoever thy Hand findeth thee to do, do it with thy Might, [whilst thou livest] for there is no Work, nor Knowledge, nor Device, in the Grave whither thou goest. [And therefore] 11. 3. If the Tree fall towards the South or towards the North, in the place where the Tree falleth there it shall be. [As Death leaves us so Judgment shall find us.] V. 8. If a Man live many Years and rejoyce in them all, yet let him remember the Days of Darkness, for they shall be many. V. 9. Rejoyce young Man in the Days of thy Youth, but know thou that for all thy Actions, God will bring thee to Judgment. Isa. 38. 18. King Hezekiah says to God, The Grave cannot praise thee, Death cannot celebrate thee ; they that go down to the Pit cannot hope for thy Truth ; the Living, the Living he shall praise thee as I do this Day. Dan. 12. 13. The Angel says to Daniel, Go thy way untill the End be, for thou shalt rest, and stand in the Lot at the end of the Days.

2 Thes. 1. 6. Brethren, it is just with God to recompence Tribulation to them that trouble you ; and to you who are troubled, rest with us when the Lord shall be revealed from Heaven. Heb. 4. 3. We who have believed do enter into Rest. V. 6. Some must enter into this Rest. V. 9. There remaineth therefore a Rest unto the People of God. Rev. 14. 13. John heard a Voice from Heaven, saying unto him, Write, Blessed are the Dead which die in the Lord, from hence-

henceforth; yea, saith the Spirit, for they rest from their Labours, and their Works do follow them. They rest from their Labours, both of Pains-taking, and Pains-suffering; and from all the Tryals, Temptations, and Tribulations incident to living Persons.] I conceive that the Texts above quoted give us very good and somewhat clear Directions in our Enquiry after the State of Mankind, or what becomes of the Persons of Men in the Interval betwixt Death and the Resurrection. For these Texts declare to us, that Men during that Time rest from their Labours, of what Kind or Nature soever, the same may be, Active or Passive, remaining during that Interval in such a State as if they had not been, as Job says, 10. 18. *Wherefore hast thou brought me forth out of the Womb? O that I had given up the Ghost, and no Eye had seen me! I should have been as though I had not been, and should have been carried from the Womb to the Grave.* As Chap. 3. 13. *If I had died from the Womb, I should have slept, then had I been at rest.* I think these two Texts are at a perfect Agreement one with the other; and that both of them intend and mean the same thing, and are proving, that the Dead are so far at rest, as that during the Interval between Death and the Resurrection, the Dead are as if they had not been: So as by Death they become utterly incapable of acting or suffering in any Kind whatsoever. As *Cæsar*, in *Salust*, before quoted, calls *Mortem, Ærumnarum requiem*: In Death Men have no sense of Poverty or Shame, Envy or Jealousy; nor any further Conflicts with their Affections or Passions, and are free from those Fears which follow the ill Success of such Conflicts, and their Apprehension of having ill performed their Duty.

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I am apt to conceive that a Rest of this Nature is exceedingly easy and beneficial to Mankind, and especially to such as depart with a Prospect, or good Hope of well succeeding at the End, or Determination of such Rest. Concerning which Point, two Instances shall be given, wherein God hastened to give some Men this sort of Rest by Death, before the Time of their Lives seemed naturally to require it, on purpose to shelter them from those Evils which God intended to bring upon their Families or Countries immediately after their Deaths. *1 Kings 14. 13. God sent Sickness to Abijah the Son of Jeroboam, intending he should die thereof, and reveals to the Prophet Ahijah, that the Child must therefore die, because that in him there was found some good thing towards the Lord God of Israel.* God had appointed Death and the Grave to shelter him from seeing with his Eyes, and having a share in that horrible Destruction which God had appointed to fall upon the whole House of his Father Jeroboam, and which soon after his Death followed accordingly. *So, 2 Kings 22. 16. God intending to bring great Destruction upon the Jewish Nation, Huldah the Prophetess declares to the Messengers of King Josiah; God had said, I will bring Evil upon this Place, and the Inhabitants thereof; for my Wrath is kindled against this Place and shall not be quenched. But to the King who sent you to enquire of the Lord, you shall say, Because thou hast humbled thy self before the Lord, and has wept before me; I also have heard thee. I will gather thee unto thy Fathers, and thou shalt be gathered into thy Grave, and thine Eyes shall not see [neither shalt thou partake of] those Evils which are intended speedily to come upon thy Kingdom.* And the thing fell out accordingly; for Josiah was soon after slain, fighting in Battel against Necho, King

King of Egypt, and saw not, nor shared in those Evils and Sufferings which God brought upon his Kingdom and People immediately after the Death of this King. Accordingly, *Isa. 57. 1.* says, *The Righteous perisheth, and no Man layeth it to Heart; and merciful Men are taken away, none considering that the Righteous are taken away from the Evil to come. V. 2. He shall enter into Peace, they shall rest in their Beds, each one walking in their Uprightness.* By these Examples, and this Text it seems proved, that a Rest in Death is much to be preferred before the long Continuance of Life in a State of great worldly Sufferings or Calamities; against all which, a Sleep or Rest in Death is a sufficient Shelter, and of all Maladies or Pains, a perfect Cure. *1 Kings 19. 4.* In a like State of Sorrow and Suffering, persecuted *Elijah* sat down under a Juniper Tree, and requested for himself that he might die; and said, *It is enough now, O Lord, take away my Life, for I am not better than my Fathers.* So, *Numb. 11. 10.* *Moses* heard the People weep throughout their Families, every Man in the Door of his Tent. *V. 11. And Moses said unto the Lord, Wherefore hast thou thus afflicted thy Servant. V. 15. If thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy Sight; and let me not see my Wretchedness.* *Job 3. 20. Wherefore is Light given to him that is in Misery, and Life unto the bitter in Soul, which long for Death but it cometh not; and dig for it more than [other Men will do] for hid Treasures.* These Texts prove that the three above quoted great Persons, thought a speedy Death more eligible, and more to be desired, than a longer Life in this World in a State of Affliction or Suffering.

Phil. 1. 21. Paul says, *To me, to live is Christ, and to die is Gain. V. 23. I have a desire to depart and be with Christ*

Christ, which is far better. He doth not say to depart that I may be with Christ, but to depart and [still] be with Christ; for with Christ he was whilst living, and when dead, he was still to be with Christ; for whether we live, we live to the Lord, or whether we die, we die to the Lord; whether therefore we live or die, we are the Lord's: and neither Life nor Death can separate us from the Love of God, which is in Christ Jesus. Whence it seems the Apostle in our quoted Text simply prefers a Death in the Lord, before a Life or Living in the Lord, as being both more easy and more safe; and therefore he calls such a Death better for him, and a Gain to him, being then *Paul* the aged, a Prisoner of Jesus Christ, and in a poor Condition. And I profess, my Opinion concerning the two States of Life and Death to be, That a Death in the Lord is a more happy and desirable Estate, than that of Life in a prosperous worldly Condition is likely to be; and more desirable to Persons, who thoroughly weigh the Circumstances, Sufferings, and Advantages of both Estates. *Job* 14. 13. *O that thou wouldst hide me in the Grave, that thou wouldst keep me secret till thy Wrath be past.* I desire upon this Text to enquire, what good it could do *Job*, or can do any other Man, to be hid in the Grave till God's Wrath [or the Time of great worldly Punishments] be over past, if there be still a Soul left subsisting in a State of Separation from the Body. For that, if such a Soul be good it is conceived to go immediately to Heaven, without continuing in the Grave, or the receiving, or seeking any shelter from it; and if it be bad the Grave is said to afford it no shelter at all, but it must go to Hell immediately to be there tormented, according to the Deserts of the dead Persons; so as the

Prayers

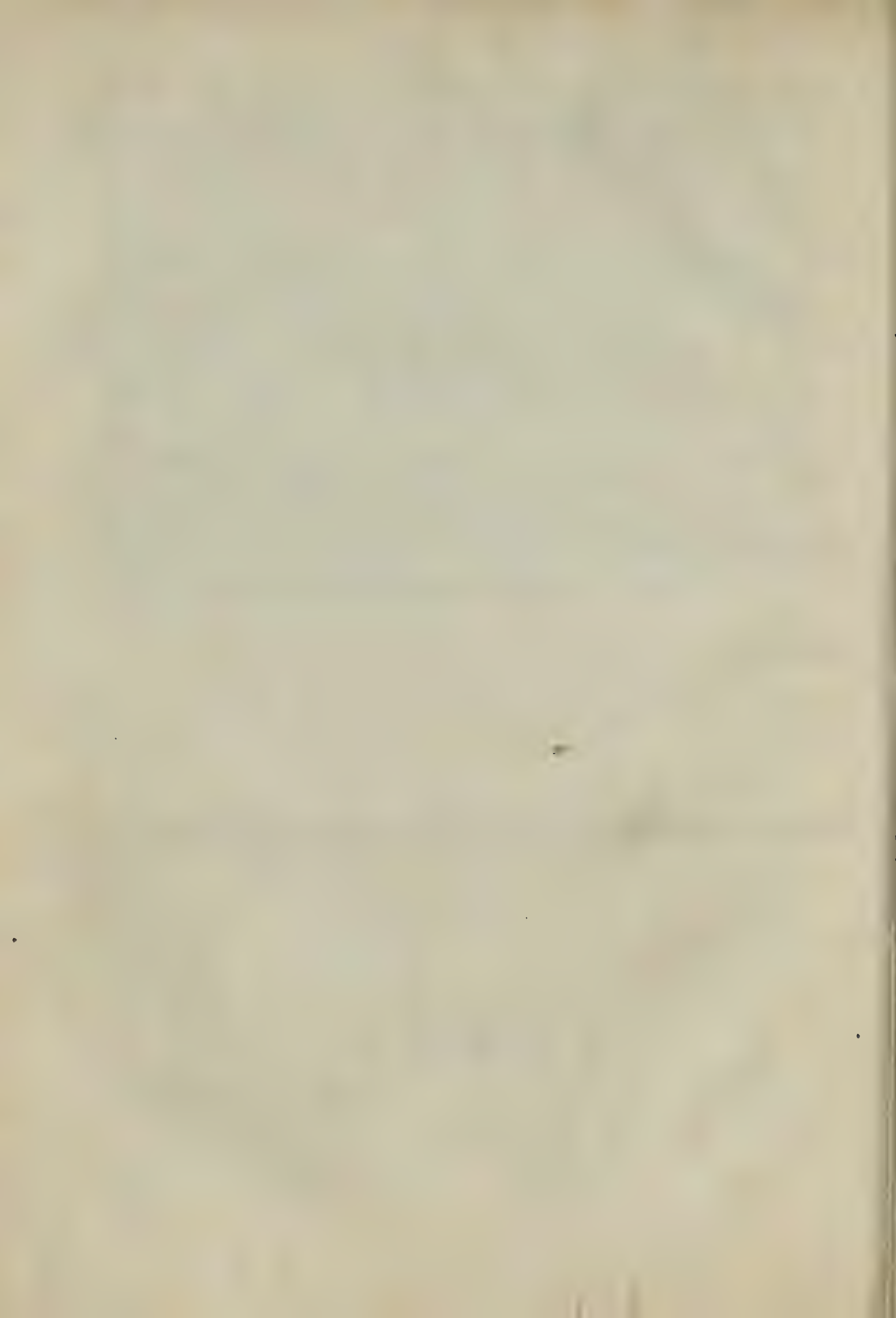
Prayers of *Elias*, *Moses*, *Paul*, or *Job*, and God's hearing and granting of them; would not be likely to make the Grave a Covert or Shelter for them, or for any other Persons in like Cases. Whence I conceive such Prayers do testify, and seem to prove, that the State of Death, is a State of Inactivity and Impatibility, and that the Bars of the Grave are strong enough to shelter and preserve, all that is left of the dead Person, from all such Sufferings, as may be due to the ill Deservings of themselves and others; which I conceive shall never overtake them or lay hold of them, until the Time of the second Coming of our Lord Jesus Christ, and the Resurrection from the Dead; the same time when the good Works of the Righteous which do follow them, shall overtake them also to their Comfort: whence it seems *Job's* fore-quoted Prayer for being hid in the Grave till God's Wrath be over past, may be no Mistake in that good Man, but somewhat a clear and well-grounded Verity; and that his Expectation therein should not have been frustrated or deceived: because conceiving (as I do) that the Grave is a good Remedy and Shelter against all Executions of God's Wrath upon departed Persons, until the Time of the Resurrection of the Dead, who shall then all be brought before the Judgment Seat of Christ, to receive Doom, Judgment, Execution, and Recompences according to their Works. I draw towards an End of this Treatise, and find my self prompted by *Job's* Pious Example, to offer this *Votum* in relation to my future State.

O that God would give me frequent Remembrances of the last Hour of my Life, with effectual Grace heartily to endeavour and strive, to fit and prepare my self
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for that Hour; and that he would at that time extend his Favour so far to me, as that I may then depart in peace, and dying in the Lord, may obtain such Rest as he hath appointed for his Servants; until the Times of refreshing shall come from his Presence, and that he shall send our Lord Jesus Christ to be the Judge both of Quick and Dead. And O that then I may have the Happiness to stand at the right Hand of my Judge, and be made a Partaker of that gracious Compellation, Come ye Blessed of my Father, inherit the Kingdom prepared for you. And this I humbly pray to obtain through the Merits of Jesus Christ my only Lord and Saviour, as the highest State and pitch of Happiness, which Humane Nature can expect or attain to. And herewithal I wind up and fasten the Clue of this Treatise, and will add no more but the bidding my kind or indifferent Reader heartily to

Farewel.

F I N I S.



OBSERVATIONS

UPON

Dr. *Nicholls's* Book,

INTITULED,

A Conference with a Theist:

Being a Proof of the

Immortality of the Soul.

AND

In *Answer* to the *Objections* made a-
gainst that Doctrine,

In a BOOK, Intitul'd,

Second Thoughts concerning Human Soul, &c.

O UR Doctor's Book is Printed in *Octavo*, Lond.
1703, and contains in it the Number of 240
Pages.

It seems fit to Premise by way of a short In-
troduction, That our Doctor in this Book hath prosecut-
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ed two ſeveral Deſigns ; the firſt whereof, is to Animadvert upon the Expreſſions or Modes of Speaking, uſ'd by his Writer. of the *Second Thoughts* ; finding fault with ſome of them, and taking occaſion from ſome other of them to Argue againſt the Soundneſs of his Writer's Opinion.

His other Deſign was to Diſcuſs the Arguments, which have been, or may be brought againſt the Separate Subſiſtence of the Humane Soul.

The firſt of theſe Deſigns, I do not pretend to take any great notice of ; but leave it to the Author of the *Second Thoughts* to maintain the truth and fitness of his own Expreſſions, and to Answer ſuch Arguments as the Doctor hath raiſed from the Expreſſions or Terms of his Writing ; but my ſole Deſign in theſe Obſervations, is to maintain, That the Soul's Materiality, is more likely and probable, than that of its Separate Subſiſtence. Whence it will be evident, That theſe Obſervations upon our Doctor's quoted Treatiſe, are intended to be deliver'd *animo refutandi*.

I ſhall begin with Stating that which I think to be the Queſtion between us, *viz. Whether that which Aristotle calls Actus Primus Corporis Organici, or the Active Principle of Humane Life, from whence there ariſes Motion, Vegetation, Sensation and Intellect, be an Intelligent Spirit, of a different Nature from Matter or Body ; or that it be a Material, Unintelligent, Natural and Generated Spirit, which is likely to extinguish with the Death of the Perſon.*

Our Doctor in this Treatiſe, brings many Arguments tending to prove the Truth and Certainty, *That his Mode of Soul is an Immaterial, Subſtantial, Intelligent Spirit, of a quite different Nature from Matter and Body ; and therefore not Generated by the Parental Seed.* Whence he concludes, *It dies not with the Perſon, but ſubſiſts in a State of Separation,*

Separation, after the Party's Death, and receives Rewards and Punishments soon after that time : Or however at some other time before the Resurrection of the Dead, and the last Judgment.

I differ from the Doctor thus far, as to say, I conceive, this Active Principle, or Spirit of Life in Man, is more likely to be a Material, Unintelligent, Generated Spirit, which gives Motion, Vegetation, Sensation and Intellect, and so communicates to the Persons those Faculties and Powers which it self hath not, and works in Mankind without design, that which is so wonderful in our Eyes, as that Men can hardly be brought to believe it, because they cannot enough penetrate the Natural progress of such a Performance. We conceive these Faculties to arise, by the Motion and Interposition of the Vital Spirits and Blood, fann'd and inflam'd by the Breath, which by Circulating, cause Life and Motion in all Parts of the Body ; Nutrition and Vegetation in the Stomach, and Parts inferior to it ; Affections, Passions and vehement Motions in the *Precordia* ; the Sensations of Hearing, Seeing, Smelling, Tasting ; in the uppermost Region of the Person ; and Intellect in such other *Cephalline* Organs as God hath appointed and ordain'd for that purpose ; and most particularly in the Brain and the Nerves from thence proceeding.

By this progress it appears, That God makes use of Matter and Motion to produce Effects, that must always be wonderful in our Eyes. He first made and fitted Organical Parts, capable and suitable for such Productions ; and then by the Circulating Blood and Animal Breath, he gave a perpetual Motion, to those Spirits ; such as may continually Act and enliven them for the producing such Effects, as have before been specify'd : *Whence if Man shall be accounted but a Curious Piece of Clock-work ;*

as our Doctor words it ; yet we say it is withall an Intelligent Piece of Clock-work ; as it is evident *Ezekiel's* Chariot, Beast, and Wheels were. For altho' the Bodily and *Cephaline* Organs, the quick moving of the Spirits of the Blood and Humours, and the respir'd Air, be all but Material ; yet by their Active Mettle and fit Contexture of the *Cephaline* Organs, I conceive they may, and think they do produce Intellect, Voice and Speech, and the other most Excellent Qualities bestowed by God, and by these means upon the Human Person : And upon these Grounds, I am apt to conclude, That there is no Part of the Man, Body, Soul, or Spirit, that is Intelligent, or that knows any thing what it does ; and that in Man there is nothing Intelligent by it self ; but it is the Man only, and his whole Person that is Intelligent.

And to this, *Aristotle* agrees, when he says, *That it is as improper for one to say, The Soul is Sorrowful, Joyful, Wise or Happy, as to say the Soul Weaves or Builds.* All these Actions or Powers, are properly ascrib'd to the Person, and to no other single Faculty, or Part about him. Upon Man's being put together by God in the Person of *Adam*, all these Faculties flow'd immediately from that Composition, and from the commixture of Seed in Generation, they have ever since *Adam's* time been deriv'd ; when this Propensity and Activity ceases in the Person, the Man Dies, and then there are no Foot-steps left of any of the afore-nam'd Faculties, or Powers, or any other Motion or Activity whatsoever.

That God can by the afore-nam'd Means produce the Powers and Faculties residing in Humane Persons, the Doctor, and very few of his Abettors can, will, or do deny ; but are very apt to deny, that the thing is so, because they can by no means comprehend the *Quomodo* of

of it ; and thereupon do Argue, *That Matter and Motion, cannot of themselves, or by their own Natural Energy, Think:* Wherein, I am very ready to agree with them. Next they say, *That by no Humane Art, Skill or Industry, they can be made to Think, or produce Thought by any manner of Mixture, Composition, or Employment whatsoever:* And therein also I am at Agreement with them; but if they will thence infer, as they seem to do, *That therefore God by the Aptitude of Organs, and Activity and Motion of such Spirits cannot produce Intellect and Thought in Man;* I am ready to oppose their Conclusion; and pretend, that they offend *male inferendo*, in conceiving, because the lesser Powers cannot produce such Effects and Operations, therefore the stronger Powers cannot do so; *Sic parvis Componere magna solemus*; apt to affirm, *That Milo could not carry his Bull,* because no other Men of his time or ours, could, or can do it. And yet it seems evident, *That Human Art and Industry can, and doth Daily produce such Fabricks as carry some semblance with this Operation.* I propound a Musical Organ as a great Specimen of Human Art in this kind; some of our Artificers do Daily make a well composed Fabrick of Musical Organs, and all the Pipes and Particles thereunto belonging, and can provide that this Fabrick shall be supply'd with a convenient Spirit and Breath; none of all which parts of the Fabrick, Pipes or Spirit are of themselves, or in their own Nature Musical; and yet when they are all put together, and rightly apply'd to one another, the Artist which moves and governs them can by his Instrument produce such variety of Sounds, and sweetness of Harmony, as may be wonderful to such as hear it; but as soon as ever the Spirit ceases to Act it, it returns immediately to be but a dead Fabrick without making any
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sort of Sound or Musick whatsoever. Also if the Pipes be crack'd, broken or dislocated, the Spirit can make a Sound in it, but fails to make any Musick, or Harmony therewithall. And if there be a stoppage or obstruction which hinders the Wind from acting any of the Pipes, that will very much impair the Musick, and make the Instrument less serviceable and useful than it was before. If Man's Art can imitate the Operations of God so far, I find it more easy for me to conceive, That God can make his fine Piece of Clock-work, Man, to exercise the Powers and Faculties of Life, Motion, Vegetation, Sensation, Intellect, and Thought, by the Acting of a Material Spirit, in the exquisitely Fram'd Parts and Organs ordain'd by him in the Human Person to such purposes.

It seems our Doctor may well enough demand *quorsum hæc*, to those who do not stiffly deny the Power of God in such Matters, nor that He can do more in these and divers other Cases, than Mens Faculties are able to conceive and comprehend. This then, is not the Point so much in Question between us, as, What God hath done, and doth Daily do in such Cases, *viz. Whether He hath always produc'd, and doth Daily produce Life, Intellect, and Thought, in the Race of Mankind, by the one sort of these Spirits, or by the other?* The Doctor Contends, *That this is done by an Extraneous, Intelligent, Ungenerated Spirit in Man*; which he calls the Soul; whereas, I pretend, the same things are done by the Acting and Motion of a Generated, Unintelligent and Material Spirit Acting the *Cephaline* Organs, fitted and appointed by God for the production of such Effects and Powers in the Persons of Men. I agree, That this is likely to prove the main Point of Difference to be bandied between us in the following Observations upon our Doctor's Treatise.

I desire further in this Introduction to Advise, That
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the *Actus primus Corporis Organici*, which our Doctor expresses by the Term of Soul, I do more willingly express by the Term of *The Spirit of Life in Man*; such as is intended Rev. 11. 11. Where after the two Evangelical Prophets had lain Dead for the space of three Days and a half, the Spirit of Life from God enter'd into them, and they stood upon their Feet, and were called up to Heaven. It seems questionable, what sort of Spirit it was that was sent to enter into them: It is not said, That the Spirit which they had before, return'd to them again; and therefore, I think it questionable, Whether these Spirits taken in our Doctor's Sence, were newly Created and Infus'd into them; or that after my Sence, The Flame of Life which was extinguish'd in them at the time of their Death, was rekindled in them by Divine Power, at the time of this their Resurrection from the Dead: which it is likely may be further argued in the following Observations; and shall be left to such Determination as may thereupon ensue. But in the mean time, I would make it known, that I purpose to express the *Actus Primus* of *Aristotle*, by the Terms here used of *the Spirit of Life*; intending thereby a Generated, Unintelligent, and Material Spirit; and that if in the following Observations, I may sometimes term it the Soul; I do not thereby intend such a Soul, as the Doctor pretends to be the Origin of Life, Motion, Vegetation, Sensation and Intellect in Human Persons, or the Race of Mankind.

Lastly, I think fit in this Introduction to say, That I do not fully approve of our Doctor's manner of Handling this Point, of great moment, now in Dispute amongst us, in his usual manner of Dialogues, arguing in the Names of divers several Persons, because that in such sort of Arguing, the same Person must always be suppos'd to tell the Tale, and give the Answer; and will

let the strength of the Argument fall upon which side it will, we must always be sure that the Knight must overcome the Giant; and when all is done, the Opinion of the Writer must be prevalent, and the Judges and Arbitrators, whosoever they be, will all pronounce Sentence in Favour of the Writer's Opinion; which may happen to make some Impressions upon very Feeble and Inconsiderate Readers, to whom it may seem, That all other indifferent Readers, are like to pass the same Sentence, and agree to the Opinions, pretended to be prov'd in such Dialogues. But my Apprehension is, that Points of such moment, whereupon there may arise difficult and doubtful Questions, deserve to be discuss'd by a sort of close Arguing, and thorough prosecution, reaching (as much as may be) from one end to the other, without a mixture of Ceremonies, or any other Diversifements, or Deviations whatsoever.

I am ready to request our Doctor not to take offence at any of the last fore-going Expressions, construing them to tend to the Reproaching or Censuring his usual manner of Writing: They are intended only for Caution, and such a Notice as may induce him to think further of this matter, and to Act therein according to the result of his own Discretion; and I hope, he will not take in ill manner, that which may easily have a good Construction put upon it.

I come now to prosecute such Observations, as I shall think reasonable to be made upon the progress of our Dr's Treatise, in Prosecution whereof, I say, That in his Epistle and Preface, I find nothing that presses or even touches the main Question now in Dispute between us: And I think fit to observe in the same manner, upon all the first Pages of our Doctor's Book, untill we come to
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the 17 Page thereof, and do say, That all which he delivers from the first to the 17th Page of it, passes with me for his own evil Surmises, declaring what he thinks will be the Effects of my Opinion in those that hold it; and thereupon I am willing that he should know, that I have continued under the power of this Opinion, for the space of 17 or 18 Years at least, and in that space of time have not found that it hath produced those evil Effects in my Mind, which he with a seeming assured Confidence hath surmised.

I find, that amongst our Neighbours of the *Dutch* Nation, when a Man fore-tells future Accidents or Successes, without pretences to a Spiritual Revelation for the same, they denominate such a Person to be a *Prophet that eats Bread*; which I think intends, he doth not live by Locusts and wild Honey, as *John the Baptist* did, nor by the Field, as *Esdra*s said he did; they think, the fore-telling of Events by such a Person, deserves no more Credit, than such as are made, by other Reasonable and Indifferent Persons. You do not say, you are sure that such Effects will follow; and my Experience assures me they do not always follow: And therefore I satisfy my self with Observing thereupon, That all you have said from the first to the 17th Page of your Book, is the bare and naked Offspring of your own Brain, Invention, or Collection; and I think, it will be sufficiently answered by my, or any other Rational Man's saying Nay thereunto, or surmising many other things to the contrary thereof.

Page 17, You profess your self to be at a loss to know, *Why the Clergy are not as good Judges of these matters, as other Lettered Gentlemen?* And thereupon, I Observe, That you neither are, nor are like to be put to such a Loss, by any thing that I have said, or am likely

to say in prosecution of this Question. I profess not to have said, and do not intend to say any thing that I do not think; and I am contented to give you as much satisfaction therein as I can, by confessing, and professing to think, That Clergy-men are as good Judges of these Matters, as any other Men whatsoever: but I must with-all Observe, That our Point in question, in its own absolute nature, is a bare Natural and Physical Enquiry; *viz. Whether the Spirit of Life in Man, be an Immaterial, Intelligent Spirit, coming into him ab Extra, or be a Material, Unintelligent Spirit, proceeding from the prolifick Power of his Human Ancestors?* This, I conceive, does not properly belong to the Knowledge of such as profess the bare Science of Divinity; and yet I do not deny, that *reductive and collective*, this Question may be, and hath often been drawn under the Consideration of the Divines of all Ages and Nations; and that by such means, it may come with Propriety enough to be Considered and Disputed upon, by those of the fore-named Faculty of Divinity.

From the 17th to the 20th Page, you profess to maintain no more than I have already granted you, That *Divines may be as good Judges in this Point, as any other may be.* But you seem to enlarge and flourish thereupon, somewhat more than would have been needful, after my Concession. You say, That *in doubtful Cases of Law, Men will go to Consult their Lawyers, and be satisfied with their Opinion thereupon; and that in Bodily Diseases, Men will give the Deference to the Counsels and Opinions of their Physicians.* How true these things may be amongst common Clients and Patients, I think it no way needful here to consider: but to bring the Proposal home to the Point in Question, I think fit to put you some Cases, which will put our present Question in a better
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Light before you. I Propound therefore this Case to you, That the Client applying himself to Law, is a Man of a good Understanding and Judgment, a diligent Enquirer, and in a tolerable degree Learned. A Man thus qualified, comes to his Lawyer, and declares his Case to him with the Questions and Difficulties thereupon arising; it seems probable enough, that his Lawyer will be ready to give him a short Answer, and to say, That he thinks his Cause of Action very good, and that if he proceed thereupon, he is likely to be succesful in his Suit: And to this, such a Client is likely to reply, I pray, Sir, give me the Reasons and Authorities upon which your Opinion is grounded? It then the Lawyer be truly Able and Learned, and Good-natured therewithal, he will not stick to apply himself to the satisfaction of his Client upon such occasion; and first will repeat to such a Client his own Opinion or Sentiments, as before, then he takes down his Book of Statutes, and turns it over before the Client, and Reads and Expounds to him the Grounds of his Opinion, Read and Collected out of that Book; and will tell him, what other unprinted Acts of Parliament may say concerning their Point in Question; and thereupon, the Client hath reason to require, that in a by piece of Paper, he may have leave and liesure to Collect and set down the several Statutes, and such Heads of them, as most concern the present Case in Question. After all which, such a Lawyer, well Fee'd and Rewarded for his Pains, will not stick to peruse his Common-place Book thereupon; and having so refresh'd his Memory, he will take down and peruse as his Book directs, his Eldest Grandfathers of the Law, as *Bracton*, *Breton*, *Fleta*, *The Mirror*, *Fortescue*, *Fitsherbat*, *Dyer*, and perhaps, the Voluminous Writings of my Lord Chief-Justice *Cook*, and will show him in all these

Books, such Sentences and Sayings, as the Lawyer thinks, most pertinent to dilucidate and discuss the Case in Question; and at the Client's Request, he will not deny to give him the Chapters, Folios and Paragraphs, where all such things may be found, as are most tendent and pertinent for declaring the Truth and Reasons concerning the Case in Question; and this Communication being ended, the Client puts up his Notes and returns home, and soon after falls to examine his own Statute-Book, and then to do the like for such of the Books before-nam'd, as are in his own possession, and such as he can buy, beg, or borrow of other People, he turns them over, and reads the Heads before collected with great Diligence and Attention; he ruminates upon them, and calls unto him the Assistance of other Learned and Judicious Persons; to whom he opens the State of his Case, and prays them to peruse his Lawyer's and Authors Opinions and all his own Collections thereupon, and desires to receive their Advice, Whether he shall prosecute his intended Action, or shall sit down in peace contented with his present Condition? And if upon the whole progress, he thinks the Case likely to go against him, Reason will direct to keep himself quiet, notwithstanding the encouragement which his Lawyer may have given him: if he finds great doubt in the Case, he will chuse to seek an end thereof by friendly Arguments, Communications, or Arbitrement, rather than put it to the hazard of a Tryal, the disturbance of his own Peace, and perhaps his own great and endless Expences. Upon this Case, we desire our Divines to perform what I have before requir'd our Man of Law to do; let them produce their Arguments and Authorities *seriatim* and particularly, as I suppose our Lawyer to have done, and propound to us their Opinions thereupon, and they will find

find our Weak, Mistaking, and Seduced People ready to Peruse and Examine them all, and consent to such a Conviction as the Arguments and Authorities can work amongst us, and to detect the Weakness of such of either sort, as are not able to impose Conviction upon their Judgments.

If we shall further propound a reasonable Progress between a Physician and such a Patient, a Judicious and Inquisitive Person, the progress is likely to be, that such a Patient will demand Authorities and Reasons for his Physician's Opinion, who thereupon, may produce the Oracles of *Æsculapius*, the Aphorisms of *Hippocrates*, the Writings and Books of *Galen*, of *Paracelsus*, *Sennertus*, *Harvy*, *Willis*, &c. And being thus furnished, the Patient yet untainted in his Understanding, Judgment and Memory, may fall to the perusal of all those Authors and Directions, and give time for Ruminati^on thereupon, and proceed as hath been propounded before in the Case of Law; taking the Assistance of his Knowing Friends, with whom he may Advise, Whether he shall proceed by the *Galenical* or *Paracelsian* Method, what modes of Evacuation, as Purging, Vomiting, Blood-letting, Cupping, Scarifying, Blistering, Sweating, Salivation, Plastering, Chafing, Scratching or Rubbing, are likely to be the most proper Remedies for his Indisposition; and at last some Person of whom he may have a good Opinion, rises up and declares his Judgment, That it is best for the Patient to forbear all further prosecution of Physick for that time, and that he should first make use of Natural Helps, that he should therefore remove himself into a good Air, use a chosen and moderate Diet, keep himself in a rectify'd temper of Warmth, remove all Cares from his Heart, at seasonable times refresh himself with a moderate Glass of
Wine,

Wine, hear sometimes the Concords of Harmony or Musick, keeping always about him some Cheerful and Ingenious Company : Such Advice, is likely to be well received by the Patient, and his assisting Company. And if that Course be followed, it may happen to be as successful, as any other Medicine in such progress whatsoever, without giving or taking any Offence thereat, by the Learned Physician which had before been Consulted. I am apt to conceive, that if our Dr's present Complaint be well Examined, according to the Observations before specify'd, the Tables reasonably must be changed, and the Saddle be set on the right Horse. Our Doctor, in behalf of the Clergy, complains, That Men do not give them the same Deference and Respect, that they do to the Lawyers and Physicians. And I think, as before, that they give to Divines the same Deference at least, which we do to the other Learned Persons, but the Divines are not contented therewithall ; and therefore it seems, the Complaint lies more properly against their not being satisfy'd with the Credit and Respect given them, than that they want any part of that Respect which is given to the Lawyers and Physicians. I pretend therefore, to require of the Divines, That they will proceed with us, as the Lawyers and Physicians are willing to do in such Cases, That they will produce their Reasons and Authorities, proper to be used in such Cases and Questions as may happen to come in Dispute amongst us, and that they will suffer these to be well searched and examin'd by those who pretend to make Opposition against them, without taking in Ill part the Reasons and Authorities which may happen to be produced by their Opponents in such Cases ; and if their Arguments should fall out not to prevail upon those who make Opposition to them,

I request them to be in some measure contented, under such disappointments, forbearing threatening, and perhaps bootless complaining thereupon; except they can bear with more Patience the being suspected, of intending to set up a Despotick Power, over the Consciences of their Readers or Auditors. If they will give us Reasons for what they do, we are ready to examine and harken to them; and if by these means they are not able to prevail upon the Judgments of their Opponents, we demand Christian Liberty to think and speak in such manner, as we conceive most reasonable, and best agreeing with Truth and Equity; upon which side the Truth will fall in our present question, cannot, I think, yet be determin'd with any clearness, and therefore it shall here be left *Sub judice*.

Page 18. Our Doctor says, That Men of Superficial Learning grow big with new Notions, and presently out comes a Book to bid defiance to an Article of Faith. In diverse other parts of these Pages, and many other places of his Book, he so expresses himself, as if he thought it a granted Truth, that the Opinion of the Soul's separate subsistence, were an Article of the Christian Faith, whereas we do not find this Opinion Clearly Asserted in any of our Three ancient Creeds, nor in the Canons of the first Four General Councils, nor in our Church *Catechism*, or Book of Canons, or in any of our Thirty Nine Articles; And (which above all) is no where assertorily delivered in the Holy Scripture, without the clear confirmation thereof, I think, it not reasonable to admit any Point of Doctrine into the Rank or Esteem of an Article of Faith; and therefore I refuse to grant, that the Doctrine of the Soul's Separate Subsistence is an Article of the Christian Faith, altho' our Doctor puts that Name upon it in diverse places of this present Treatise.

And

And here the Doctor says further, That the Unanimous Judgment of all the Learned Divines in the World in Opposition to such a fancy, must have no weight to counter-balance the New Opinion. Whereupon I am ready to conceive, that he surly doth not speak as he thinks upon this occasion; for I am sure I do not deny, nor did I ever yet meet with any who did deny, that the Unanimous Judgment of all the Learned Divines in the World, is a powerful and strong Argument for maintaining the Opinions and Practices of the Church; but I am ready to deny that there is Power and Strength enough in that concurrence, so to oppose as to overthrow some Opinions drawn from the Authority of the Scripture, or the Evidences of somewhat clear Reason, grounded upon, and drawn from Nature and Experience: For if either of these Powers do with some clearness, and strongly, oppose the Unanimous Judgment of all the Learned Divines in the World, I should rather chuse to found my belief upon either of those Two grounds, then upon the contrariant Opinion, and unanimous consent of all the Learned Divines in the World: And in whatsoever opinion these two Powers agree, I shall have little regard to such oppositions, as may be made thereunto by the unanimous Judgment of the learned Divines before specified. I am ready to agree that the Opinions of learned Divines have a great and strong Power to maintain such Opinions and Practices, as have long been receiv'd and continu'd in the Church; but I deny that they are able to maintain any of them against the strong Expositions of Scripture or Reason, and I am herein confirmed by the Doctrines and Practices of our Reforming Divines, *John Hus, Wicklif, Luther, Zuinglius, Calvin, Beza*, and others, the first Reformers of our Church, who all rejected the Erroneous Doctrines and Practices
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of the Church of *Rome*, which before had continued and been allowed for divers Ages in that Church, merely because they thought, such Doctrines and Practices were strongly opposed, by the Evidence of Scripture, and the Powers of Rational and Human Faculties. I think I follow the same Course in opposing the Doctrine of the Soul's separate Subsistence ; and I am contented to refer to Judgment, whether the Truth of the present Case be so or no : Believing, that if such Practice be utterly rejected, Errour, which may have prevailed to be ancient, and universal, can never be otherways reformed but by Miracle. I doubt not but the Romish Church are still well provided to maintain their Doctrines and Practices, by those their old Arguments of Antiquity and Universality ; but they will never be able to perswade us, to admit of them, or suffer them to prevail, against Evidences of the Scripture, or the clear Maxims of Human Reason, or the Evidences of our Natural Sensations.

Page 19. Our Doctor says, *One would think that Men of great Learning, in Languages and Antiquity, should have a Title to be heard in a Question of Divinity, before Persons who are but meanly Learn'd, and have been bred up to other Sciences.* I give my assent to the Doctor's words here specified, and accordingly I am very willing to hear all those Arguments which Learned Divines can give in maintainance of their separate Subsistence : I am ready to examine and weigh them well, and if I cannot or do not answer them to the satisfaction of my own understanding, I am ready to subscribe and submit to their Doctrine. I do not indeed make them the absolute, and however not the only Judges of the Truth of their Opinion ; but do rather believe, that every Intelligent Person is the best Judge for himself in such Cases, because he shall stand and fall to his own Master :

And if he shall be drawn to confess he believes, that which in truth he doth not, and perhaps yet cannot believe, this Practice will bring the guilt of Sin upon him, because *whatsoever is not of Faith is Sin*. I do not refuse Learned Divines, to be good Judges of such Doctrines ; but think they are not to be made the only Judges of them, having no inclination to grant them an Absolute Despotick or Arbitrary Power in our Church.

I grant they shall produce and manage the Evidences which may prove them, and apply the force of them against those who may happen to oppose them ; but that then they shall leave the effects of all their Labours to the Judgment and Approbation of such Persons as concern themselves in such Enquiries. I know, that the Popish Divines, and some of those who do profess the Reformation, do boggle at the Term or Expression of referring great Questions to the determination of a private Spirit, as they call it, intending probably thereby, a particular Judgment of private Persons ; and I deny not this to be true, in matters of Government, and Morality ; but in Speculative Points, I am apt to conclude otherways, and that they may, ought, and must be referred to the Judgment of every particular Person therein concerned ; wherein, I think, no Man can answer for the Opinion of another Man, or ought to compel another Man to profess that he is of that Opinion, except he have first convinc'd that other Man's Conscience that the thing is true.

Page 20. The Doctor speaks of a Person, *who having sprung an odd Scruple in his Head, turns over the Bible to fish for Texts to countenance the Singularity* ; which may be added to what he says Page 18. *Such a Man is big with a Notion, and out comes a Book to bid defiance to an Article of Faith* : I think he intends by these sayings, to cover a good wholesome Face with an ill-favoured

voured Mask ; but I shall make bold to discover this Face more plainly, and endeavour to set it in a truer light, by putting this case in the stead thereof, which I will take to be of a Man endowed with a good Natural Understanding and Judgment, practised by his Parental Education, to diligent Reading of the Holy Scriptures, wherein he is after confirmed by the Schools and Pulpits, not having attain'd to any further degrees of Learning, than to Read and Write well ; his Faculties he employs in searching of the Scriptures as our Lord directs, and this Course he follows, with diligence and attention, from his Age of Ten till that of Seventy or Eighty Years, whereby he may become able, upon starting of any Question, to bring into his Memory all the Sayings, or Sentences of Scripture which may properly pertain to the Solution thereof, which he compares, and thereupon considers, where they agree upon that Question, and when and how they differ ; and being drawn to a special rumination upon that Point, he proceeds still in the Course of his Reading, and sets down amongst his Notes, what daily may occur to him concerning that Point ; and goes on ruminating thereupon till he arrives to a perswasion, that there is an Errour, in the Common Collections, and Conclusions, among Divines and in the World concerning it : And, for Example, in the very Point of the Soul's separate Subsistence after the Death of the Person, he will find diverse Texts of Scripture, which appear to differ from one another in what they say concerning that Subject, and that in fine it may seem to him, that the Texts opposing such a separate Subsistence, are both more numerous and more forcible, than those which seem to maintain the same : And *this odd Scruple* (as our Doctor says) *being now sprung in the Head and Mind of such a Man, he ponders long upon it with himself, and then Argues thereupon ; first with his Acquaintance, then with his Neigh-*

*hours, then with Divines and other Learned Persons, and then he is apt to do as St. Paul did in a like case, wherein the Learned Men and Common People of that time differ'd from his Opinion : he disputed upon the same in Schools and Synagogues, in Markets and other open places, where he met with Assemblies of People proper to that purpose. Perhaps our doubting Person may have done the like, without attaining by such means to any good Solution of his mention'd Scruple, so that he continues still in his doubt, and for his better Satisfaction thereupon, he thinks the best and perhaps the only means for obtaining the same, is likely to arise by Printing and Publishing the doubt under which he is fallen, and his desire to receive Satisfaction thereupon : And if this be the true design of such a Publication, I think the Doctor may very well pass it over with pardon or excuse, if not with commendation, which some more indifferent Persons may perhaps bestow upon him. He may remember St. Paul's Expression, *Not many Wise, not many Learned, not many Noble are called to the discovery of Gospel Truths,* but that God, in such cases, *hath often chosen weak things of this World, to overthrow and confound the mighty and Learned thereof;* and who out of the Mouth of Babes and Sucklings sometimes consummates his Praises : And therefore the great brags of Learning and Knowledge in such Cases, may not be effectual, and perhaps not very pertinent to the matter now in dispute : but I am ready to leave the Censure of all that hath been said to such Men of Judgment as may happen to peruse the same.*

The Doctor further says, *That his Author speaks very slightly of the Authority of the Fathers,* which I neither have done, nor intend to do, but am willing to allow them a considerable Authority in Disputes happening amongst Christians ; but if they should all agree, and all
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the Divines of our Age should add their Faith thereunto, I could make no other account of them, than as of an Human Authority, to which an old Axiom must ever remain fixed, *viz.* That of *humanum est Errare*, and all these glorious Trophies, which he bestows upon the Fathers, and their Learned Successors, must all be made to truckle to the Divine Authorities of Scripture, and well sifted Reason.

You pretend it to be more likely, that the maintainers of the Souls Materiality are mistaken in it, than that the Fathers, and later Divines of the Church should be so. And I am ready to grant that the thing would be as you say, if Men should proceed upon random Likelihoods, and discourfive Probabilities, for the proving thereof; but I have before, and do still refuse to submit my self to the Power of such Arguments, and refer my conviction to such only as are deduceable from, and provable by, the Precepts of Scripture, and the clear production of Human Sensations and Reason.

Page 21. Our Doctor introduces one of his Speakers by the Name of *Estibius*, under which Name, I conceive, he tells the Tale, and by the Name of *Philologus* he gives the Answer. I shall forbear to observe upon what is spoken by *Estibius*, because he is set to act my part, in opposing our Doctor's Opinion. I therefore intend, both now and hereafter, lightly to pass over the Discourses of *Estibius*, and confine my Observations to those only of *Philologus*, who begins to speak at the 24th Page, and continues his discourse to the 40th. all which have been distinctly Read over to me, (being *Captus Oculis* at this time, and for a long time before.) I have harken'd attentively thereunto, and Ruminated thereupon for some short time, and (to the best of my Judgment) I do not therein perceive any thing to be deliver'd, that is Material for me to make an Answer unto, or to observe upon.

on. In the beginning of my Discourse, I waved all interposition concerning the Expressions or Intents of the Writer of the *Second Thoughts*, and I find no other Material thing in those Pages which I think fit for me to meddle my self withall, and therefore I do with these short Remarks dismiss all those Pages, I have before reckoned and counted, finding nothing Material in them towards the Proof or Disproof of the Soul's Separate Subsistence. I proceed now further to observe after the same manner, upon all that I find written between the 40th and the 51th Page of this Book; for I do not perceive that in any of these Pages there is any pressing Effort or Attempt made to prove the Separate Subsistence of Human Souls, or to oppose the Materiality thereof; but they seem to be all imploy'd in Disputing about the Expressions used by the Author of *Second Thoughts*, and maintaining *Aristotle's* Definition of the Soul against that Opposition which the Writer of *Second Thoughts* had made against it. But in all these Discourses I refuse to Interest my self, but chuse to leave the Writer of *Second Thoughts* to maintain the Arguments which he hath brought, against such exceptions as our Doctor hath rais'd in opposition to them.

At Page 51. our Doctor says, *That the Vegetative and Sensitive Powers and Faculties in Man, are performed by some Principle or other besides the Rational Soul*; and therein I am ready to come to agreement with him: but I think it reasonable to require of him, that, in the first place, he should give us some positive or likely Proof, that there is a distinct Soul in Man which acts rationally, separatly, or distinctly, from that which acts Vegetation and Sensation in him; or that there is in Truth, such a Rational Soul in Man, as is in it self Intelligent, and therefore may subsist in a State of Separation from the Body:
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for that he knows me apt to maintain, that the same Blood and Spirits, which act the *Cephaline* Organs and the Intellect, do likewise act the Human Faculties of Vegetation and Sensation, and therewithall the Voice and Faculty of Speaking, the *Locomotive* and *Peristaltic* heavings of the whole Person, and of every Member and part thereof ; and I pretend, that from all these Motions, and the Aptitude of Human Organs framed by God, and appointed by him to such purposes, the Man becomes inabled to make use of all these Faculties ; And that none of all these Human Parts or Spirits, are able to act or perform any such thing, without remaining in a lively conjunction with the Person of the Man ; whilst all these Spirits, Members, and Organs remain after a lively manner conjoyn'd in the Person, all these Motions and Actions are Naturally, and therefore easily, produc'd in him, and thereby the Man continues Rational, Sensitive, Vegetative, rightly performing such Motions and Actions as God hath appointed to be perform'd by, and in the living Person of a Man. And, in consequence of this Position, I hold it reasonable to deny, that there is any such Soul, Spirit, or other Intelligent Power in Man, which can produce, act, or perform any thing in a state of Separation from the Human Person.

The Doctor in this Page further says, *He is sure it is not the Reasoning Principle in him that does all this, and when it is most at leisure he finds his Rational Soul very little understands how these Operations are performed, or if it did, it hath not Ability to do them.*

I am willing to grant all this, and to add thereunto, That no sort of Soul in Man understands how to do any thing, or hath any understanding at all in it self ; but that by its working in and by the Bodily Organs, it can and doth produce all those Operations in the Persons of
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Men, and cause Vegetation, Sensation, Intellect and Thought, in the whole Race of Mankind, during all whose Life there is nothing in him Intelligent, Sensitive, or Vegetative, but only the Person or the Man himself, he is all this, but no part of him, Body or Spirit are Intelligent, Sensible, &c. but his own Person only.

Page 52. He says, *All the difficulty of conceiving how such things should be acted, lies in comprehending how Matter and Spirit should be united, there being no imaginable ground that we know of Cohesion between them ; but if one Soul can be united a Thousand may.* And I will not stick to grant him this *Postulatum*, professing withall to think that there is no such Soul or Spirit in the Human Person, as he professes to believe and maintain. Daily Experience assures us that the Blood and Spirits thereof, which I take for the prime and principal Agent in the Cephaline Organs, and all other parts of the Body, do (as soon as they are separated from the Person) loose all Motion, Sense, Activity, and Energy whatsoever : So if we shall cut a Collop of Flesh off the Living Person of a Man, and lay it immediatly upon a Fire of Coles, it will presently loose its share of feeling, and have no Sense at all of that Operation ; so if a Leg or an Arm be cut off, it becomes in like manner senseless and stupid, even as soon as ever it is passed from the Body ; which proves that the being united to the Person, and Living and Acting in the same, is that which gives Energy to the Material Spirit, as well as to Parts and Members of the Body. They all live and act whilst they are in, or united to the Person, but as soon as ever they become separated from it, they become dead matter, without power to Act, or having any Faculty or Life at all in them.

Page 53. The Doctor begins here a Discourse concerning the Power and Operations of Substantial force, which

which I think does not much prels upon the Matter in Dispute between us, and therefore I wave the further examination thereof. The before-mention'd Discourse he is pleas'd to conclude with saying, *That however it be with other things, yet it cannot be denyed that every single Man hath a Substantial Form, by which he is distinguish'd from every other Man, and from all other Creatures.* I am not certain what he means by these words; and if he mean but the outward Form, or Shape and Visage of the Man, whereby he is separable and distinguishable from every other Man, and all sorts of Beasts whatsoever, I shall readily come to agreement with him therein; but that there is any other such Substantial Form in Man, as that he can thereby be distinguish'd from other Men, I am very apt to deny; believing that no Man is able to distinguish one Man from another, by their inward invisible Substantial Forms, and I will grant, that if there be in Man any such Substantial Form, it shall be counted (if he pleases) the Rational Soul of Man; but I am still ready to deny both the one and the other.

Page 54. He says, *The Soul must needs be a Substance:* And I agree that the Material Spirit is so; but not such a Substance as hath any of his Accidents adherent in it, pretending that when this sort of Soul acts the *Cephaline* Organs, and other Organical parts of the Body, it gives or produces in them that which it self doth not. Here he reckons up the Powers of the Soul, as if they were inherent in some particular Subject, all which I pass as his own bare Supposal, to which I can by no means agree; and therefore, except he give better proof thereof, I may not admit him to build any thing thereupon. He proceeds to say, *It is a great difficulty upon his Opposers, that they cannot conceive any thing to be an Immaterial Substance.* I think I have already produced difficulties enough against

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gainst his Rational Intelligent Soul in Man; and whatsoever his Opinion may be about this last difficulty, I pretend not to lay any great weight upon it, agreeing, as I do, with the common Opinion, That there are Spirits subsisting in a state of Separation from Bodies, without making any great boggle at the terms of a Spiritual Substance.

Page 56. Repeating again, he says, (in School-terms) *Forma dat esse rei*; and, *That the Soul of Man is his particular Form, and that which constitutes him in the order of Beings he is of.* I reply, I do not find any great force in this manner of Arguing: he delivers it Magisterially as *his ipse dixit*, but this will not pass with me without proof; and therefore I am ready to reject it, till it may hereafter be better proved. He says further, *The Body contributes not at all to make a Man what he is*; I think this proves our Doctor wants not Courage to assert such Propositions as he thinks make to his purpose. He says, *He perceives and knows himself to be the same Person that he was Twenty years ago.* I suppose he might be above Forty years old before he took this task upon him; but he doth not say how a Man of Twenty two Years old can tell that he is the same Person with that Child of Two Years old, which he was Twenty Years ago; nor doth he tell us by what manner of Operation he comes to know, himself to be the same Person that he was Twenty years ago. He pretends, *One cannot be known to be the same Person by any Marks or Signs which may be impress'd upon a Man's Body*; whereas it is a frequent practice to discover Men (after long absence) to be the same Persons, by such Bodily Marks and Tokens, sometimes Natural, and sometimes Accidental; also Men are usually known to others for the same Persons, by daily or often frequentation of their Company; and so Men
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of Fourſcore come to be known for the ſame Perſons, with Children formerly of Four years old, by often frequentation and company of their Allies, Kindred and Acquaintance ; and when our Doct̃or ſays, *He knows himſelf to be the ſame Perſon that he was Twenty years ago, by his having the ſame Soul that he had then* ; he ſays not how other Men ſhould ſo know him to be by his Soul : And when himſelf pretends to that knowledge, I am apt to believe, he is miſtaken in it, and that he doth only derive ſuch notices from the Faculties of his own Underſtanding and Memory, which are but Faculties or Powers, ſuch as I ſay are produced and acted by the Material Soul of Man. And ſo, inſtead of proving himſelf to be the ſame Perſon, by ſuch a Rational and Formal Soul as he pretends, he knows it only by ſuch Faculties and Powers as I think to be the effects of a Material Soul in Man. He offers ſomething upon the Alterations which *Small-Pox* may make in the Face of a Perſon ; and in the changes of the Nature of *Alcibiades* ; and I grant, Men may diverſe times be miſtaken by alterations in the Perſons of their old Acquaintance, and how then can a Rectification be made of this miſtake by the Friends telling him, *I have ſtill the ſame Rational Intelligent Soul that I had Forty years ago*. If he ſhould make me this Answer, I ſhould Reply, Pray make it appear to me, you have ſtill the ſame Rational and formal Soul which you ſpeak of. I think, the Doct̃or cannot otherways pretend ſo to do, than by opening the ſtore-houſes of his Underſtanding and Memory, which I pretend to be effected and acted by a Material Unintelligent Spirit, working in the *Cephaline* Organs, and in all other parts of the Body. And hereupon, I aſſume, that the common and uſual way of diſtinguiſhing one Man from another, is by the Lineaments of his Face and Perſon, which may accidentally

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alter, but do rarely so : And next by particular Corporal Marks, Natural or accidental to the Person ; next by Conversation and Commerce of Persons one with another, and what they can recount among themselves, by acts and passages formerly happening between them, and other their known Friends and Relations ; we shall never hear Men enquire of one another, Whether they have still the same formal Souls, which they had Forty years ago ; nor can they judge upon their answers whether they say true or false. Indeed the Understanding and Memory, may afford great help in such Cases ; but these may be, and I think are, in the Person, without being derived from such a sort of Soul as our Doctor endeavours by all means to put upon us ; and in prosecution of that intent he pretends, *That there are such great alterations in the Persons of Men, as will not suffer them to continue the same for any long time together ;* which he may as well pretend to be in Trees, Rivers, Mountains, and Brutes, and thereupon I will content my self at present with Two instances. The First taken from Brutes ; and put the Case that a Horse hath been Bought, Sold, and Toll'd in a Market, then this Horse, after a Year's time, is found out and challenged by a former owner ; his present Master replies, That whatsoever Right the Challenger may have had to this Horse, the property thereof is now alter'd by his being bought and toll'd in a Market ; then the Question rises, Whether this be the same Horse that had formerly been bought and toll'd in the Market ? And, for the solving of this Question, the Parties repair first to the Toll-Book, and there peruse the Marks of the Horse, the time of the Sale, and the Name of the Voucher of it ; then the present Possessor produces his Neighbours, Children and Servants to testify, as they may well do, upon Oath, That this is the
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very same Horse which was bought, and brought home from that Market, at the day and time before specify'd. Our Doctor plainly tells us, *That this can by no means be the same Horse which was bought and tolled as before, for that by his daily Nourishment and often Evacuation, the shedding of his hair, and so forth, the Horse was in the space of a Twelve-month so much altered, that he is now no more that Horse which was bought and toll'd in the Market as before said, and that therefore the Witnesses who have sworn this to be the same, must have sworn falsely upon this occasion:* And if the Doctor shall positively affirm that they are so, I am thereupon presently ready to deny it, and refer the Case in Controversy to such other indifferent Judges as may be willing to undertake that Province.

My Second instance shall be, That of a Man and his Wife, who have liv'd in Wedlock the space of Forty Years; then the Man dies, and his Heirs fall to difference with the Wife upon her demand of Dower, and for recovery thereof, they put her to prove that ever she was lawfully Married to this Man: She hath perhaps Witnesses of the truth of that fact, who being produced do, and, I think, may lawfully swear that they saw this very Woman Married to her dead Husband Forty years ago, at such a time and place, without ever enquiring whether she have now the same Rational Soul in her, that she had at the time of that Marriage; and if the Doctor will still exclaim, that this must needs be a false Oath, I am ready to deny it, and put our matters to Issue thereupon, referring the deciding of this Question to such Persons, as may happen to peruse our Writings.

Page 59. Our Doctor makes the teller of his Tale to say, *You have not proved the Soul not to be an Accident yet.* Replying, I say, That I know yet of no Man who asserts the Soul to be an Accident, not believing my self, that a
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Material Spirit is an Accident, nor that the informing Breath which was breathed into *Adam*, was an Accident. Then the Dr. makes our speaker to say, That *God made Man with his Exterior shape to become a living Creature*. He might have call'd him if he had pleas'd a Rational Creature, and have had my consent thereunto. Then he speaks of an Active Power in Seminal Matter, which, he says, *is but an Accident* : Perhaps, I do not well understand him ; for I do not conceive the Seminal Power to be an Accident, nor that the Procreation of a Man by his Parents is an Accident, but that it is a real Operation of the Seminal Matter, dispersed in *loco Idoneo*, without the mixture of Accidents in any of this progress: for I cannot count the process and benediction of God thereunto given, to be an Accident. What he says of these things being done by accident, without the assistance of a substantial Agent, I dis-allow ; pretending that all such Effects are produced by the substantial agency of a Material Spirit, in the production of those Effects which God hath appointed it should bring to pass, and in those Receptacles only which God hath provided and assigned for such purposes.

Page 61. Our speaker says, *Man is such a curious piece of Mechanism, as shews only an Almighty Power could be the first and sole Artificer to make a Reasoning Engine out of dead matter*. I should rather have said out of living matter, because these Operations grow not out of the Nature of a dead, but of a living Person.

Page 62. Our Dr. says, *That this is a prying Age, which will not suffer us to take any thing for granted, but that which is home proved. That a Human Soul is a Spiritual Intelligent Substance*, I have expected to hear some proof before this time, and have a great desire to see him come to that Point. From this Page to the 68th Page, our
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Dr. puts in a long Discourse of Accidents, intending thereby to prove that an Human Soul is not an Accident, without needing that I should make him any opposition thereunto, or make any further observation thereupon.

Page 68. The Dr. says, *That God's breathing into Adam the breath of Life, must needs be taken in a Metaphorical Sense, because he properly cannot be said to breath.* I reply, God can form a breath when, and in what manner, he pleases, and infuse the same into *Adam's* Nostrils, really, and without a Metaphor. In *Ezekiel's* Vision of the dry Bones, God did not direct the Prophet to call for Souls of any sort, to animate those newly Created Bodies, but he call'd to the Four Winds to breath upon those slain, that they might live, and then a real and Physical breath enter'd into those Bodies, who thereupon lived and stood up upon their Feet. This Breath did, (I think) like that of *Adam*, (and that which is done every day in our own Bodies, by the common Breath) kindle and inflame the Pullulent Blood, being made ready for that Operation, as our daily Breath by fanning inflames and keeps glowing the Blood and Humours of the Body, and all their Spirits, for the acting of Life, Motion, Vegetation, Sensation and Intellect ; and if this Breath should fail us, or be stop'd for a very few Moments, the flame of Life before kindled and maintained, would quickly be quenched by suffocation, and all who so suffer must die without remedy, except revived by Divine Power and Miracle.

Page 69. The Dr. demands, *What imaginable Reason can be assign'd, why the Creation of Man should be more specially related than the Creation of Brutes was, if there had not been a great difference in the Essential parts of their Constitution ?* It seems that (*Imaginando*) I can easily overcome this difficulty, by supposing, or saying, That *Moses* gives

gives us a more ample and distinct Relation of the Creation of Mankind, and more fully than that of Beasts, because the Species of Men is far more excellent, and of more concern then those of Beasts.

The Dr. here demands, *What is there in a Man, excepting his Reasonable Soul, that can with any tolerable Sense be said to be the Image of God.* I reply, there is nothing in Man that can be said to be the Image of God ; but that which is said to be the Image of God, is the very Man himself, with all his Powers, Faculties, and Dependencies. Gen. 1. 27. *God created Man in his own Image, in the Image of God created he him.* Gen. 9. 6. *Whoso sheddeth Mans Blood, by Man shall his Blood be shed ; for in the Image of God made he Man.* This stands confirm'd by the Vision of Moses and Aaron and the Elders in the Mount of God, Exod. 24. 10. *Moses, Aaron, and the Elders went up to Mount Sinai, and there they saw the God of Israel, and there was under his Feet as a paved work of a Saphire-stone.* Ver. 11. *And upon the Nobles he laid not his hand ; also they saw God, and did Eat and Drink.* This God we may perceive had Hands and Feet, and likely the whole Portraiture and shape of a Man. Ezek. 1. 26. *The Prophet saw God upon the Throne, attended by the Cherubims ; And upon the likeness of the Throne, was the likeness as the appearance of a Man ; who from the appearance of his Loyns upward, had the appearance of Amber and Fire, and from his Loyns downwards I saw even as it were the appearance of Fire.* All which seems to represent the plain appearance of a Man. Dan. 7. 9. *I beheld till the Thrones were cast down, and the Ancient of days did sit, whose Garment was white as Snow, and the Hair of his Head as pure Wooll :* By which Words it appears, that this appearance of God had a Head of Hair, and Garments, suitable to those of a Man. Revel. 1. 13. *I saw*

one like unto the Son of Man clothed with a Garment down to the foot, his Head and his Hair were white like Wool, and he was girt about the paps with a Golden Girdle. All which prove clearly that this appearance had the full shape of a Man. Ch. 4. 2. Behold a Throne was set in Heaven, and one sat on the Throne, and he that sat was to look upon like a Jasper and a Sardine-Stone. This seems to have been his Colour, but that the shape of his Person was like that of a Man. To these we may add the appearance to *Abraham*, which he styles the God of all the Earth; and *Jacob's* Wrestler, who thereupon said, he had seen God face to face. All these appearances of God, both in the Old and New Testament, plainly show, that when God was exhibited to the sight of Men, he always showed himself in the shape and form of a Man; and in no other shape or appearance whatsoever. And these Texts and Quotations, have planted a strong Conviction upon my mind, that the whole Man, and not any part or parcel of him, is by the Text of *Moses* intended to be the Image of God. And the words, *In the Image of God made he Man*, cannot, I think, be truly and reasonably apply'd to any single part or portion of his Person, but must be construed to appertain or belong to his whole Person. The Dr. further says, *That nothing in the whole World does so mightily resemble God, as a Human Soul's Spiritual Being*. He must needs know that he argues here *ex non concessis neq; probatis*, a very ordinary Reader of our Disputes will soon perceive, that I maintain there is no such Human Soul in the World, as he pretends to found this Argument upon: I require him therefore to prove, that there is such a thing, or Being, in *rerum natura*, as he pretends to found this Argument upon. I have denyed, and do still deny, the Being of such a Human Soul as he here describes; and therefore I say he

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can found no solid Argument upon it, nor draw any reasonable Inferences from it, till he have made some better proof of its Being. From his 69th to his 74th Page, the Dr. speaks either beyond the capacity of my Understanding, or makes but a very small progress towards the desired proof, concerning the Nature of an Human Soul, and that it is such an Intelligent, Separative, Subsisting Spirit, as he pretends it to be ; for I set but a light esteem upon those Heathen Writers, and Jewish Doctors, which in these Pages he produces ; rather, I think, in Ostentation of his own Reading, than with a just expectation of converting other Men to the Sentiments or Errors of his Opinion : And therefore I pass them over without farther observing upon them. Page 74. The Dr. says, *If you tell me that Brutes do exercise several Acts, which cannot be distinguish'd from Reason ; I thereunto answer, that though it must be granted, that some of the Actions of Brutes do proceed from a Reasoning Mind ; yet the Question is still, What that Reasoning Mind is ?* I Reply, That, I think, there is as much Question, What the Soul, or the Reasonable Mind of Man is ? In progress of this Discourse, our Dr. concludes, *That no one can ascribe the Perfect Power of Reasoning to Brutes :* And I am ready to grant him, that it is a very low sort of Reasoning which Brutes can attain unto ; and that they fall exceedingly much short of such perfectness in Reasoning, as God hath bestow'd upon Man, to whom he hath given Organs much better fitted for such purposes, than those which are bestow'd upon Brutes. The Dr's. Discourse about the Knowledge of Brutes proceeds, and, Page 79. he says, *Fault is the Transgression of a Moral Law ;* which I think to be an over-narrow and faulty description thereof ; for we know there are Laws Politick and Oeconomick, as well as Moral ; and Experience tells us, that an Offence

against

against any of these is accounted for a Fault, and may justly be punished as such, by those who have Power and Jurisdiction thereupon; and the Brutes are most commonly subject to Laws Oeconomick, being those of the Master and his Family; and, by a regular and due course of proceeding, the Brutes to such a Family belonging, will sometimes become knowing to a very high degree, what is their duty and what is a fault amongst them; and do thereupon often exert some specimens within them of a condemning Conscience, as knowing very well that they have acted contrary to their Rule and Duty, and that Punishment is commonly consequent thereupon, which sometimes they can endeavour to prevent: for all Men know that a Travelling Horse, which hath been diverse times corrected for tripping upon the High-way, will grow so knowing of that fault in himself, that upon a trip made, he will dart himself forward, intending to prevent that Punishment which he expects to follow thereupon: And I think that diverse times the success may fall out accordingly, and that by such quick and zealous amendment of his fault, he may escape such Punishment as is commonly consequent thereupon. Besides which, it is no great news to find Brutes put under nurture, or a teaching Master; under which sort of Government some Brutes have attain'd to act, and by their Master's Eye and Voice, to perceive such things as have appear'd admirable to the beholders of them; besides what is daily seen in the dexterous management of great Horses, and the lying down of an unwieldy Elephant, at the word or command of his Teacher, and raising up himself again accordingly. I think these common things enough to have been spoken upon this Topick, without searching further into many curious Relations, which might be collected out of Writers to this purpose: But

am apt to conceive it somewhat apparent by this progress, that by the Nurture of Rewards and Punishments, Brutes may and do plainly perceive what is pleasing, and what is offensive to their Masters and Teachers ; and that they have done such things upon which Punishment will be consequent, and thereupon are stricken with Remorse for such Actions. And hence I conclude they do, *ex uno colligere aliud* ; and that Men do the same in a far higher degree, I ascribe the cause principally to the propriety and aptitude of Human Organs ; of which I take this for a proof, That the Brutal Blood, which in a *Calf* or a *Sheep* can but bay or bleat, and act preception and Sense in them, according to the capacity of their Organs, if it come by transfusion to be put into the Body of a Man, it can act Life in such manner as to Speak and Sing, and the Powers of Intellect and Memory, in such a Person whose Life is continued and maintained by the Activity and Spirits of such Brutal Blood : If Human Blood be let out, and not supply'd by other Blood, present Death must ensue ; but if you supply the Man's empty Veins by such Brutal Blood, you not only save his Life, but restore him to those Powers which he had before the letting out of his own Blood. After this Page I find no sufficient occasion to observe upon till I come to the 83d Page, where the Dr. says, *If God and Angels think without Organization, it is but reasonable to think that Human Souls do so too.* I profess to deny my agreement to this supposition, and say, That if God and Angels do think, I am utterly ignorant by what means they do it ; believing that God may produce and act Thought by what means, and in what manner he pleases. I think he can do it in Men by a Material Unintelligent Spirit, acting in Organs well framed and suited to such purposes ; and am apt to believe what *Ezekiel* says, that his Chariot of
Glory,

Glory, Cherubims, and Wheels, were one entire and Intelligent Machine: but I can give no account, how the Intellect and Knowledge therein was produced and acted. We read it was a curious and lively Machine, full of Eyes within and round about it, and all animated by one same Spirit, whereby we may stand fully convinc'd, that God may act Intellect by such means as are utterly unknown to us; and I think it a bold undertaking to compare the Knowledge and Power of Angels, to the feeble Machine of a Human Person; and that it is much less tolerable to bring the Almighty Power and Being of God into such a comparison. We read that Angels in his Presence cover their Faces, and dare not behold him; How then shall Man (who in comparison is a Worm) pretend to make searches concerning the Intellect of God, or the mode and manner of his Existence and Being? I desire we may let that alone for ever, and cast a Vail upon such Thoughts as pretend to make searches into his Being, whereby we are much more likely to be confounded than instructed. The Dr. says, *It is but reasonable to suppose that Human Souls think without Organization.* I profess my self so far to agree with his Assertion, as to conceive, that the most likely way of arriving to the belief that the Human Soul thinks in that manner, is to take it by way of supposal that the thing is so; and I doubt not but the Dr. comes to this belief upon that ground; which I think to be very Sandy, and unable to bear the weight of that Building which he goes about to erect upon it; and is far from that proof of a Soul's Separate Subsistence, which is like to give considering Persons satisfaction thereupon. In his 84th and 85th Pages, he Disputes upon the *quomodo*, or by what Rational Mediums Men can prove that a *Material Spirit, working in Bodily Organs, can produce Thought*: A Point which I have heretofore

fore more largely handled, and there have clearly confess'd, that I do not understand, and therefore will not pretend to account for the *quomodo* of this Production. I think the Wisdom and Power of God hath done, and may do, things more strange than this; and that he can and doth produce Activity and Intellect, in the Human Person, by the means of a Material Spirit, acting those Organs which he hath aptly framed in the Person for such purposes: the *quomodo* of this Performance I plead *Ignoramus* to, and confess I do not distinctly know the means and manner how the same is brought to pass: I plainly perceive there are such Powers in the Human Person, and believe them to be acted by Matter and Power Connatural to him, without much disturbing my self, by the Ignorance which suffers me not to know the perfect manner how this Production is made. But I can prove that there is a Material Spirit in the Human Person, very Active and Vigorous; and that the Body, in every part of it, is throughly Organized for the performing of all such Actions, for which they were by God, and his Servant Nature, intended; and to such admirable degrees of perfection, as are beyond all Human Nature to comprehend or imitate. I know that the life of all Flesh is in the Blood thereof, which being fann'd and inflam'd by the Breath, becomes Rarefied into Animal and Vital Spirits, which continually ascend among the *Cephaline* Organs, where Intellect and Memory are produced; and, tho' I do not know the immediat and precise manner how these Powers and Effects are generated in that Region, yet I know there is the place of their constitution, and in no other place or part of the Person. Hence I collect it to be more likely, that Intellect and Memory in the Human Person, are the effects of these Spirits and Powers which we know to act in Man; than that an

Extraneous

Extraneous Spirit should be created for every Man at his Birth, Innocent and Pure, which should, by the Power of God, be immediately cast and put into a newly born Body, contaminated and affected with Original Sin, wherewith this fresh and pure Soul must presently become tainted and infected, whether she will or no: That she comes into this Body no body knows when nor how; remains in it no body knows where, and departs from it no body knows whether, without leaving any marks or footsteps behind her, that ever she was there. And, moved by such Arguments, I hold it more probable and likely, that the Material Spirits of the Blood, acting among the *Cephaline* Organs, are the actual cause of Hearing, Seeing, Smelling, Tasting, Feeling; and of Perception, Fancy, Judgment, Will and Memory, one of these as well as another, all produced by a like Chain of Causes and Effects: but how, and by what means, these Powers are produced in the Cavities of the Head, I profess not to know, but leave the manner of these actings to remain and be (as I think it is) an *Arcanum Opificis*. There are a Thousand other things in the World which I know certainly to be acted and done, and yet I am by no means able to account for the particular means and manner of the doing of them; of which I chuse to take instance from a Flower, a *Tulip*, which we find to be all of one sort of shape, but there are great variety of Sorts and Colours amongst them; and we know that in each of them there is Root, Sap, Bole, Bark, Leaves and Flowers, and we do easily believe that from the Root, Sap, Bark, &c. the Flowers do Naturally proceed, and that there is stuff enough in Nature to frame and produce them; but if our Dr. shall require me to tell him the manner how, and the reason why, their outward shapes, and their several Colours, are produced in these or other Flowers, I should not
be

be able to give him a True and Rational account thereof, no more then how, or why, the Material or Immaterial Intelligent Spirit produces Seeing, Feeling, Intellect and Memory, in the Human Person. We make our selves sure that one sort of those Spirits act all these Faculties in the Persons of Men, but how, and by what means, they produce such Faculties in the Person, I believe to be an utter *ignotum* to us all; as well, and as much, to the one party as to the other. Let our Dr. first give us an Intelligent account how his sort of Soul produces such Faculties in the Person, and I doubt not by that time to be ready to give him as good, or a better account, how they may be done by the Material Spirit, above described. Page 86. The Dr. says, *It is not by any means conceivable, how the Organization of Matter should produce Thought:* And therefore, it seems, our Dr. conceives the thing cannot be done: but, I think, this Inference not to be well grounded; that because a Man cannot conceive how such a thing can be done, that therefore such a thing cannot be done absolutely; which seems, from a particular, to infer a general, or an universal; and to be as much as if one should say, I cannot conceive how such a thing can be done, therefore no Man can conceive it, and such a thing cannot be done.

Page 88. He says, *Matter is not capable of thinking, tho' assisted with the Power of God.* He will not say so rough a thing, as that 'tis out of the Power of God to make Matter think; and I thank him heartily for it: but he seems to make this forbearance rather upon the score of good Manners, than upon a sufficient and reasonable ground. Some Writers before him, have shown less deference to the Majesty and Power of God, than he offers in this place to do.

He supposes, *That if God at the first had made Adam's Brain Cogitable, that would, ipso facto, have chang'd the Nature of Adam's Brain into a Spirit.* In this I must differ from him, and think that God can make Matter Cogitative, without changing it into the Nature of a Spirit; and that without the agency or assistance of an Intelligent Spirit, God can, by Matter and Motion fitly Organiz'd, produce Intellect and Thought in a proper Subject. I have before express'd a willingness to put off my pretence of proving the Act of God in producing Intellect in Man; 'till our Dr. should have proved, That he doth it, and how he doth it by an Intelligent and Extraneous Spirit; but considering that if he shall attempt this Province, it may be long before the Effects thereof may come to my knowledge, I purpose in this place to speak something further toward that intent, and upon that subject; and in my way towards it, I think fit somewhat to reflect upon what the Dr. hath said before concerning Matter, which I think he confounds together somewhat more than is Reasonable; and that, for the better understanding the Nature of Matter, it seems fit to distinguish the same into gross and subtile; taking the gross for only such Matter as is thick, palpable, and visible; and the subtile, for such Matter as is too fine for the Tryal of our sight and touch, as I think the fine Spirits of our Blood to be, which are drawn to such a Tenuity, as to be imperceptible to the sight and touch of Mankind. We find that by Effects of Human Art, Spirits may be abstracted of such force and fineness, that if a small parcel thereof be put into the Palm of a Man's Hand, it will soon penetrate that Vehicle, and pass through it to the back-side thereof, where it will discover and make it self known, without being felt in its way by the Party through whose Hand it pass'd. Some such Extracted

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Spirits

Spirits are so potent in Operation, that they will soon penetrate and pass through a Board or Plank of the firmest sort of Wood; others are so fierce and powerful, that they will penetrate Marble, and enter into the most firmly laminated and hard Bodies of Brass and Iron. I do not think the Spirits of Blood to fall short in subtilty and Operation, of any Extracted Spirits whatsoever; but rather that these Naturally Extracted Spirits exceed and surpass all that have been before mentioned in Subilty, and Efficacy; and hence I proceed to offer it as a Position, (agreeable to my understanding) That there is no more difficulty in producing Intellect, by Material means, into a subject capable of it, than there is in producing Life into, and in, such Matter as hath a Capacity for receiving of it. And thereupon I say, That neither any Man in the World knows how, nor can the Dr. or any other Artist, tell him how, or by what means, Life is introduced and acted in any Creature which enjoys the benefit of it. There was never any Man that did, nor is there like to be any meer Man that can, give and act Life to, or in, any Created Being whatsoever. When *Prometheus* had made the Figure and bulk of a Man, in the most exact proportion that we can imagine, he could not give it Life, but to that intent was forced to steal some of *Jupiter's* Fire, for the enlivening of his Image; and the Poets have made him pay Sawce for that presumption. And, for further Examining the Power of giving Life to all which have it, I will proceed to the lowest sort of living things, and search into the Nature of a Tuft of Grass, and profess to believe, That by the uttermost skill of Human Art and Industry, life cannot be given to such a Tuft of Grass: Human Art may prevail to make the outward shape or figure of a Tuft of Grass, with the Roots, Spires, Colours and Proportions, futable thereunto;

thereunto ; but they have not Skill and Power enough to give it life, so as that being planted in the most pregnant Soil they can provide for it, it can never be made to live and grow in the same.

From this Tuft I pass on to a Fly ; Men have seen such a Fly made by Human Art, as had a perfect resemblance of that Creature, and which could creep and fly, in resemblance of one that had Life , to certain measures and distances, as the same by the hand of the Artificer, had been contrived : But I deny that ever so much as a Fly, had, or can have, life acted in it, by any Human Art or Industry whatsoever.

If next we shall proceed to Brutal Creatures ; Men can make very exact Images and Resemblances of them all, but never did or can give life to any of them : And less can they give it to their most exact semblances of Men : they cannot give such life to their Tuft of Grass, as shall be testify'd by the springing and growth of it ; nor give such life to a Fly, as shall be testify'd by the spontaneous motion of it ; and yet how plentifully God and Nature daily produces such living Creatures, can be no news to any Man.

We may proceed, in like manner, to search after the Spirit which causes life both in Brutes and Men ; and to that same Spirit, I think, we must ascribe the Production of Motion, Nutrition, Sensation, Passion, and the very low degrees of Understanding which are in Beasts ; and, if we farther consider the Works of God in Man, it seems reasonable to think that the same Spirit which acts life in him, acts all his other Faculties and Powers, both those before-named, common to him with the Brutes, and also his Elocution, and the very much higher degrees which he hath of Ambition, Covetousness, Preception, Fancy, Judgment, Will and Memory ; all these take their

Original and Support from the Spirit of life in Man ; and that Spirit which maintains and acts Man's life maintains and acts all his Faculties and Powers, with which he is endued by the Seminal strength of Generation, and such a Propagation as God at first appointed, that one Man should generate another, as truly and as fully as one Brute generates another ; that by this means the Earth might be replenished with such several Species of Creatures, as were at first created by the mighty power of God, and have by that means had a continuance of Being to this day. And hereupon I doubt not but the Dr. will be ready to enquire what that Spirit of life in Man and Beast should be ? To which I Reply, That the Spirit of life in Man and Beast is that which we usually call the Life-blood of the Creature, by which, and the free and brisk Circulation thereof, a life of Animals is acted and maintained. When the briskness of this Liquor fails and becomes dispirited in the course and compass of its Circulation, it passeth up for Refreshment, through the *Vena Cava*, and is receiv'd into the Right Ventricle of the Heart ; and in this passage it appears to be much abated in its Vigor and Mettle, and is then become of a pale and livid Colour ; but after it hath receiv'd a Rarefaction in this Ventricle, it passes out from thence into the Pulmonick Veins, where it meets the Breath among the Lungs, and thereby it becomes inflam'd and purified, and from thence it passes and is receiv'd into the Left Ventricle of the Heart ; and in this progress the pale and livid Colour, which it had at its first entry into the Heart, is raised, and turned into a bright Scarlet and florid Colour ; and after it hath had another Rarefaction, in the Left Ventricle, it passes thence into the great Artery, which, in the space of little more than an Inch from the Heart, divides it self into Two branches, one whereof directs

rects it self downwards, conveying needful Blood into those parts, the other branch thrusts it self upwards, and conveys this florid and fresh Blood into the *Cephaline* Organs, and disperles it amongst them, and with the rorid steems thereof, moistens, refreshes, and enables them all to act and perform such parts and duties, as, by the purposes of God and Nature, are assign'd unto them. If it be demanded how I can prove that the Blood and Spirits act after this manner, and are appointed to be, and act, the life of the Person ; I am ready to prosecute such proof by Evidences taken out of the Book of God, and from the Mouth and Pen of *Moses* his holy Prophet, *Gen. 9. 4. Flesh with the life thereof, which is the Blood thereof, shall you not eat : And surely your Blood of your lives will I require at the hand of all that shed it. Levit. 17. 13. Whosoever kills a Beast that may be eaten, he shall even pour out the Blood thereof, and cover it with Dust ; for [the Blood] is the life of all Flesh ; the Blood of it is for the life thereof: ye shall eat the Blood of no manner of Flesh, for the life of all Flesh is the Blood thereof. Ver. 11. The life of the Flesh is in the Blood, and I have given it to you upon the Altar to make attonement for your Souls. Moses says elsewhere, The life of the Creature is in the Blood. and you shall not eat the life with the Flesh of it. I know that there are diverse other Texts in the Writings of *Moses*, which speak clearly and fully in the proof of this Point, which do not presently occur to my Memory, and I am not in condition to make long searches after them, but will rather rest this proof *a priori*, upon the Evidence already produced, referring to such other Texts, as the Dr. and my other Readers, may happen to meet with in the daily Lectures of the Holy Scripture ; and for proofs *a posteriori*, I raise them from the daily Tryal and Experience of Men, which will teach and convince them, that if the
Blood*

Blood in its Circulation doth stagnate and stand still in some parts of the Body, from thence there must needs, and do daily, arise corruptions of the Blood and Humours, and Inflammation in those parts where such things happen.

Another Evidence of this Truth, may be raised from the daily Experience of all sorts of Persons, who perceive and know that when the Blood Circulates freely and vigorously, and is moderately impregnated with Active Spirits, the Person acts vigorously and cheerfully: but when by hard Labour of the Body or Mind, they are, in a great measure, wasted and consumed, our common saying and opinion is, That such a Man's Spirits are spent, and he can labour no longer with any vigour, 'till he be again recruited with fresh Nourishment, and some convenient rest: which we find verified in the *Amalekite's* case at *Zicklag*, his Spirits were wasted and spent with Sicknefs and Hunger, which brought him to Death's door; but upon giving him fresh Nourishment, his Spirit of Life came again to him, and he revived, and with, and by, that Spirit of Life, there returned immediately to him his Sensations, Affection, Perception, Fancy, Judgment, Will and Memory, all dependents upon, and acted by, the same Spirit of Life, which is the same thing with the inflam'd Blood, and the Spirits thereof; which I take to be the same position by me not promised, but yet intended to be proved. How well it is performed I leave to the Judgment of our Dr. and my other perusers; in the mean time satisfying my self, that it answers well enough my own understanding of the thing, which I am apt to imagine may work to the satisfaction of some others besides my self; believing the mentioned Reasons are good proofs of the Doctrine, both *per Genesin ex causis, et per Analysin ab Effectis*; and I shall

shall here say no more hereupon, but leave the whole Argument, and the progress upon it, to consideration of indifferent and judicious Persons.

From the 88th Page to the 92d Page, the Dr. starts such Questions, and makes such surmises and proposals, as are new, and somewhat strange to my apprehension; from what Topicks derived I do not well perceive, but I think them all to be needless to me, and useless to him, and do therefore intend to observe no farther upon them.

Page 93. The Dr. begins to answer an Objection which his Opponent had propounded in these Words. *The Operations of the Soul seem extremely to depend upon the motion of the Blood and the Animal Spirits.* In putting this Objection I should have worded it, That the Operation of the Intellect or Mind of Man, doth, according to Nature, wholly depend upon the free Circulation of the Blood, and the fit Constitution of the Organical parts: And this I do not perceive the Dr. forward to deny, but thereunto offers to oppose Reasons why it should be so, altho' the Operation may grow first from such an Intelligent Spirit as he supposes. And, as hitherto, the being acted by such a Spirit, hath been by him grounded upon the old Opinion, and his belief of it; so the whole Scheme of Observations, which he produces in answer thereunto, as grounded only upon Possibilities, and the productions of his own apprehension, which, I believe, he doth not intend to impose upon his Readers as necessary consequences, or to be received as Rules for their Judgments.

Page 95. He says, *The Bodily Organs are the Instruments which the Soul makes use of in conveying outward Objects to it.* I say the Spirits of the Blood and the Bodily Organs, are the Instruments which God hath appointed for producing Intellect, and all the Operations thereof, in Man

at his Creation, and continues the same to all the Species, by Propagation ; and tho' I will give the Dr. leave to suppose what he pleases, yet I can find little force in those Arguments, which he may proffer to ground on such supposals, well remembering the old Axiom, *Supposito quolibet, Sequitur quodlibet*. The Constitution of the Human Mind, which I proffer, needs not the help of such supposals, but shows plainly, that the Human Mind, as well as the Body, is acted by the Circulation of the Blood, and depends thereupon, and the aptitude of Organical parts, as the Natural Constituents of their being and acting : So that if the Circulation of the Blood be totally obstructed from any Part or Member of the Body, that part withers and dries up, becoming thereby utterly useless to the Person, and cannot be recovered without removal of that Obstruction. So if by the fumes or Spirits of Strong Drink, the free ascent of the Blood from the Heart to the Head be obstructed, this will create a sort of *Delirium* in the Person, untill the strength of those fumes be abated or consumed : But if such an Obstruction happens by a more Viscous and Tough Matter, this produces an Apoplectick Fit, and sometimes a Paralytick Disease, so strong that it hinders or destroys the common Operations of the Mind of Man , sometimes in part, and sometimes in the whole of it ; and in none of these cases can our Dr's. supposed Intelligent Spirit give any help at all ; so that, for any thing yet perceivable, the Opinion thereof may with more Reason be forborn then continued or maintained amongst us.

From our Dr's. 95th Page to his 97th, I think our Dr. proceeds upon his *Suppositis non Supponendis*, without needing, or, I think, expecting, any answer thereunto.

Page 100. Our Dr. says, *The smell of Poysonous Spirits, suppose they stop the passage of Animal Spirits in the Brain, or Coagulate the Blood, or hinder the Vital Operations any other way, are as great and powerfull causes to kill a Man, as if you split his Head with a Hatchet.* From these Expressions of our Dr. I am willing to collect, we are thus far agreed, as to Life and Intellect in Man, (whose Intellect may be harmed or spoiled before the end of his Life, but cannot subsist after his Death) we both say this Life and Intellect depend upon the same causes, *viz.* The free passage of the Animal Spirits in the Brain, and the limpid and free passage of the Blood, and other Inward and Vital Operations in the Person. He says Obstructions in these important Powers can as certainly kill, as the cleaving a Man's Scull with a Hatchet; and I willingly agree to it, remaining somewhat assured, That the Mind of Man, with all its Faculties and Powers, do all leave the Person together with his Life: With Life the Principles of Intellect have their beginning, which increase in the Person as his Blood, Organs, and Strength do, and are ripen'd into Perfection by a like proportion, as the Person himself increases and grows; so as commonly they all come to Perfection together, they rejoyce and suffer together, so they waste and decay, and at last they all seem to me to cease and die together. They all begin together with the Life, and end with it; that brings them, and the loss of that destroys them all together.

From hence to the Hundred and Fifth Page, the Dr. lays out his Talent of Argument in answering the difficulty objected by his Opponent, upon a Separative Soul's easy forsaking of the Body, out of which Spirits use not to be driven, but by some great force and Supernatural Power; and sets down Reasons and occasions, how and why such difference of Spirits departing from Bodies may happen.

I profess not to have been Edify'd much in the perusing of them, and therefore do not find sufficient reason for making any further Observations upon them.

Page 105. The Dr. makes his Opponent produce an Argument, drawn from the gradual Increase of the Soul's Faculties and Perfections; which terms I pretend to alter, and say, That in the gradual differences in Perfection between the Reason of a Child and a Man, we must call them the gradual differences not of the Soul but of the Man, concerning which St. Paul says, *When I was a Child I thought and acted as a Child, but coming to be a Man I put away Childish things, Actions and Thoughts.* It seems not to be the Soul alone, but the whole Person, which arises from inferior, to superior and more perfect actings and powers. That Reason and Intellect increase and grow in Mankind, from Infancy to his more Mature and Perfect Age, is a Truth so evident, that, I think, it needs no proving; and if we seek a Reason from that progress, Experience tells us, that the Man, as well as his Intellect, makes a like advance in his other qualifications, and the causes thereof seem so Natural and Evident, as that they need not here be disputed. We see that there is not only this increase of Reason in the Child's growing up to be a Man; but that when this Man shall come to be extream old, his Reason, Intellect and Memory, do diverse times decay to such a degree, as that some have forgot their own Children, who had liv'd with them to their Age of Sixty, and their own Names, and dote so far, as they are not able to distinguish one Room from another; which failour I take to proceed from the chilness and stiffness of their Blood, and the decay and wearing out of those Organs which are used and appointed by God to such purposes. Our Dr's Answer to this Objection seems to have little strength or effect in it, if you will not first
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grant him, that the Human Soul is such an Intelligent Spirit as he contends for, and is resolved to maintain in this Treatise.

Page 110. The Dr. says, *When the Soul makes its first entrance into the World, every Image which does not carry dread and danger with it is pleasant and entertaining.* Herein, I conceive, he speaks more than he knows, and seems to think the Soul then as capable of Understanding and Enjoying all Worldly things, as ever it will be. I say it is certain it is not so with the Child, and I know not how to distinguish the Soul from the Child, as the Dr. pretends to do. I agree the Child has a Capacity to grow and arrive to the Reason, Understanding and Judgment of a Man, when by time the Person shall arrive to that state. And I do not know, nor can allow, of any other means to bring a Child to that degree of Perfection, than by such a Natural increase and growth of the Person.

Page 111. The Dr. says, *A great deal of that you call Inconstancy or Unsteadiness in Youth, is really none of those faults which you make it ; but it is rather some growing degree of Wisdom, and does plainly show forth the Excellency of the Mind, which is an unknown state.* I can give no assent to any of these Expressions of our Dr. except only to his last words that the Excellency of his sort of Mind is an unknown state. From hence to his 113th Page, the Dr. propounds some other notions, as I think, of his own, whereupon I do not find reason to make further Observations.

Page 114. The Dr's. Opponent Argues, *That if every Man had such an Intelligent Soul as he pretends, such Souls and such Bodies would produce Operations very like and suitable to one another.* Whereas Experience proves that there are great and wide differences of degrees amongst them, so as

some of them act near to the Angelical Powers, and some of them fall so low as to be near the imperfections of Brutes. To this the Dr. answers, *It is not improbable but that the Souls of Men are of different degrees of Perfection in their very Original Nature.* Having produc'd diverse Arguments to prove it likely, that one of his sort of Souls may be of different Powers and Qualifications in its Original from another, he comes to no conclusion thereupon; nor will venture to deliver his Judgment, whether his Souls are Equal in their Originals and Powers, or whether there be an **Inequality amongst** them in such respects.

Page 118. The Dr. says, *If the Soul come into one Body, which is better inclin'd to understand whatever is dictated to it than another, and with a Will more ready to follow the dictates of that understanding.* It seems, by these Words, the Dr. intends to ascribe Understanding and Will to the Body; or else I am not able to understand what he means.

Page 119. He says, *It is not likely that the Soul receives its liveliness and brightness from the good Contexture and Disposition of the Body, because many Persons, who are of a very Weak and Sickly Constitution, are yet endowed with a Soul of a most vigorous nature.* I answer, That Men of Weak and Sickly Constitutions, may have their Cephaline Organs well framed and disposed, and a free recourse of their Blood up to them, and amongst them, which I conceive to be the main and only causes of Men's bright Conceptions and good Understandings.

Page 120. He says, *That if a well-fram'd Body were assistant to a Human Understanding, then the cutting off of a Leg, or other Member of the Body, would, in some proportion, diminish the Understanding of the Person.* By which Expression it appears, he thinks every Member of the
Body.

Body conduceth proportionably to the Rationality or Understanding of the Person, which is a clear mistake : For that Rationality or Understanding of the Person, is confin'd only to the Head, without any other of the Members having share therein ; and therefore, by their amputation, the Human Understanding may happen not to be much impaired ; but if the Head be cut of, the whole Human Understanding and Intellect will be thereby utterly destroy'd.

He proceeds to say, *That Sick Persons, near the time of their Deaths, are found to have as good Understanding, and sometimes, he thinks, have better Understandings, than they had in the more healthfull times of their Lives.* I am not ready to subscribe to what he says in this Point, knowing that I never had Experience of such a fact, and believing that if such a thing fall out, it is a very rare accident, and such as Discourses thereupon are apt to magnify. There may be the assistance of a Divine Ray in it ; or it may be Natural, that the Passage of the Blood being then obstructed in many parts, it may ascend in more plenty to the *Cephaline* Organs, and cause more vigorous motion in the Brain, than it may before have been used to do in times of better health.

Page 121. The Dr. says, *It cannot be deny'd but that the quick motion of the Animal Spirits does very much invigorate the Fancy, and quicken the Memory, and give the Soul a new turn of brisk and lively Thoughts :* And he allows this proves it acts in Material Organs, and cannot act strenuously, except the Organs be well framed and sound. I conceive the putting together our Dr's. Expressions in these Pages, make it appear, that he is not settled in his Judgment, whether Human Souls are equal in their Originals ; and whether the Bodily Organs can be mainly helpfull to the Soul's Operations, but seems to speak sometimes

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one way, and sometimes another, in his accounting for such Operations ; and this Uncertainty inclines and induces me to enter into a further examination and search concerning matters of this nature.

I have before pretended, That the Blood and the inflamed Spirits and Particles thereof, is that Spirit which produces and acts Life in all Sanguinary Animals : And, proceeding thereupon, do say, that the Animal Life is proportionate and futable to the Nature of the Creature wherein it resides ; and that whatsoever Powers and Faculties arise and grow in such Creatures, do arise and grow out of the Life of them, as Natural Emanations from that Principle ; being all of them such as are necessary for their Beings, and proper for the support of such Creatures.

The First Quality Emanant from such Life, is Motion ; the next to that is Nutrition ; the Third is Growth, or Vegetation ; the Fourth, is Affective Passion ; the Fifth, is Sensation ; the Sixth, is Understanding or Intellect. And hereupon I observe, that the lowest of these Powers, *viz.* Motion, Nutrition and Growth, are competent to Plants as well as Brutes.

Thence we rise to the Brutal Nature, to which (besides the Three former Powers) are competent, the actings of Passion and Sensation. From thence we ascend to the Rational Nature and Person, to whom (besides all the former Attributes) are competent Human Affections and Rationality. And, by this gradation, I think it evident, that the highest degree of these Orders, hath Capacities so large as to comprehend their own particular Powers, and those of the other Two which are under them : But the lower degree of those Living Creatures, have not Naturally a sufficient capacity to attain to the qualifications of those which are of a higher degree. A Plant cannot

not naturally attain to those of a Brute, nor a Brute to those of a Man.

In his Person therefore, such Qualifications and Powers may most fitly be considered. And we think they may be most fitly divided into Three Principles. Those of the Intellect, of Sensations, and of Affections; and each of these is apt to be distinguish'd into Five Branches. *First*, That of the Intellect, into Phantasy, Understanding, Judgment, Will and Memory. *Secondly*, Sensation, which is distinguish'd into Hearing, Seeing, Feeling, Smelling, Tasting. *Thirdly*, Affective Passions, which are distinguished into Ambition, Covetousness, Lust, Wrath and Fear. And it seems thus many will be the Eminent Powers and Faculties of the Human Person. And, from the multiplicity of them, there hath usually grown a Question, What manner of Government shall preside in the Microcosm, or Person of a Man? And a general Vote hath passed for a Monarchical Government; the Throne of which hath been taken to reside in his Rational Faculty, which I find my self by no means willing to accept; because I do not perceive, that the Reason hath such an Absolute sway over the other Personal Faculties, as to drive or compel them to Obedience. The Command which it hath over the Vegetative Faculties is very small, for it cannot alter or stop their Motions, those of the Pulse, the Precord, or the Intestines: These work Naturally, little regarding the Command of Reason thereupon, but work according to the Rule, Practice, and Necessities of their own Nature. So do the Senses; the Rational Power can shut the Eye, or effect stopping of the Ear by outward assistances; but if the Eye be open, or the Ear unstopped, Commands of Reason cannot hinder them from the Exercise of their Natural Powers. So if Lashes or Wounds fall upon the Person, Commands of Reason

Reason cannot effectually forbid the feeling of them ; also if Men Eat, they will Taste and Smell, tho' Reason should command the contrary. And if faults happen in any Powers or Parts of the Person, the Rational Faculty hath no means to punish them, or compel Obedience to its own directions.

And for these Reasons I conclude, that the power which Reason hath in the Microcosme, is not Monarchical or Forcible, but Swasive only. And it seems most likely that the Human Government in the Microcosme is rather Co-ordinate than Monarchical ; and I am very apt to place the Affective Passionate Powers in Co-ordination with the Rational Faculty, in the Command, Government, and Direction of the Person. And I think it provable by daily Experience, that where One Man submits himself to the Government of his Rational Faculty, Forty follow the Commands, Dictates, and Directions of their Affections and Passions. And that Ambition, Covetousness, Lust, Wrath and Fear, have a more potent and constant sway among the World of Men, than Reason can probably pretend to, or is ever likely to obtain. And this is provable by an uninterrupted Practice, from the beginning of Times down to our own Time, and is likely so to continue till Time shall be no more. We Read that our Mother *Eve saw the Fruit of the Tree of Knowledge, that it was pleasant to the Eyes*, and concluded it would be so to the Taste, and here was her Lust tempted : Yet she remembered God's Command, *Ye shall not eat thereof, nor shall ye touch it lest ye die*. The Serpent persuades her that this was but a Threat, used to deter her from eating this pleasant Fruit, which God knew would make her as wise as himself, in the knowledge of *Good and Evil* ; and here was her Ambition tempted. And thus the Affections of Ambition and Lust overcame her Rational

Rational Powers, and baffled the force of that Reason that might probably make opposition thereunto : And she, and they, prevailed over her Husband's Reason also ; and so amongst all their descendents, from that time to this time, the progress of this combat hath succeeded for the most part in this manner. *Mens aliud suadet, aliudq; Cupido* ; and, for much the greater part, it follows, *video meliora proboq; deteriora sequor* ; which St. Paul confirms, *The good that I would, I do not ; but the evil which I would not, that I do* : And it is not I that do it, but Sin that dwelleth in me. I think that by this indwelling Sin, he means his Affections and Passions ; which are as much indwelling and natural to Mankind, as his Sensation, Intellect, and Memory are. If any Man be without them, or any of them, he is not a compleat or perfect Man, no more than if he wanted Seeing or Hearing ; for these Passions are as natural a product of Life, as the Senses, or Intellect are ; and yet I repute them the source of Sin and Sinfulness in the World : Believing notwithstanding they are excellent Powers in themselves, and exceeding beneficial to Mankind, eminently useful for exciting and producing Industry and Activity in the World. These Powers are not therefore faulty in themselves, nor otherways than as all Worldly things may be made so ; *Omne Nimum vertitur in Vitium*. Upon the *Nimum* therefore of those Affections and Passions, I charge the fault of this misgovernment. Our *English* Proverb says truly, Every excess is a fault : It is not therefore these Affections, (which are Natural) but the excess of them which is faulty. And I conceive that God planted the Inclination to this excess in the Natures of Men, with design that they should not obtain a happy state future to this Life, without their own great labour, striving and industry. He suffers not the great things of this World

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to be easily acquired; *Difficilia quæ pulchra*: And those who seek to attain a happy State after this Life, must not be at less cost. Our Church, at Baptism, requires a Promise of becoming Christ's faithful Souldier and Servant unto our life's end: And a happy future state is not a trifle, but exceeds all Worldly happiness; and I therefore think it may not be easily compassed, nor without resisting this Inclination to the *Nimium* of our Affections, and continuing the same unto our Life's End. Men must therefore bravely endure this combat, and be Conquerours in it. St. Paul tells us, *The Flesh warreth against the Spirit, and the Spirit against the Flesh, and these two are contrary the one of them to the other*: Which I apprehend to signify no more, than the Natural and daily opposition, between the Rational and Affective Powers; Paul therefore directs us, to stand watchfully upon our guard, and have the weapons of our Christian warfare always at hand; the Shield of Faith for defence against the fiery darts of our Concupiscence, and of all other Spiritual Enemies; and for Offence, he bids us take *the Sword of the Spirit, which is the Word of God*. And if we be not able to overcome, yet we must continue to the last, and die fighting in this quarrel; and then there will be laid up for us a *Crown of Glory, which the Lord the Righteous Judge will give us at that day*, which I take to intend the day of the last Judgment. This War (we may perceive) is lasting and dangerous, for a Man may live to an extream Age under the power of a Rational Government, which commonly produces a good Life, and yet, if before his dissolution, he turn of, and submit to the Rule and Government of Affection and Passion, and die in that Sinful state, all his former goodness shall be lost and forgotten, and stand him in no stead. And so if a Servant to Passion come over to the dominion of Reason.

Reason before his death, his Wickedness shall be forgotten, and do him no harm at all. Whence it seems there is no time for trifling or negligence in this combat, which *Aristotle* compares to a game at Ball, in which sometimes one side prevails, and sometimes the other; and the uncertainty which side shall win the game, continues till it be ended; during the space perhaps of a long life, and until the Conclusion thereof determine it: *Nemo ante Obitum felix*. The certain advantages which Death brings with it are knownly Two; St. *John* tells us, Men thereby obtain *rest from their Labours*. And *Rom.* 6. 7. says, *He that is dead is freed from Sin*, [and hath finished his combat between Reason and Passion,] both which I think to be great Easements. *Ver.* 8. *For if we be dead with Christ, we shall also live with him, and death shall not have a perpetual Dominion over us.* *Ver.* 5. *For if we have been planted in the likeness of his Death, we shall be so also in the likeness of his Resurrection.*

And thus, it seems, by Death we have made a good step and progress towards our Resurrection, which passes with me for another advantage which Men receive by Death: But that there should be a state of Happiness or Misery immediately consequent upon Death, is still *Sub judice*. I am unwilling absolutely to reject this Opinion, because of its great spread and vogue it hath obtain'd in the World, but I find no sure proof of it; and therefore believe it more probable, that the Judgment upon dead Persons will be referred till the last day, when the dead shall be rais'd to a state of Immortality.

Upon the foregoing Observations, I collect it is very probable, that the Spirit of Life in Man is a Material Unintelligent and Involuntary Agent. Our Doctor concludes, *It is a Rational and Knowing Spirit, working to an Intent, and knowing both why and what it works*: And if so it be,

I suppose it will tend with its best power to support and advance the Government of Rationality in the Person ; and therefore should endeavour to Illuminate and strengthen that Faculty, and supply the same with its clearest Spirits : And, on the contrary, would diminish and abate the force of the Affectionate Powers, refusing to support them with a large plenty of Spirits, or to nourish them so plentifully in the Person, as to make them able to contest with the Intellect for Government. And because it doth not, and I think cannot, so do, and because that in all Ages, Places, and Persons, the Affective Faculties are supported with such force, as that by far in the greatest number of Men, they are able, and do prevail to over-top and over-rule the Government of the Rational Faculties ; I think from hence may be drawn a prevalent Argument, to persuade and convince that the Human Soul, or Spirit of Life, is a necessary and unintelligent Agent, and not an Intelligent Act, Power, or Principle. I will not lengthen this Discourse, by falling into the consideration of what Natural assistances the Reason of Man, or his Act of Rationality is capable ; but shall content my self to say, that I think a number of such helps may be collected, the naming of which shall here be omitted, that these present Observations may be shortned, and concluded with as much brevity, as I think the subject thereof will bear.

Page 123. The Doctor's Opponent says, *It is more easy to be comprehended, and more likely that one Mortal Principle should be joyned to another, and both perishable ; than that an Immortal one should be joyn'd to a Mortal one, and the one to survive the other to all Eternity.* From this Page to Page 129. The Doctor labours to give some answer to this Objection, and therein Discourses about Second Notions, Idea's, Natural Properties, Modes of Working, and qualifications of diverse things ; but either I do not understand him, or else his Discourse in these
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Pages is slenderly qualified towards the answer of this Objection : But at Page 129. he offers such an answer, as, if it were well grounded, would have a forceible tendency towards the refuting thereof : Here he says, Page 130. *Men are absolutely certain that the Soul doth exist* : If he supposes it to do so in a state of Separation from the Body, he begs the Question, that being now the Point in dispute between us ; and if he suppose this Existence to be only in the Body, acted by the Spirits of the Blood in Organs fitly framed for that purpose, such an Existence being granted him, would afford no force to his Argument ; for that such a Soul having no Existence but in the Body, can neither act without assistance of the Bodily Organs, nor exist nor subsist in any other place or sort of being whatsoever, save only in the Body or Person of the Man. Here I have granted him an absolute certainty that the Soul doth exist, but such a certainty as will do him no service towards the proving of his Point ; for that such an Existence must terminate with the Life of the Person, and cuts off all further need of proving, that in any time hereafter it is in a state of non-existence. . Whence, if he will maintain the force of this Argument, he must still prove that the Soul hath a true Existence in a state of Separation from the Body which is now disputed, and is the very Point in Question between us.

Page 131. He runs into and repeats the same Argument again, *viz. That it is certain that the Soul is in Being, and you can never prove that ever any Soul ceased to be.* My former Answer will serve to this repeated Argument.

Page 132. The Doctor says, *You cannot say so much for the future state of non-existence.* I conceive that a future state of Non-existence is somewhat of kin to a Bull ; I think

think it a great impropriety to suppose, that Non-existence is a state of Being, or any state at all ; but the mention of a future state of Non-existence, gives some aggravation to the impropriety of that Expression. In this Page the Doctor proceeds, quoting one of his Opponents Arguments in the Words, *Simile gaudet simili* ; thence inferring, that if the Body be Mortal and Material, the Soul which is joyned with it is so too. Our Doctor disputes Learnedly against this inference, from Page 132. to Page 136. and there says, *That if there had been a friendship between the Soul and Body, it would be an Argument that the Soul is Material ; but since there is a particular struggle and enmity, [between the Soul and Body] it is no little part of a demonstration, that the Soul is a Spiritual Being, to which the Body hath no manner of relation.* I Reply, That there is as amicable an agreement and friendship between the Soul and Body, as can be found between any two things whatsoever ; and there is as great a Regret in the Person at, and for, the Separation of them, as in any other particular case whatsoever. Whilst they are together, their Union is so strict, that they make but one Person ; and I can neither perceive nor believe, that there is any contest between them during the time of their Union, but that they have therein a Semblance of *Ezekiel's Throne, Beast, and Wheels*, one same Spirit acts them both, one Life, and one Spirit of Life, act the Bodily Organs and the Person, without producing any strife or contention amongst them. During their Union, the Person acts and lives ; and upon their Dissolution, the Person dies, and therewithall his Life and Affections extinguish and perish together ; *Psal. 14. 3. When the Breath of Man goeth forth, he shall turn again to his Earth, and then all his Thoughts perish.* The Doctor proceeds to say further, *That Heathen Writers and Scrip-*

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ture, take notice of a great struggle and strife, between the Soul and Body: And quotes the Words of St. Paul, That the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one of them to the other. I agree that the words of this Text may seem somewhat to support our Doctor's Opinion, if the contenders in the structure of Man fall out to be Flesh and Spirit, as the common signification of the words seem to import; but I find no Reason to consent, that the Flesh which hath no life but what it receives from the Spirit, can contend with that Spirit which gives it life; and that therefore these words of Flesh and Spirit, must have a reasonable construction put upon them, so as they may be intended to signify the striving and struggling of the Affective Faculties against the Rational, and of the Rational Faculties against them. And by this construction, I pretend to answer the Doctor's Arguments taken from the words of St. Paul, and to make a sufficient Reconciliation between the Soul and Body, and that real Flesh and Spirit which makes up the Person.

Page 137. The Doctor's Opposer says, *The Doctrine or belief of the Mortality of Human Soul, contains in it no moral turpitude, and consequently the right of Nature is not repugnant to it, and therefore this Doctrine or Belief must be true.* Upon this, I conceive, that our Opponent is forc'd upon this Reasoning by the Doctor himself; for hardly should a Man be found who would argue after this manner, except there was a force upon him to do so; and therefore I give no consent to this Argument, not doubting but our Doctor may be easily able to overthrow it.

Page 138. The Doctor says, *This Doctrine doth contain in it self a moral turpitude, because it is contrary to the Law Natural.* Then he takes the Law Natural to be the undoubted Rule of right Reason. *Your Doctrine is directly*

rectly repugnant to this, for there is not one Man in Ten Thousand, that closes in with this Doctrine ; which seems to intend the Law of Nature and Dictates of right Reason, should be referred to the Trial of most Voices ; it seems by the same Reason, if it were put to the trial, whether Images are to be worshipped or not, the worship of Images would carry the cause by Twenty to One throughout Christendom : And I am sure it would have far greater odds in all Gentile Countries in the World, and so it had throughout all Nations, from the beginning of Time, in which the Jews were the only People who rejected Idol-worship, and our Doctor's Argument would have held very strong against their Opinion and Practice upon this account. But our Doctor would not therefore have given judgment against the Jewish Practice, or have said, that it was against the Law of Nature or right Reason, because it was over-topped and over-born, with the vast numbers of all other Nations in the World, and that from the beginning of times down to our own time ; and except he will undertake to do so, I think his Argument in this case derived from Voices, can be allow'd to have but little force in this dispute.

Page 138. The Doctor says, *If you take the Law Natural to be a Scheme of Religion, reveiled to the first Parents of Mankind, and to all Ages and Nations of the World ; the Doctrine of the Soul's Immortality, is very agreeable to this Tradition.* I Reply, He must make better proof of this Assertion before he can make me believe it, for that I have never yet met with proof, that the Opinion of the Soul's Immortality was known and received in the World before the Flood ; nor from thence to the time of *Samuel*, nor from thence to the time of *Malachi* ; or accepted by a general consent among God's People, or that in those times any Revelation from God was pretended for it. We read indeed that in
Greece,

Greece, about the time of *Gideon* the Judge, *Orpheus* brought out of *Egypt* this and diverse other like Fabulous Opinions, which prevailed there, with many other Poetical fictions, untill the time of the Prophet *Malachi*, or that of *Cyrus* the Great, King of *Persia*: And that then *Thales Milesius*, and *Pherecides Syrus*, opened the first Schools of Philosophy in Greece; and that they rejecting the most gross of those Poetical fictions, still retained and taught the Separate Subsistence of Shades, or Souls departed, who after Men's deaths had their residence in Subterraneous places, some pleasant and some terrible. Of both these Philosophers *Pythagoras* was an Auditor and Scholar, endowed with more Wit and Learning than either of his Masters, and thereby found there was a great unlikelihood and impropriety in the way of disposing such Souls or Shades in Subterraneous Caverns of the Earth; and therefore he invented another way to dispose of such Souls or Shades after the death of their Bodies, and said, That as soon as they were departed out of a Body, they sought and found entrance into some other new Body, and liv'd in that as long as it would last; and that so all such Shades or Souls, Transmigrated from one Body to another, and were not choise in finding of such Bodies, but took up with such as first came to hand, whether the same were of Men, Brutes, Fowls, Fishes, or any other sort of moveable Creatures whatsoever: And this *Pythagorean* Opinion had as great a spread and vogue, as any other sort of disposing of Souls which we hear of; and continues in great credit at this day amongst the Gentile Nations of the *Indies*, and the *Tartars*, and *Chineses* their Neighbours, as Idolatry also doth. Thus far I have shown that the Soul's Separate Subsistence is not a Doctrine, that has been handed through all Ages, and to all Nations in the World; but rather that it was very

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little (if at all) known to the World before the time of *Orpheus*; and it doth not appear to have been commonly known and accepted by the *Jewish Nation*, during all the times of Writing the Prophetical and Historical Books of the Old Testament: Since which time, *Socrates*, *Plato*, and other Masters of Philosophy in *Greece*, some of them polish'd and refin'd this Opinion of the Separate Subsistence, others doubted of it, and some of them deny'd it. *Plato* principally imploy'd himself for the refining of it, and the flourishing School erected by *Ptolemy* at *Alexandria*, fell into the hands, and under the direction of *Platonists*, diverse of whom were converted to Christianity in the most early times of the Church; and brought with them this Opinion of the Soul's Separate Subsistence, founding the maintainance thereof in the Church upon *St. Matthew's* Expression, *that cannot kill the Soul*. The Opinion became propagated so far as to be generally accepted of the Christian Church of that time, and drew diverse of the Primitive Fathers to consent thereunto, altho' several of them are found to have refused to give their consents to it. But, by the means before expressed, I do agree the Doctrine of the Soul's Separate Subsistence grew first to be very general, and in process of time to be universal; propagated by mistaking Persons, Mothers and Nurses, Fathers and Masters, Pastors and Doctors, 'till it obtain'd that universal vogue, which the Doctor says, and I grant it now possesses, in the Church and in the World.

Page 140. Our Doctor seems to forsake his former Methods of proving the Soul's Separate Subsistence from Natural Topicks or Causes, and endeavours the overthrow of his Opponent's Opinion, by Arguments taken *ab Effectis*; magnifying with many words, the ill consequences which, he says, are like to follow upon belief of
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of the Soul's dying with the Body, of which his Discourse puts me in no fear. Our Discourse hitherto, hath carried us no farther, than to dispute *de veritate, et non de bonitate hujus Opinionis*. And if the truth of it happen to stand on my side, I decline to collect or cast doubts what effects it may produce in the Minds or Manners of such Men, as shall receive conviction thereupon, and be thereby drawn to accept of this Opinion. I have no inclination to believe, that Men of Sensual Parts and Practices, will put themselves to the trouble of examining either of our Arguments thereupon; and yet if some such refin'd Sensualists there may happen to be, I am in no fear of their becoming worse Practisers than they were wont to be; nor than I my self, by accepting this Opinion, have found my self to be. Our Doctor professes his Experience convinceth him, *That the Men of this Age are exceeding prone to prosecute the satisfaction of their Lusts and Pleasures, and that they act accordingly notwithstanding they lye now under the firm apprehensions of another immediate state after Death*. I conceive they can hardly be made worse by removing such apprehensions out of their Minds, and setting their expectations of Rewards and Punishment upon a right foot, *viz.* The Resurrection of the Dead, which is evidently provable and certain; and as indisputably true, as that Christ Jesus came to save Sinners. Much hath been said to make the Opinion of the Separate Subsistence at least very doubtful, from whence such Men, as the Doctor speaks of, may reasonably hope that Opinion may not be true, and thereupon all the Doctor's Prognostications must fall to the ground, and lose all that proving force which he pretends to draw out of them. And if Truth stand on my side of the Question, that will be a sufficient Answer to all such evil effects as Men can surmise upon it.

For Reason tells us, and Experience assures us, of a Proverbial Truth, *De vero, nil nisi verum* ; which our Lord confirms, when he says, no lye is of the Truth ; as in a like case in Government, some Men have pretended they must not proceed with a Vigorous Justice, for fear of raising Insurrections among the People ; Men of Courage answer to this, *Fiat Justitia et ruat mundus* : If my Opinion be found true, and upon that account become prevalent, I am not so timorous as to fear the portraictures of danger, which our Doctor hath drawn up and Marshall'd in this and some following Pages ; for if the Opinion which I maintain be found true, I find my self not apt to be scared by the ill consequences which our Doctor threatens thereupon.

I do not perceive that in these Ages, full of Inundations of Vice and Wickedness, intended to arise by removing the thoughts of the Soul's Separate Subsistence, our Doctor vouchsafes to cast a look towards the *Jewish* Government, under the Rules and Directions of *Moses's* Law, the Threats and Promises whereof went no further than to the time of this Life ; and yet the *Jews*, under those Laws and Directions, lived as well, as long, and as happily, as other Nations of their times, or of any future times have done ; which I take to be a good proof, that if the Doctor's Opinion happens to be removed, Men may, and are likely to live as vertuously, and as happily as they did before ; for the terrible Buggs of presently succeeding Torments, do more terrify the Weak, than mortify the Affections of the bold and vicious.

Page 142. The Doctor says, *As for those who are persuaded the Soul, is absolutely Mortal, their conclusion must be that of the Sensualist the Apostle speaks of, Let us Eat and Drink, for to morrow we die.*

By which saying he seems to intend, that the Apostle spake these words of a Sensual Person ; and therein, I conceive, he is mistaken, and whether that mistake arise from Affection or Negligence, I do not discover ; upon search of the Text I find that St. Paul delivers the Doctor's quoted words as his own words, and not as spoken by another Sensual Person ; 2 Cor. 15. 32. The Text runs thus, *If after the manner of Men I have fought with Beasts at Ephesus, and why stand we in jeopardy every hour ; what does all this advantage me if the dead rise not, [then] let us Eat and Drink, for to morrow we die.* It appears by the words of this Text, that St. Paul placed all his hope of future Happiness in the Resurrection of the dead ; which, if it could fail Men, they might reasonably Eat and Drink, and die without any further care or expectation what should after befall them. Ver. 15. *We have testified of God that he raised up Christ, whom he raised not up if so be the dead rise not.* Ver. 13. *If there be no Resurrection of the dead, then is Christ not risen, [and if either of these Risings fall out not to be true] then is our Preaching vain, and your Faith is also vain : And we are found false witnesses, because we testify that he raised up Christ, whom he raised not up if the dead rise not. For if the dead rise not, then is not Christ raised, and then our Preaching is vain, and your Faith is vain, and ye are yet in your Sins, and then they also which are fallen asleep in Christ are perished.* I desire the Doctor, and my other Readers, to Ruminare well upon this Text, which seems to plant the expectation of Recompences, future to this Life, upon the firm Rock of the Resurrection only ; not alone omitting to mention the Soul's Separate Subsistence, which would have been very pertinent to this Discourse, but this Text strongly opposes that Opinion, by asserting, that *if there be not a Resurrection, then they also which are*
fallen

fallen asleep in Christ are perished. The Indefinite Particle *they*, taken for equipollent to an universal, intends all *they who are fallen asleep in Christ are perished.* Hence I collect, that those who before were dead in Christ, had no Souls in a Separate state of Being at that time ; for if so they had, the failing of a Resurrection of the dead, could not make them Perish ; and, I think, it may hence strongly be inferred, that there neither then were Souls subsisting in a state of Separation, nor that there now are, or ever have been since.

Page 143. O but says our Doctor, *You go upon Christian Principles of a Resurrection of the Body.* Which I am sure I do not, but do go with St. Paul, in the fore-quoted Text, upon the Resurrection of the Dead ; believing, that the Body neither shall nor can Naturally subsist alone, no more than that the Soul can do so. Our Doctor, I believe, well knows that in the whole Scripture there is no mention made of the Resurrection of the Body ; and that our *English Creed*, in the use of those words, departs both from the *Latin* and *Greek* Originals ; both which term it *the Resurrection of the Flesh* : The *Nicene Creed* calls it *Resurrection of the Dead*, and therein better agrees with the Scripture than that doth which we call the *Apostle's Creed* ; yet all intending, that the same Person which died shall rise again, both Soul and Body, after which every Person shall give account for its own works.

The Doctor says, *If you teach Men that the Soul must die, you shall never persuade them that it shall live again.* I pass this for the Doctor's guess, wherein he may be deceiv'd, and I make no great doubt but he will be so.

Page 144. The Doctor says, *It is the custom of this Age to be curious, and expect that all things should be proved by dint of Reason ; and matters which are bottom'd only upon Revelation, are too apt to be receiv'd with a flatness and*
indifferency

indifferency. I have no Inclination or Intention to dispute upon this Subject with any such curious Persons, or any that put a light esteem upon the Revelations of God in Scripture, and therefore have no great regard how my Arguments may be receiv'd by such Persons.

Page 146. Our Doctor seems here to mix Menaces with his Arguments, as conscious they are not strong enough without such Auxiliaries ; his words favour of an Inquisitory intent, by supposing that *I am driving on an Interest against the common Religion, from whence I may likely enough deserve to fall under the power and censure of the keys, which is too often followed and supported by the Secular Arm.* I may truly offer what he seems to demand, that I have no further design against the Faith, than I have as to this particular declared, which I think to be none at all ; believing, that a design to propound and maintain what I conceive to be the Truth in this point, tends rather to the support of the true Christian Faith, than to the real detriment or weakening of it.

The Doctor here says further, *It is no Argument against the Soul's Immortality, that it hath been abus'd by some Persons to support the Errour of a Purgatorial Fire.* I Reply, I know not of any who make this an Argument to that purpose, save our Doctor himself only, who perhaps sets it up to make a show what weak Arguments are brought against his Opinion, and to enjoy the easy beating of it down again.

Page 151. The Doctor says, *The Separate Subsistence may blamelessly be held against the force of this Objection.* And I grant it, and say, that this Objection is not of my raising.

From the Doctor's Page 146 to Page 154. are all employ'd in answering this last Objection, which I think to have been somewhat a needless labour, at least on my behalf,

behalf, who have before professed to find little strength or force in it, for destroying or weakening of the Opinion of the Separate Subsistence. I think fit only to observe thereupon, that if it be once found or granted, that this Opinion is an Errour, the Purgatorial Fire, and all its dependences, must plainly and certainly fall with it; for if in truth there be no such Souls, they cannot be there Imprisoned or Tormented. And farther, the disbelief of the Separate Opinion, would give a great stroak towards the fall of Prayers to Saints, to whom such application would still be more absur'd, if Men should come to believe, that they had no sort of living Being whatsoever: And the very Worship of Images, would receive a great shake by the fall of the Separate Opinion; for Men now pretend they worship the Saint in the Image, and that such Saints are thereby moved to Interceed with God and with Christ for them; which pretence would utterly be removed by taking away the belief of the Separate Subsistence, for that then no such Intercession, could, with any congruity of Reason, be conceived or believed.

Page 154. The Doctor's Opponent should say, *His Opinion of the Soul's Extinguishment or Materiality, contains no Incredibility in it*: To which the Doctor's sort of Soul is very liable, and productive of Incredible Affections and Circumstances.

Page 156. The Doctor Answers, *My Opinion is as possible to be true as your's is*, I Reply, all things are possible with God, but the Doctor's Opinion is nothing near so likely or probable as the other is.

Page 157. The Doctor says, *If God says any thing is so, or shall be so, I am sure it will be so, if it is not impossible to be so*. I think he might have left out this *if it be not impossible*; for if the thing be impossible to be so, God will

will never say *it is so, or shall be so* ; whence I conclude, if God say *it is so, or shall be so*, that thing cannot be *impossible to be so* ; which cuts of the Question he makes, *Whether the thing so said or promised be not impossible*.

Page 158. He says, *Nothing can hinder God's doing any thing, but an absolute Impossibility and Contradiction in the supposition*. I Reply, Nothing can hinder God from doing any thing which he pleases, because things that are impossible with Men are possible with God, with whom all things which he will do are possible.

The Doctor says, *God hath reveal'd to Mankind the Resurrection of the Dead at the last day, and if you can produce a Revelation, as much in favour of your Organized Matter, as the Apostle had to show for the Doctrine of the Resurrection, we will allow your Argument to go even paces with that of the Apostles*. I Reply, If the Doctor can produce a Revelation as much in favour of his Separate Subsistence of Souls, as I can show for the Doctrine of the Resurrection, I will then suffer him to enjoy freely that assurance which he hath, or pretends to have, of that Opinion ; but, till he affords us that satisfaction, I must beg the Liberty to allow the preference to the Opinion of the Resurrection, before the Doctor's Opinion of the Separate Subsistence.

Page 155. The Doctor's Opponent objects, *That there is a great likeness of the Powers and Activities between Men and Beasts, and as they are born, so it is likely they may die alike* ; which he confirms by Job, chap. 11. ver. 12. and Eccles. 3. 18. Page 159. The Doctor Answers, seeming to repeat an Objection, *viz. That if Rationality, or Immateriality, did include Immortality, Beasts would be Immortal as well as Men*. I take this Objection to be one of the Doctor's own framing, and am sure it is none of mine ; for let but the Doctor make a Substantial proof, that his

fort of Soul ever did, or ever can, subsist in a state of Separation from the Body, and then it shall be as Immortal as he pleases, without my making any opposition thereunto. And therefore, I think, there is no need of confounding our Arguments by diversity of Terms, whereby still the same things are intended.

Further, the Doctor agrees he hath proved, that Matter cannot think, and grants it plain, that Brutes have some sort of Thoughts or Perceptions, which his Opponent supposes must then be derived from an Immaterial Soul, according to the Doctor's own Principles. The Doctor here agrees that he does acknowledge some kind of Thought, or Perception, in Brutes ; and that, by his Principles, they cannot proceed from Matter.

Page 160. The Doctor says, *He holds Opinion that there is an Immaterial Principal in Brutes, by which they live, and move, and perceive.* I demand of him, What he perceives more in Men, to these purposes, then he here agrees to be in Beasts.

Page 161. Our Doctor *could never subscribe to their Opinion ; who make the Souls of Brutes to be nothing but a Subtile, Active, Fiery, part of the Blood, as he says Gassendus and Dr. Willis do ; but he thinks, that the Souls of Brutes are some certain created Immaterial Substances, which is the cause of all Vital and Sensitive Actions, which we observe in them ; but from this Opinion of his, he perceives Men will be apt to inferr, that Brutes Souls must then be Immortal as well as Mens :* And Dr. More and Mr. Baxter have express'd themselves so to think, affirming they had rather believe Brute Souls to be Immortal, then that by an Argument drawn from their Powers, the Immortality of the Human Soul should be drawn into difficulties, and made liable to such Questions as they could find no other means to resolve.

Page 162. The Doctor will not suppose, *That every thing that is Immaterial is Immortal, for that the Motion and Idea's of our Mind are Immaterial.* This supposal of our Doctor's I refuse to grant, conceiving, that they proceed from the Motion of Material Spirits, acting the Bodily Organs, fully framed by God to that purpose, and that therefore, altho' they are Actions of the Mind, yet they proceed from Matter, not gross or Corporeal, subject to the Trial of our Senses, but Matter so fine, as is imperceptible to Sense. Upon which those Operations so far depend, as that upon the subtraction of such Matter, or the disorderly acting thereof, these Operations of the Human Powers, either act imperfectly, or cannot act at all.

He says further, *It is the pure Almighty Will and good pleasure of God, that gives the Souls of Men a Capacity of an Immortal continuance.* Here, I think, he falls again to *petitio principii*; for our Question is, Whether God give the Souls of Men a Capacity of an Immortal continuance or not? And it is apparently vain for him to suppose the Truth of his part of the Question to be certainly on his side, without making substantial proofs that it is so. And thereupon I Reply, That he ought to make such proof of the truth of God's doing so, or intending to do so, before he can expect I shall give any credit to his assertion; ready notwithstanding upon such proof to give up the Cudgels to him.

Page 163. The Doctor says, *We know no more of the wise designs of God's Providence, than he has been pleas'd to reveal to us in his Holy Word.* Thereto I answer, Let the Doctor make it appear to the World, that it hath pleas'd God to reveal in his holy Word, that he did make, or intended to make, Human Souls Immortal, or but separate-

ly subsisting, and I shall then, only, submit my self to his Supposition.

Page 159. The Doctor says, *Possibilities, are Arguments which are but lately come in fashion; and I have this prejudice against them, that there is nothing so extravagant, but these will serve to prove.* Hereupon, I exhort our Perusers to examine the Doctor's Writings from Page 162. to Page 165. which if he do, I doubt not but he will perceive, that all the Doctor's Arguments, comparing the Souls of Brutes to those of Men, and finding out differences between them, are grounded only on Possibilities and Supposals, raised out of his own Phantasie and Apprehension, without producing any other sort of Argument for the proof of his Conceptions, that things are, or may be, as he hath there supposed them to be.

Page 164. The Doctor says, *That our Souls are ordained for much more noble Ends, then those of Brutes are, viz. for the Praise and Worship of God, and for contemplating and immitating his Excellencies.* And this he speaks *ex cathedra*, as if it needed no proof at all; but I can by no means be perswaded to believe it, except I find it very well proved; because, I think, the Souls both of Men and Brutes, are made for no other thing, but to animate those Bodies, with which they come in upon the Stage of this World. I do not think it to be the duty of Souls, to Praise and Worship God, (tho' that be a common Expression,) but that it is only in the power, and is the duty of the Man so to do. And that his Soul neither was made to that purpose, (as it is divided from the Body,) nor can of its single self perform those Duties. I agree with *Aristotle*, who says, *That the Soul can be said to do such things with no more propriety, then it can be said to Weave or Build.* I conceive then, that the Soul was not made to such purposes, nor can perform them, but
that

that the Man is only made for such great things, and all other actings of the Person ; and that therefore when he dies, all these Powers, and the Faculty of performing them, die with him ; and shall have no being after his Death, till the time of his Resurrection. And I Request our Doctor to prove, that the Human Soul (in the Body, or out of the Body,) ever did, or can do, any thing without the assistance of the Bodily Organs, and the Motion and Spirits of the Blood. This demand is the same which *Aristotle* makes in the first Chapter of his Book *de anima*, where he says, (as I now do) *That if the Soul can be proved to act any thing by her own intrinsic Powers, without these Bodily assistances, then it will be made very likely, capable of a Separate Subsistence ; but if this Separate acting cannot be prov'd, then the Separate Subsistence is likely to fail, and obtain little credit in the World.* And, if our Doctor think fit to accept of this proving Province, I shall be very glad to peruse the effect and product of such his undertaking.

Page 165. The Doctor says, *It is clear to all impartial Men, that the Soul does always think, and it is impossible for you to prove that it is at any time without thinking.* Reply, I think it unreasonable to put such a proof upon me or any other Person, who professes to believe that the Soul never thinks, nor doth any other thing by it self without the Body : And if you will put me to prove that the Man always thinks, I shall not be able to tell you that neither ; but my present apprehension leads me to think, that the Man sometimes thinks, and sometimes doth not think.

Page 166. The Doctor *will not say, that Cogitation is the very Essence of the Soul.* I Reply, But I find a strong inclination of requesting him to tell us (if he can) What is the very Essence of the Soul ? because I find my self
totally

totally Ignorant thereof ; and if he would describe to us what he means by the word Thinking, in his Sense, I am ready to take it for a favour from him ; finding my self yet unable to construe what he means by such terms and sayings. Next, *He cannot tell whether thinking be the Essence, or an inseperable property of the Soul.* And I find my self utterly unable to give him any information thereupon.

The Doctor further says, *The Soul in a state of Separation is as much thoughtful, as Body without Soul is extended.* Reply, If this were not a bare and unproved saying, it might deserve a consideration ; but he knows his Opponent doth not grant or believe, that there is, or ever was, in the World a Soul subsisting in a state of Separation from the Body. He should therefore first prove, that there is such a Being in *rerum natura*, before he attribute Faculties or Qualities to it. We are agreed that there is such a thing as a Human Body, and that the same is extended, but are not agreed that there is a Soul subsisting in a state of separation ; and this disagreement makes it absolutely necessary for him to prove, that there is in the World a Soul so subsisting ; without which, this bold saying falls, and remains as flat as the Opinion of the Soul's Separate Subsistence it self doth. From Page 166. to Page 169. Our Doctor discourses at great length about Mens knowing or remembering of their Thoughts, which I find hath little proving or instructing concerning the Soul's Separate Subsistence ; and therefore I pass them *sub silentio* ; observing, that in his Discourse about Brutal Souls, *He thinks there is a necessity (by reason of their Powers and Faculties) to grant, that Brutal Souls are Immaterial Substances :* Which seems to import a Power of Separate Subsistence ; but he is very unwilling to grant them a state of Immortality. Whereas if I thought fit to grant them an Immaterial Substance, and Separate Substances

Subsistences from their Bodies ; I would not (as I have before said) dispute their Immortality : But I chuse to conclude this Point with saying, that I continue to reject the Immaterial Substance, the Separate Subsistence, and consequently the Immortality of all sort of Souls, whether Human or Brutal.

Page 169. Our Doctor's Opponent objects to him the difficulty of conceiving, how a Mind should be joyned to a Body, according to the Doctor's Opinion ; and the Doctor acknowledges, *That this manner of conjunction is a great difficulty, and that it is hard to satisfy Mens Minds thereupon ; for we can never tell what should be the ground of Cohesion between Body and Spirit, our Thoughts thereupon must needs be dark and perplexed, but we may be satisfy'd that it doth not imply any impossibility.*

Page 171. The Doctor seems well enough to like of some Schoolmens Opinion, that an Angel or Spirit can *movere ab Extremo, ad Extremum non pertransito medio* ; so that if a Soul at this moment was separated from a Body upon Earth, it might be joyned in the next moment to a Body in the Extremities of the Material World ; which is at such a distance from the Earth, that a Cannon-Ball shot from hence, and going thither with a constant degree of velocity, would be perhaps a Thousand Ages a going.

Page 172. He says, *We can have no other notion of the Soul, but that it is Cogitative or Rational.* I think he should have said *Cogitation or Rationality*, for that Cogitative or Rational, intend a subject wherein they should be inherent ; and I am difficult to be made to believe, that a subject of such qualities should pass *ab Extremo ad Extremum, non pertransito medio* ; Cogitation or Rationality, abstracted as they are, and without Inhesion in a Subject,

Subject, might obtain a more easy credit upon the Doctor's word, for the making such a speedy passage to the utmost bounds of the Universe, as the Doctor hath supposed, without finding any Impossibility of the so doing.

The Doctor says, *Were not my Soul ty'd to my Body by Laws of Vital Union, which Body of mine is always in place, when my Soul thinks of a Fixed Star, it would be as much in that Fixed Star, as it is now in London, or any other place where my Body is.* Reply, This he says to his Opponents, who, he very well knows, do deny, that the Soul of any Creature, either did, or ever can think of a Fixed Star, or any thing else, without a Co-operation of Bodily Organs or Spirits; and yet he sets a bold Face upon the matter, and pretends to pass these devices upon them without offering to make proof of any thing which he says: He doth indeed thereby demonstrate that his Phantasie is very Capacious, and can move to all Ends of the World in the motion or twinkling of an Eye, *non pertransito medio*. He thinks it enough, if suppositions or fancies be not impossible; but his Opponents are not like to be satisfy'd with such infirm Evidences, but expect proofs far more substantial, and such as may induce at least a likelihood and probability of the Truth of what he delivers.

Page 173. The Doctor says, *The Union of the Soul with the Body, is an Union of Action with Passion, or the Union of a Spiritual Being with the sluggish Passive one of Matter; the first exercising a Command, or Energy, or Power over the latter.* Reply, He calls the Person an Union of Action with Passion, as if the Soul could not suffer, or the Body be Active; but I think he has the wrong end of the staff in both these Expressions, and that even his sort of Soul (& if there be such a sort of a thing) may suffer; and that
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the Body often is full of Mettle and Activity, or at least the Person, Body and Soul is so. The Doctor says, *That the Soul Exercises a Command, Energy, or Power over the Flesh or Body.* I demand thereupon, How it comes to pass that the Flesh makes such Wars against the Spirit, as thereby to overcome and inflave this mighty Spirit to such a degree, as to make the Rational Power subject to the commands and desires of Human Affections and Passions, so far that the Reason is often compelled to study means for compassing a satisfaction for such Affections and Passions, and to hazard and prostitute the Life of the Person for obtaining a satisfaction to those violent Lords and Masters of the Man, his Soul, and the strongest resistances of the Rational Faculty.

The Doctor says further, *It is not proper to say the Soul is in the Body, or in any particular part of the Body.* Reply, I desire, if the Soul be not in the Body, he would tell us where it is, or tell us it is no where; and that, I think, would be the truest Answer that he could give, applying the term Soul to that sort of it which he hath imagin'd, and indeavoured to describe very erroneously, as I think; and, whatsoever he may have said concerning this Soul, I think it may be most truly concluded to be no where.

Page 169. The Doctor says, *He confesses it to be a great difficulty to conceive, how a Mind and Body should be joyn'd according to his belief; but we may be satisfy'd it doth by no means imply an Impossibility.* Reply, With Men this is impossible, but not with God; because that with him all things are possible. I conceive his Power hath no bounds but his Will; and if there be any thing which he cannot do, it is because he will not do it; and there seems no Question but that he can act the Person of a Man, and all his Powers, by motion of the Blood, and liquids of the

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Body

Body acting the *Cephaline* Organs, and all other, the Nerves, Joynts, and Members of the Body. And that is not only possible, but far more likely and probable, and agrees better to Human Experience, that he hath done so, than that he acts such Faculties by the Power and Motion of an Extraneous Intelligent Spirit, as our Doctor contends for.

He hath before termed a Man thus acted, *a curious piece of Clock-Work*, which term I will not differ with him upon, so that I may be suffered to insert the word Intelligent ; and that he will suffer the Man to be called, a curious Intelligent piece of Clock-Work, or a curious Intelligent piece of God's Workmanship. That Man is a curious piece of Workmanship and Intelligent, seems an undeniable Truth ; and that he is the Workmanship of God the Scripture plainly testifies to us, in revealing the Creation of *Adam*, whom he made to be a living Person, by breathing *into his Nostrils the breath of life*. Acts 17. 25. *Paul* says, *God giveth to Man [kind] life, and breath, and all things* : Not saying he giveth to Man a Soul, which no Man certainly knows that he hath, but that Life and Breath which we all know he hath ; and that by Propagation from *Adam*, all Men since his time have had Life, and Breath, and all other things and powers, to the Person of the Man properly belonging. God gave him and his Wife a directive Blessing in the words, *Be fruitful and multiply, and replenish the Earth*, with Persons like yourselves ; as like as one Horse or Beast is to another of the same kind. This Practice, we are sure, hath continued from that time to this time ; and I doubt not, but it will so continue to the World's End, to the utter confusion of what our Doctor hath yet said to the contrary.

Page 174. The Doctor's Opponent begins to produce Arguments against his Opinion, and holds on so doing to

to Page 176. but because the Objections will be met with all in the Doctor's Answers, I will here pass them over.

Page 177. The Doctor says, *Tho' the word Soul in Scripture doth very frequently signify Life, it does not necessarily conclude, but that it may signify that governing Principle in Man, contradistinguish'd from the Body.* Reply. I am willing to agree that it may so signify, if the sense of the Text where it is found seem with some clearness to require it. I find in a Treatise Intituled, *A search after Souls*, Pages 211. and 212. diverse significations of the word Soul, or Spirit of Man, quoting many Texts of Scripture for proof, that the term Soul, is equivocal, intending and having diverse Significations. Sometimes it intends the Person, the Life, the Heart, the Affections, the Passions, the Mind, the Understanding, the Knowledge, the Reason, the Conscience, so as it may intend the Man, and every of his sublime Capacities singly taken, or each of them by it self; according as the Sense of the Text, wherein this word is used, doth most apparently seem to require. And, I conceive, that it most often signifies the Person, or the Man himself, and so commonly that there can remain no doubt of that signification.

Page 178. The Doctor demands, *What reason a Man may have to single out one of those Senses, with exclusion to all the rest.* Reply. I know no other just Reason for the so doing, but that the Sense and meaning of the Text wherein it is used may so require. Further, the Doctor says, *The word Soul in Scripture is frequently put to intend a dead Body.* Reply. I expect this shall be very well proved, being not else able to believe it.

Page 179. The Doctor Asserts, *That the word Soul in Scripture, doth frequently signify his sort of governing Soul.*

Reply. I expect he shall make good proof hereof also, without which I cannot believe it.

Further, the Doctor says, *That all the usual Affections which the Philosophers have attributed to the Soul in their Books, are likewise ascribed to the Soul in the Sacred Writings.* Reply. I have before observed, that the word Soul, in diverse Texts of Scripture, intends sometimes one Power or Affection of the Man, and sometimes another, but that most commonly it signifies the Person.

Page 180. The Doctor says, *It is the Soul distinct from Body or Life, that Understands, and Wills, and Joys, and Grieves.* He knows that I have often and always denied this to be true, and he hath never proved it, nor offer'd so to do, and, I think, cannot do it; and yet he obtrudes it here upon his Reader, as if it had a *Probatum est* annexed to it. He says, *To attribute the Affections of Understanding Will, Joy, Grief, to what is signify'd by the word Life, would make nonsense of all such sayings.* Reply. I grant this to be true, and therefore in such Cases we cannot reasonably think, that Life is intended by the word Soul; but rather that in such Cases the word Soul is intended to signify the Person, to whom Understanding and Will, Joy and Grief, may fitly be attributed. He says, *Prov. 19. 2. Understanding is attributed to the Soul; That the Soul be without Knowledge is not good.* Reply, Here by the word Soul the Person is intended. The Doctor quotes *Psal. 13. 2. How long shall I seek counsel in my Soul.* Reply. Here, *in my Soul*, intends in my self, or my own Understanding. He quotes *Dent. 26. 16. The Lord hath commanded thee to keep and do all those Statutes, with all thy Soul.* Reply. This intends with all thy Heart or Affection. *Josh. 22. 5. Take heed to serve God with all your Heart, and with all your Soul.* Reply. Here the word Heart expounds the word Soul, intending the Affection.

Affection. He quotes *Chron.* 28. 9. *David bids Solomon, Know God and serve him with a perfect Heart.* Reply. This needs no Exposition, unless the Doctor be content to have the Human Heart and his sort of Soul pass for the same thing.

Page 181. He quotes *Dent.* 12. 20. *Whatsoever thy Soul lusteth after.* Reply, Intends whatsoever thou lusteth after. He quotes *Psal.* 42. 2. *My Soul thirsteth for the living God;* Reply, Intends I thirst for the living God. He quotes *Job* 10. 1. *My Soul is weary of life;* Reply, Intends I am weary of Life. He quotes *Psal.* 77. 2. *My Soul refuseth to be comforted;* Reply, Intends I refuse to be comforted; He quotes *Psal.* 35. *My Soul shall be joyful in the Lord.* Reply, Intends I will be joyful in the Lord. He quotes *Isa.* 61. 10. *My Soul shall be joyful in my God;* Reply, Intends, I will be joyful in my God. He quotes *Gen.* 42. 21. *We saw the anguish of his Soul.* Reply, We saw his anguish. He quotes *Levit.* 16. 29. *Ye shall afflict your Souls;* Reply, Intends, your selves. Quotes *Job* 14. 26. *His Soul within him shall mourn;* Reply, Intends, he shall mourn. Quotes *Mat.* 26. 38. *My Soul is exceeding sorrowful.* Reply, Intends, I am exceeding sorrowful.

The Doctor says further, *All these places intend Affections which do properly belong to the Soul.* I Reply, None of them do so, but all of them belong to the Person, who hath no such Soul, unto which these Affections can properly belong. He quotes further, *Mic.* 6. 7. *Shall I give the fruit of my Body for the sin of my Soul.* Reply, This intends, for my own Sin. He demands, *How can life with any propriety be said to sin?* Reply, I agree, and therefore do not think that Soul intends Life in these places, but the Human Person, to whom all these things are properly applicable.

Page 182. The Doctor says, *Sin is only incident to a Reasonable Being.* Reply, I have accordingly apply'd all these to the Person of a Man, who is so. He says, *This Text attributes Sin to a principle intirely distinct from the Body.* Reply. This he should prove, because it is the main Point in Question ; and because he hath not done it, nor yet offer'd so to do in a Substantial manner, I think he cannot do it: but I must say he is very constant in the asserting of it, and gives it the best assistance and support that his word can do. The Doctor says, *He is willing to refer it to the Judgment of any reasonable Man in the World, whether Micah, in these words, had not such a Notion of Soul and Body as he the Doctor maintains.* Reply, I cannot perceive that the Prophet had any such Notion of the Souls as the Doctor pretends, and am contented to refer it to the Judgment of our Readers to decide between us.

The Doctor tell us, *That the word Nephesh in Hebrew hath a different signification from our word Soul, which very difference doth imply the existence of such a Soul as he contends for.* This seems an offer at proving his pretended Soul by such a *Medium*, as ordinary People may not hope to understand ; I have no intention to turn this dispute into a *Logomachia*, concerning the Critical meaning of Hebrew Words, or the *Phrasiology* of that or any other Language ; but look for more substantial Proofs, than Terms, or Modes of Speaking or Writing can give us. The Translators of our Bible obtained great Reputation, for their Wisdom, Learning, and Integrity ; and I will not easily suppose they were mistaken in the true sense and meaning of the Hebrew word *Nephesh*: I will not put our Doctor's Learning under Question, nor prefer his pretenses before their Practices, who had no design in Translating the Word *Nephesh*, whether he have such or no, I will not pretend to determine ; but he seems to be hard
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put to it, when he is forc'd to Argue from Words and Names, which he presumes his Opponents understand not. *Acts* 18. 15. Gallio told the *Jews*, if it be a Question of Words and Names, and of your Law, (things which that Judge understood not) he would have no more to do with them in such things ; but if they had any substantial causes of Complaint, he was ready to do them right thereupon.

Page 183. The Doctor says, *There would be no Reason why Soul should signify self in Hebrew, if the Jews did not think that the Soul was the only principle of Individuation, and made a Man that self same that he is.* Reply, I conceive our Doctor is hard put to it in this Point ; because first he says, *The word Nephesh hath somewhat a different signification from our word Soul*, and makes that a proof of its Spirituality ; whereas a few lines above he tells us, that *this Nephesh sometimes signifies self in Scripture*, and quotes Two Texts to prove it. And here he proceeds to say, *That if the Jews had not thought, that Mens being what they are did consist in their separate Souls, they would never have made use of the term of Soul, to signify a Mans self.* If this be not turning and winding to catch at any thing which he thinks may support his Cause, I am much mistaken in it, for I think it to be so. The Doctor *will not allow Selfness to be only occasion'd by Body.* Reply, I do not well understand what he means by Selfness, nor that either Body or Soul alone can make such a Selfness ; together they make the Man, and we say, there is no self but one ; the Person of a Man is himself, and therefore Selfness cannot be apply'd to either of his constituent Parts : And here I conclude he is mistaken in the main Point of this Argument.

Our Doctor further seems here to form Arguments upon Quibbling Expressions, *The Jews*, he pretends, *when they*

*they spake of Persons, were wont to say this Soul, and that Soul, and so many Souls ; whereas we say this Body, and that Body, and some Body, and no Body ; whence he collect's the Jews fixt the Individuation upon the Souls, and we fix it upon the Bodies ; but i have declared to fix it only upon the Person : but if the Jews and our selves can but one of us be in the right, I hold our own Mode of speaking preferable to that of the Jews ; for that Men cannot be known or distinguish'd one of them from the other by their Souls, which cannot be seen or perused, but by their Bodies only ; and by those they may be certainly known and distinguished, one of them from another. And thus, I collect, our Doctor's present Argument, will appear to others as it doth to me, very unsound and unconcluding in the Point now argued of the Soul's Separate Subsistence. And it seems I may compare with it a like Practice of our own, peculiar to *England*, we usually distinguish our short Periods of Time by Nights, as Seven-night, or a Fortnight ; hence, I think, it may as well be Argued, we set a greater esteem and value upon our Nights, than upon our Days ; and, as that would prove a fallacious consequence, so, I think, it will fare with our Doctor's Argument, that because the *Jews* often intended the Person by the term of Soul, therefore they ascrib'd the Individuation of the Person, only or principally to the Nature or Being of the Human Soul. And hence, I collect, the Cause which takes help from such weak Arguments, is in great want of those more Substantial.*

Page 178. The Doctor said, *The word Soul in Scripture is frequently put to intend a dead Body ;* here Page 184. he says, *The word Soul in Scripture sometimes also denotes a dead Body.* Of this I there demanded, and do here demand, proof : but he offers none in either place, and yet he proceeds upon it, as upon a granted Truth, and builds thereupon

thereupon a Discourse of departed Souls hankering about their dead Bodies, which I think to be as true, and well grounded, as any of that which he hath last before spoken concerning the Soul's Separate Subsistence.

Page 185. The Doctor confesses, *It is not expressly said in any part of the Scripture, that the Soul is Immortal, but says there are many Texts which do unexceptionably imply that great Truth.* Our Doctor quotes first Eccles. 12. 7. To which he may find an Answer given in the *Second part of the Search after Souls*, Page 75. too long to be here repeated. His next Text is that of St. Matthew, *Ye cannot kill the Soul.* Reply. For examination of the proving force of this Text, and diminishing the power of it, I refer the Doctor and my other Readers to the Observations upon Mr. Wadsworth's Book of the Soul, beginning at Page 77. and ending at Page 94.

The Doctor's Third proving Text is Luke 23. 43. Christ's saying to the Thief, *This day shalt thou be with me in Paradise.* For answering the force of this Text, I refer to the last fore-named Treatise, at the Pages 51. and 100.

His Fourth proving Text is 2 Cor. 5. 6. of being *at home in the Body, and absent from the Lord.* Reply. For Answer to this proof, I refer to the last named Treatise, at Page 110.

His Fifth proving Text is Revel. 14. 13. *Blessed are the dead which die in the Lord.* Reply. I refer, for Answer, to the fore-named Treatise, at Page 137.

His Sixth proving Text is 1 Cor. 5. 23. *I pray God that your whole Spirit, Soul and Body, be preserved blameless unto the coming of our Lord Jesus Christ.* Reply. This intends, I pray God preserve you, your whole Persons, unto the time of our Lord's Second coming, or of the Resurrecti-

on. Our Doctor says hereupon, *That these Texts do plainly evince, that the Doctrine of the Souls Immortality, as he holds it, was as fully believed by the Writers of these Texts, as if they had set down Anima est immortalis in Capital Letters.* Reply. *Facile Credimus quæ volumus* ; To a pre-occupied and desiring Mind, weak Arguments may appear strong, as possibly these proofs may do to our Doctor in this Point ; but to indifferent examining Readers, (amongst which I repute my self) I think that upon through search, these Texts will be found utterly unable to convince the Opposers of our Doctor's Opinion, or other indifferent Readers, who shall carefully Peruse the quoted Texts, and such Answers thereunto as may be found at places appointed for the search of them.

Page 187. The Doctor quotes 1 Pet. 1. 9. *Receiving the end of your Faith, even the Salvation of your Souls.* And says, *It is plain from hence that there is a Salvation of Mens Souls ; and if Mens Souls be saved, then there is not only a Salvation of Mens Bodies at the Resurrection.* Reply. The words *Salvation of your Souls*, intends, of their Persons : And I never yet met with a Speaker or Writer, who said or pretended, that there was only a Salvation of Mens Bodies at the Resurrection. He adds, *That there is a great danger that the Souls may fall into, without any consideration of the Body* ; Reply. I profess I am not able to reach the true sense and meaning of these words ; but if in the whole he means, that the Body may receive benefit without the Soul, or the Soul receive detriment without the Body, I think both these to be alike true, viz. That neither of them are so : the Soul and Body united in the Person, are certainly and knownly capable of Reward and Punishment ; And the Doctor may tell me as long as he pleases, that they are separately so ; but, I think, it will be long before I, or any other indifferent or examining Person,

Person, will believe him. The Doctor says further, *Peter calls this the Salvation of Souls, because Souls are liable to fall into a state of Punishment before the Bodies of Men.* Reply. I doubt it is vain for me to demand, how he proves the Truth of this Construction, which I think to be *gratis dictum*, and begging of the Question, as he often doth. The Doctor says further, *Pray let us consider this Temporal Punishment which (I have made) you say, the Apostle in this place speaks of a deliverance from; and which, in truth, is a very wild Notion, intending, as the Doctor says, that a deliverance from Persecution was the end of the Christian Faith; and that therefore such a jest of an Argument deserves not to be answer'd:* Reply. I am at full agreement with the Doctor in this Conception; but as much a jest as it is, it appears to be only of the Doctor's own production: He makes his Opponent offer it, as an Objection against this Opinion, but I have never met with that sort of Construction offer'd by any Person upon this Text. I am sure I make no such Construction upon it, nor believe that to be the meaning and intent of this Text, *viz.* Any sort of deliverance from Worldly Persecutions; but that the intent and meaning of these words is, the Salvation of your selves, or your whole Persons, at Christ's second coming, and his then passing Judgment upon all Men.

Page 188. The Doctor quotes 2 Cor. 12. 15. *I would gladly be spent for your Souls;* he says, *Nothing can be meant by this, but that Paul would wear out his life for the Salvation of the Souls of his Correspondents.* Reply. The words of this Text truly are, *I will very gladly spend, and be spent for you;* our Margent says, *for your Souls:* Thus he changes the Reading of our Text in the Book, for that of the Margent; which affords us a Specimen of the Doctor's byass, who changes the Textuary Reading for that

that of the Margent, because this seems to serve his present turn better; but if the word *Souls* had been found in the Text, I should have expounded it, as our Text it self doth, that by the term *Souls*, his Correspondents themselves were intended.

The Doctor further quotes *Heb. 13. 17. Obey your Rulers, for they watch for your Souls.* Reply. Here the word *Souls* intends as above, watch for you, your selves or your Persons.

Page 189. He quotes further, *Christ is called the Shepherd and Bishop of our Souls.* He cannot imagine any sense can be given of that Compellation, but that Christ takes care of us in order to the Salvation of our Souls. Reply. I agree with his Sense therein, provided that he will admit, that by the Salvation of our Souls, is intended, the Salvation of our selves. He quotes again *1 Pet. 4. 19. Let them that suffer commit the keeping of their Souls to God.* Reply. This intends, commit the keeping of themselves to God.

He quotes again *James 1. 21. Receive the word which is able to save your Souls.* Reply. Here the words, *your Souls*, intends your selves.

Page 190. The Doctor demands, *If we can imagine the Holy Writers would have spoken so much of Souls, if they had not had the like thoughts of them that the Doctor hath.* Reply. I conceive that in the quoted Texts, the Writers had no intention at all to speak of Souls in our Doctor's Sense; but that in these places they did all intend to denote, and signify the Person; and that therefore they afford no matter of strength towards the proof of such a Separate Subsistence of Souls as he Maintains: And that he may as well offer to produce *David's* Expression, of *my Soul is among Lyons*, and a thousand other Expressions in the Bible, to prove the Soul's Separate Subsistence; as these last which he hath produced to that purpose.

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The Doctor's Opponent Objects, *That our Saviour and other holy Men, when they rais'd the dead, did at no time call for, or require the Soul, to enter into them again ; but says, Lazarus come forth, Maid arise, young Man I say unto thee arise ; so Peter says, Tabitha arise. The Doctor Answers, Men would have Christ to say all things that could be said, which would fill the World with Writings. Reply. I will add to these Ezekiel's Prophecy, at raising the dead out of dry Bones ; God directs the words of Prophecy, Come from the four Winds, O breath, and breath upon these slain that they may live, and the breath came into them, and they liv'd and stood up upon their feet ; without any other Soul called for, or acting in that Resurrection but the Breath ; and, I think, that if such a Soul as the Doctor's had been needful to these Resurrections, some mention would likely have been made of it, at some time or other. The Doctor's Answer to this Objection, I leave to be further considered by our Readers.*

Page 191. The Doctor's Opponent Objects again, and says, *It seems strange to him, that amongst the vast number of Separated Souls, none should ever have return'd again amongst us to give certain information, that there are such Subsistences in rerum natura, which is now the point in Question amongst us. The Doctor thus Answers, Christ long since gave such an Answer to this Question, as should for ever silence the Impertinency of such Arguments ; viz. If they hear not Moses and the Prophets, neither will they be persuaded tho' one arose from the dead. Reply. I think it reasonable hereupon to demand, that the Doctor should produce at least some one saying, or Text of Moses, or some one of the Prophets, proving that Separate subsistence of the Soul, which he so much contends for. I grant indeed, there are several sayings and Texts amongst them, which give proof of a state future to this Life,*
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which all tend to the Resurrection of the dead, and not one of them speaks of applying Rewards or Punishments to a Separate Soul ; except what we find in *Solomon's* Seven or Eight words, tending thereunto ; but I do not know that ever he was accounted among the Prophets : And this saying of our Lord, which our Doctor now quotes, is part of a Parable, which, I think, was not deliver'd with intent to maintain the Soul's Separate Subsistence, but to Illustrate what he had lately said before, that *things highly esteemed amongst Men, may be an abomination in the sight of God* : Besides which, we may observe, that the discourse between *Abraham* and *Dives* had no other tendency, than to exhort the Brethren of *Dives* to live a better life than he had done in this World : And that was a Subject most handled by *Moses* and the Prophets of any other whatsoever ; and to that our Lord's Expression, of hearing *Moses* and the Prophets, is properly to be applied ; and I find no intention thereby to prove the Soul's Subsistence in a separate state.

Page 193. The Doctor's Opponent is made to Object from the fall of *Adam*, *In the day that thou eatest of that fruit thou shalt surely die. The constituent parts of which Thou, are the Soul and the Body. This Thou, must surely die ; and therefore if there was such a Soul as the Doctor maintains, it must die as well as the Body and the Person.* Here the Doctor orders his Opponent to suppose, or *hac vice*, to grant, Man to be compounded of Body, and such a Soul as the Doctor contends for. And if this may not be supposed or granted, all the Doctor's Answer to this Objection must fall to the ground, and have no force left in it.

Page 195. The Doctor Answers, *Mortality may be taken either in a Physical or Spiritual Sense.* Reply. I refuse to admit the taking of Mortality here in a Spiritual Sense,
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not finding any reason for accepting that Sense in this place. I am not willing (with the Doctor's Opponent) to suppose or grant that Man hath such a Soul as the Doctor pretends, or as can live in a state of Separation from the Body: And then the Doctor's Answer, applying the word Death to signify the future misery of such a Soul, seems utterly vain and without effect: And therefore I will not proceed any further in the Examination thereof: but concerning the words, *In the day that thou eatest thereof thou shalt surely die*; I think it may be considered they were not fulfilled in an absolute Sense; for *Adam* and his Wife liv'd some hundred of years after this fact was committed, and therefore these words require a construction to be put upon them, *viz.* That in the day of this fact committed, the Fruit of the Tree of Life should be taken from them, which had before been given them as a remedy against their Mortality; that therefore being taken from them in the day that they sinned, they must as surely die, as if the Sentence of death were presently executed upon them. The Doctor's Answer to his Opponent's Objection reaches to Page 199. but because the strength of it is derived *ex non concessis*, and because there are no Arguments in it pretending to prove the Soul's Separate Subsistence, but is taken up with Haranguing upon the Doctor's own apprehensions, I think fit to pass them over, without farther observing upon them.

From Page 199. The Doctor's Opponent proceeds to Page 201. in which Pages he propounds Five Objections against the Doctor's Opinion; to which our Doctor gives Answers in the Pages from hence to Page 213. in which growing towards the end of his Book, he seems to make more haste than he us'd at the beginning of it, which is no extraordinary Practice. I forbear here to collect his Opponent's

Opponent's Objections, because I think they will sufficiently appear when I come to observe upon the Answers which our Doctor makes thereunto.

Page 202. The Opponent is made first to Object, *That if Man's Constitution be such as the Doctor relates, then the Body cannot be the Sinner, and therefore should not be made a sufferer for Sin.* The Doctor Answers, *It is the Soul properly which Sins, and it is the Soul only which suffers too; for as Body qua Body cannot sin, so Body qua Body cannot suffer.* Reply. I grant it to be neither Body nor Soul that Sins, or suffers; but it is the Person only which both Sins and suffers, which neither of its Constituent Parts can do; as I have often before asserted, without finding that the Doctor any where offers proof, that the Soul or the Body ever did, or can do, any thing apart from one another. The Doctor further refers all Sense to the Principle which Understands and Perceives; I have often and do still deny, that any single Principle in Man doth so, and say that only the Person is capable of so doing.

The Opponent secondly Objects, *The words, we shall be changed, we shall be caught up, cannot intend the single Soul, but the Human Person:* This the Doctor seems to grant, altho' he offers to say, *The great change is of the Body, and that the Soul may then suffer no alteration at all;* which finds the like credit with me, as diverse other of his sayings do.

Page 205. The Doctor says again, *The happiness of the Soul is improv'd at the Resurrection.* Reply. I acknowledge no happiness of the Soul at all, but ascribe all happiness and unhappiness to the Person. The Doctor says further, *The tenour of the Scripture sets forth a great difference between the state of the Dead, and that of the Resurrection: The first is called a being with Christ, and the Lord,*
and

and rest from our Labours. Reply. I grant all this, but observe, that Men are with Christ and the Lord, living as well as dying; to him we live, and in him we die, and *whether we live or die we are the Lords*: So as there is no special Priviledge left to the dead, but resting from their Labours, and being freed from Sin, which I grant to be two great advantages of the dead beyond the living.

Page 206. The Doctor's Opponent thirdly Objects, That *Souls going to Heaven or Hell at the death, implies and intends, a particular Judgment upon each Man at his death, after that death and before the Resurrection*; for that God would not Reward or Punish, without a foregoing Tryal and Judgment; as God tells Abraham, *he was come down to see whether the Sins of Sodom were so great, as the cry of them imported, before he would punish them.* In Answer hereunto, the Doctor neither affirms nor denies such a particular Judgment; he knows, that Mr. *Wadsworth* and I know, that many other Writers maintain there will be such a particular Judgment; but our Doctor wisely considering that there are no Texts of Scripture whereby such a particular Judgment can be proved, chuses rather to wave the Discourse and Dispute upon this Subject; instead of which he propounds a singular Phantasie of his own, *viz. That the good after Death, shall be naturally happy in that state, by prosecuting the Inclinations which they had and practised in this Life*: So that his Imaginary Souls of the good, will be happy in their remembrance of goodness, and Practices thereunto consequent; and his bad Souls will be miserable after Death, by the remembrance of their former bad Practices, and the dreadful apprehension of Gods being displeas'd with them. I do not find the Doctor apprehends an immediate going to Heaven of the good Souls, nor such a casting into Hell of the bad; nor

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that he alledges the Parable of *Dives*, as any proof of this Point, about which he discourses to Page 210. without laying any solid foundation of his Opinion by Proofs out of Scripture, or sufficient Rational Coherence and Analogy : And, for want of these Ribs to strengthen and bear up his Building, I pass what he says further here, upon this subject, as the product of his own Phantasie and Apprehension.

Page 211. The Doctor makes his Opponent's fourth Objection to be, *That if Sentence, and full Reward and Punishment be passed at the death, then there can be no great need of a future general Judgment.* To this the Doctor Answers, *That there is still need of such a general Judgment, that Sinners in the face of the World may be condemned and brought to publick Shame ; and upon the force and power of this publick Shame, he says, all Religion and Morality do depend.* Reply. I think this saying of our Doctor is a mistake, in confining Punishments future to this Life, to that which is but a small part of such sufferings, as we are told the Damned Persons are like to undergo : for they shall have diverse other great Punishments laid upon them, besides that which may arise from the Shame and Reproach of their Actions ; and so the good shall have many great and high Rewards bestow'd upon them, besides the Commendation and Applause which may accrue to them, from such Actions as they have well done in this World : and this, I think, is enough to detect the Doctor's Errour, in confining all the Rewards and Punishments which Men shall have after this World, to that one small part of them which may be distributed, in the Approbation or Shame of their former Actions : And I do not find that our Doctor has taken notice of another fifth Objection.

Page 214. The Doctor's Opponent Objects, *Christ died to Redeem the whole Man, or the Human Person, and not any one part or parcel of him, whether Body or Soul.* The Doctor Answers, *No body denies this, viz. That we are Redeem'd by Christ's Blood, Body and Soul, or the whole Human Person.*

Page 215. *Our Bodies, he says, are Redeem'd from death at the Resurrection, and our Souls from Spiritual death, or from falling in a miserable state at the time of our deaths.* Reply. This distinction of Redeeming the Soul at one time, and the Body at another, I conclude to be Erroneous, and fram'd out of his own Imagination. He says, *The Church of England never talk of Redeeming half Man.* Reply. Nor do I find it ever talks of accomplishing this Redemption at two several times, of the Soul at one time, and of the Body at another time : This distinction therefore our Doctor should have proved, and because he doth it not, I pass it for an invention of his own brain.

Page 216. The Doctor's Opponent Objects, *That the Soul of Man, or life of the Person, will not be revived or renew'd till the Resurrection :* And, to prove this true, he quotes Six Texts of Scripture, here particularly specified. The Doctor Answers, *He is in such haste that he cannot give a distinct answer to these quoted Texts, but referres his Readers thereupon to such a satisfaction as they may find in a Book Intitled Vindiciæ Mentis ;* of whose Reasons and Proofs thereabouts he gives an high Eulogy ; so as that upon his commendation, I purpose to procure the Book, and cause it to be Read to me with the first Convenience.

Page 218. The Doctor's Opponent Objects, *That the Opinion of the Soul's Separate Subsistence had its first Original in Egypt, and from thence was transported into Greece by Orpheus, where it was supported, and diverse additions thereunto made, by the succeeding Generation of Poets, and*

their fabulous Inventions, for the space of many years and diverse Ages, until the time of the Persian Monarchy under Cyrus the Great, or about the time of laying the Foundation of the Jews Second Temple at Jerusalem; about which time Thales Milesius, and Pherecides Syrus, were the first who began to open Schools of Philosophy in Greece. And they rejecting the gross fabulous additions to the Opinion of a Separate Subsistence, taught the main substance of it to their Auditors for a Truth. Pythagoras received it from them, and out of his School at Crotone, Socrates received it and accepted thereof, and his Scholar Plato maintained and refined that Opinion very much. The Opposer says, That the first Teachers in the Schools of Alexandria were Platonists, and that with other Doctrines of that Master, they accepted this of the Soul's Separate Subsistence, and taught it to their Auditors. And the Opponent here (by the Doctor's advice) names Twelve of the most Primitive, and most Eminent Fathers of the Christian Church, who, he says, were great admirers and commenders of Plato and his Doctrines; and that upon this Foundation, supported by St. Matthew's, Cannot kill the Soul, the Parable of Dives, and Solomon's return of it to God who gave it, the Credit and belief of the Soul's Separate Subsistence was first raised, and hath ever since that time been propagated and maintained. The Doctor Answers, If this History were all true, it would go a great way to destroy our Doctrine of the Soul's Separate Subsistence.

Page 222. The Doctor Answers; The Separate Subsistence was a receiv'd Opinion in Greece in Homer's time. Reply. I agree it, noting that he was one among the Poets, and that his Writings are full of other fabulous Opinions and Relations.

The Doctor says further, The Opinion of the Soul's Separate Subsistence was in Greece long before. Reply. If he mean before Homer it is granted, if before Orpheus it is not

not granted, and therefore should be proved. The Doctor adds, (it seems as his own Opinion) *He believes it was in Greece from the very first Peopling of it.* Reply. I cannot believe as he doth without some good proof of it. The Doctor says, *Pythagoras brought his Opinion of the Transmigration out of Egypt.* Reply. I think it the true product of his own Invention, not finding that this Opinion was ever taught or profess'd in *Egypt.*

Page 223. The Doctor tells his Opponent, *You know that the Chaldeans and Egyptians held the Separate Subsistence, as the very foundation of their Religion, and all their Mysteries.* Intending thereby of all their gross Idolatries and horrid Mysteries thereunto belonging, and I am apt to believe they were grounded upon, and derived from this Error.

Page 224. The Doctor says, *The belief of the Separate Subsistence is very ancient and general,* and for proof that the *Indians* held it, quotes *Strabo*, *That the Indians have several Mythological relations, like Plato, of the Soul's Immortality, and Judicatures in Hades, and some other matters of a like nature ; and that their Philosophers feared not to die, being fully perswaded of the Transmigration of Souls ; they esteem their dead friends to be most beloved of the Gods, and most skilful of the Affairs of Hades.* Reply. These *Indian* Opinions testify how fruitful one Error is in producing another : some of these believers thought the Shades or Souls went to *Hades*, and liv'd there within the Bowels of our Earth ; others thought they Transmigrated into other Human or Brutal Bodies, Fowls, Fishes, or Serpents ; both which Opinions are so widely disagreeable to Human Understandings, the common Sense or Reason of Mankind, and to Truth it self, that such consequences may serve in some measure to prove, that the ground it self, from whence they were first derived, should be an Error.

Errour. If there were such Separate Shades or Beings, it was needful to find some ways or means of disposing them after death of the Persons ; and these are the best of that kind, which the wilest abettors of the Separate Opinion could invent for the disposing of them, which verifies the truth of an old Proverb, *Dato uno Errore, sequuntur mille.*

Page 223. The Doctor says, *The Separate Subsistence is a notion coming down to us from a Tradition of Nature, Mr. Wadsworth calls it a Tradition arising from God's revelation.* Reply. I think neither of the Traditions to be true ; for that if this notion had come from either of these Principles, there would have come with it a declaration, or notice, how such Souls were dispos'd of after Death ; but that, we may perceive, is left to the Invention of Men, and how ill-favouredly they have contrived this disposal, is manifest from that which is said before, and by all other Writers upon this subject. It seems Christ was the first who set Immortality in a true light, and clear'd it up to the knowledge of Men, *Joh. 5. 28.* He says, *The hour is coming in the which all that are in the Graves shall hear his voice, and shall come forth, they that have done good to the Resurrection of Life, and they that have done Evil to the Resurrection of Damnation.* And Chap. 6. he says in four several Texts, *Whoso loves and obeys me, I will raise him up at the last day.* He directs, *Call not to thy feasts thy rich Neighbours lest they make thee a recompence, but call the poor who cannot recompence thee, and thou shalt be recompenced at the Resurrection of the just.* He says, *It shall be more tolerable for Tyre and Sidon at the day of Judgment, then for Capernaum.* Paul Claims a Crown laid up for him against that day : And prays God to *shew Mercy to Onesiphorus at that day.* Heb. 11. 35. Martyrs were tortured not accepting deliverance, that they might obtain

a better Resurrection. As if they expected by their bloody Sufferings, a better or more glorious Resurrection than other ordinary Christians. 1 Cor. 15. *Paul* places all the hope and expectation of Christians upon the verity of the Resurrection, so as, if that fail, all fails ; and the Christian Religion would be a vain pretence. 1 Thes. 4. He bids his Profelytes comfort themselves for the Death of their dead friends, upon the certain assurance of their Resurrection at the Second Coming of Christ. I could add diverse other Texts to this purpose, for proving that Recompences future to this Life must assuredly be expected at the last Judgment: And thereupon I make challenge in the words of *Goliath*, give me a Text, one Text, that promises or that says, Men shall receive Recompences future to this Life, at, or soon after, the Death of their Persons in this World ; and because I can remember no such Text, I think such an one will be hard to be found in the whole Bible.

Page 226. The Doctor's quotations prove, *That they who held the Separate Subsistence, did not know, or could by no means agree, what became of such Souls after the Death of the Persons.*

Page 227. The Doctor says, *The Universal Opinion of the Separate Subsistence, is not likely to have had its first Original from Egypt.* Reply. I grant there is a great likelihood of truth in this Argument, especially if his sayings be true concerning the *Americans* ; but then I think it probable, that he who might raise and foment this Opinion amongst the *Egyptians*, and other Idolatrous Nations, might (with the same design) act a like part among the *Americans*, who might perceive (as all other Nations do) that good Men are not often happy in this World, nor the Wicked so punished ; it became thence easy to conceive it very likely, that there must be a State future to
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this Life, wherein Rewards and Punishments must be dispensed ; and the Resurrection of the dead being then utterly unknown, unheard of, or unimagined by them, they became likely very ready to imbrace this Opinion of the Separate Subsistence. We find the like course to have been taken in searching after the cause of Day and Night upon Earth ; this constant change was evident, true, and certain, in every Twenty Four Hours, and searching after the cause of it, the whole World, till the time of *Hipparchus*, imputed the cause of this change to the Sun's motion about the Earth in that compass of time ; *Hipparchus* opposed that Opinion in his time, without being able to prevail against it : but this Opinion of the Sun's Motion continued to be held and maintained far and wide, over the face of the whole Earth, through all the Ages of it ; and it stood confirmed by the History of *Joshua*, that of *Hezekiah*, and the Nineteenth Psalm of *David* ; and yet about Two Hundred Years ago, *Copernicus*, and after him *Gallileo*, attacked the credit and truth of this Opinion ; and said, and shewed, that the Intercourse of Day and Night upon Earth, is most likely to be made by Circumvolution of the Earth it self before the Sun, in the space of every Twenty Four Hours ; and they give such Reason and Evidence for the likelihood and truth of their conceptions, as that I find my self convinc'd so far as to believe, that *Hipparchus* and *Copernicus*, had the better end of the staff in this dispute ; and that their Opinion hath more likelihood of truth in it, than the old Opinion of the Sun's Motion hath ; altho' it was unquestionably believed by the Universal World of Men, and in all the Ages of it, except since the times, and the Persons before expressed. Hence I argue, that the long and general acceptation of a Rule amongst Men, is not an invincible Argument of the truth thereof, but that there remains still

still in it a *posse subesse falsum* : And this I offer as an Answer to the pretended Antiquity, and Universality of their Opinion, who maintain the Soul's Separate Subsistence.

Page 228. The Doctor says, *He will prove the Opinion of the Separate Subsistence, was a Doctrine known to the Jewish Nation, and approv'd by them, and that they do not stand distinguish'd from all the rest of the World in this matter.* The Instance which he brings for the proof of this Assertion, is the Relation of *Saul's* going to the Witch of *Endor* for assistance in his time of need. Reply. I observe hereupon, that this being the earliest assistance he can bring towards the proof of his Point. gives us up all the Ages which past before and after the Flood, unto the very end of *Saul's* Reign, and amounts to a tacit grant he can find no Evidence elder than that time, that the Opinion of the Separate Subsistence was known amongst them, or accepted by them, as a truth, from the beginning of their Nation till the end of *Saul's* Reign, and this very act of it.

Next, I conceive, his producing this single point for proof out of the Old Testament, gives us farther up the succeeding times of the Jewish Nation unto that of *Malachi* the Prophet, a Contemporary with *Thales* and *Pherecides*, and laying the Foundation of the *Jews* Second Temple ; whence, I believe, he found nothing in all that time to prove, that any of the *Jews* held that Opinion, from the beginning of their Nation to that time, except what may be collected out of *Solomon's* short saying. We find in the Writings of *David* and *Solomon*, that they were of a different Opinion, *Psal.* 49. 12. 20. *Man will not abide in honour, seeing he may be compared to the Beasts that perish. This is the way of them, and Man is compared to the Beasts that perish.* *Psal.* 146. 3. *When the breath of*
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Man goeth forth, he shall turn again to his Earth, and then all his Thoughts perish; and consequently his faculty of Thinking doth so. Psal. 88. 10. Shall the dead rise up again and Praise thee. Ver. 12. Shall thy wonderful works be known in the dark, and thy Righteousness in the Land wherein all things are forgotten: [He knew of no means by which the dead could praise God, but by rising up again to do it.] And so Hezekiah, Isa. 38. 18. The grave cannot Praise thee, death cannot Celebrate thee: He thought the Living only could do that, and therefore they who could not do that were not living. Eccles. 3. 18. I desire that God would manifest to Men, that they themselves are Beasts: ver. 19. As one dieth so dieth the other, they have all one breath, and are of the dust, and return to it again; and who knows concerning their Spirits, that those of the one side go upwards, and the other downwards. Chap. 9. 8. If a Man live many years, and rejoyce in them all; yet let him remember the days of darkness, for they shall be many. Seems intending by these days passing whilst Men are under the shadow of Death. Chap. 9. 3. Madness is in Mens Heart whilst they live, and after that they go to the dead. Ver. 4. For to him who is joyn'd to the living there is hope, [as if none to the dead whilst they are such] for the living know that they shall die, but the dead know not any thing. [How then can their Souls live and Understand in a Separate State?] Thus far we have found Three of the best Kings among the Jews, testifying their want of knowledge of the Separate Opinion, which shows they did not believe it: And I now proceed further to examine the strength of that proof, which our Doctor pretends to raise from one single Practice of one of their bad Kings, after his being Profligate and forsaken of God: 1 Sam. 28. 7. Saul says to his Servants, Seek me a Woman that hath a familiar Spirit; and his Servants said, [seems some

some of them answer'd] *Behold, there is such a Woman at Endor: And Saul disguis'd himself and went thither by night, and two Men with him.* And the King said to the Witch, *I pray thee bring me him up whom I shall name unto thee*; she demands *Whom shall I bring up unto thee?* Saul replies, *bring me up Samuel.* It appears in this Text, that *Saul*, in times past, had put all such Witches to death as he could find out, so she durst not any more openly profess the Practice of her Art. It appears, by the relating Text, *Saul* knew well enough that this practice was Sinful, and (if known) would be shameful to him; and therefore goes by Night, and in a disguise: Whence, I collect, that when he said to his Servants seek me out a Witch, he said it not to all or many of his Servants, but to some few of them, whom he thought fittest for that purpose; and the Two Men which he took with him were likely of that sort, who knew the way to her, and that her way of dealing was by Necromancy, and consulting with the dead, or the pretended Spirits of them; whence, at his arrival, he requires she should *bring him up whom he should name unto her*: So as we have here a bad King, afflicted to a degree of Excess and Madness, brought to a *flectere si nequeo superos*, calls a few of his worst sort of Servants, and demands where a Witch might be found; they tell him where, and Two of them go with him to her. From all which our Doctor pretends to collect, there rises an evident Proof, that the Jewish Nation of that time were knowing of the Separate Opinion, and believed it to be true: And, as a parallel case thereunto, I proffer, that if amongst us there be a few Deists, or Socinians, or Papists, who are *Englishmen*, and live amongst us, and should hold secret Practices and Discourses amongst themselves, or even Print Books maintaining their Opinions, these doings would be taken for

a very weak Argument, to prove that the *English* Nation consented to, or maintain'd such Opinions. This Practice of *Saul's*, I think, proves no more, but that a few bad *Jews* of that time, may seem to have believed the Separate Opinion; and yet this fact doth not make it clear that they did so, or that they understood this uttermost consequence of that Practice. I am apt to conceive they might be Ignorant of this consequence, and that they thought not of any more at that time, but how to obtain direction and comfort for *Saul*, without considering the consequences which our Doctor pretends to draw from it. And upon this Argument I am apt to conclude, that *Saul's* practice affords little or no proof, that the Jewish Nation of that time maintained or believed the Soul's Separate Subsistence, for proof whereof the Doctor hath now produced it.

If we shall carry on the search, what the *Jews* knew or believed of this Opinion in future times, after those of *Malachi's* Prophecy; I find no evidence concerning it; during the *Persian* Dynasty, nor till we enter somewhat deep into the times of the *Macedonian* Power; and then we may be somewhat assisted in this search by the History of the *Maccabees*, beginning in time about the 137th year of the Kingdom of the *Greeks*, which account stands thus: About Twelve Years after *Alexander's* Death, his prime Captains set Crowns upon their Heads, from which time the account of the *Grecian* Dynasty is taken to begin; and from thence to the Birth of Christ, the space is accounted to be about 310. Years, whence this 137. Years, named in the *Maccabees*, must be accounted to fall out about 140. Years before our Lord's Birth: About this 137th Year of the *Grecian* account, fell out the Martyrdom of a Mother and her Seven Sons, acted by command of *Antiochus Epiphanes*, in the Relation of
which:

which fact we Read, 2 Mac. 7. 9. That the Second Son at his last gasp said to that Tyrant, *Thou like a fury takest us forth of this present Life, but the King of the World shall raise us up (who have died for his Laws) unto Everlasting Life.* Ver. 10. The Third Son held forth his hands and Tongue to be cut off, and said, *these I had from Heaven, and for his [God's] Laws I dispise them; and from him I hope to receive them again.* Ver. 14. The Fourth Son dying said to the King, *It is good, being put to death by Men, to look for hope from God to be raised up again by him; as for thee, [Tyrant] thou shalt have no Resurrection to Life.* There is a latter Relation made of this Martyrdom, which I find set and placed at the end of the Works of *Josephus*, as if he had been the Author of that Writing; from the extraordinary verbosity thereof, I collect, he is not like to have been the Writer of it. *Josephus* wrote diverse Books, some during the Reigns of *Vespasian*; and his Son *Titus*; and continued Writing till about the time of *Trajan*: The first Year whereof fell out about *Anno Christi* 100. so that between the time of the *Maccabees*, and the first Year of *Trajan*, there is likely to have passed about 240. Years. I observe a great difference between these Two Relations of that Martyrdom; for that in this latter Relation, it is said, the Martyrs spake thus to *Antiochus*, *We will safely and securely suffer for our God any thing, and leaving this Earth we shall be entertained into Heaven.* Also here it is said of the first Son, *That he died, and went before the rest to Heaven, there to prepare a Kingdom for himself and the rest of them.* The second Brother having ended his Martyrdom departed unto Heaven. The third Brother says, *Use what tyranny you can over this Body, you have no power at all over my Soul.* The fourth Brother says, *He will willingly go to his Brethren, who now enjoy Life Everlasting.* The seventh Brother says, *They*
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who have already suffered under thy power, have received Everlasting joy for their Reward. Any who shall compare these Two Relations together, must find that they oppose one another *in terminis*, so as that if one of them be true, the other cannot be so. I make no doubt of giving the Prerogative of Truth to the first Relation, which concludes the second Relation must be Erroneous, and devised by some later well-wisher to the point of Separate Subsistence : And if in truth the same were Written by *Josephus*, or in, or soon after his time, we cannot but perceive the great variation of Opinion, which grew up amongst the *Jews* between the time of the *Maccabees*, and that of *Trajan*, in the space of about 240. Years. And by the evidence given in the first of those Relations, there appears good proof, that in the *Maccabees* time the *Jews* founded their hopes of future Recompences upon the firm ground of the Resurrection only, without mixing therewithall the hopes or Expectation of a Soul's Separate Subsistence, or an Immediate going to Heaven accordingly. Between the times of Writing the fore-mention'd Relations, our Lord himself lived upon Earth, and what he and his Apostles taught and Practis'd, concerning the Point in question, seems more considerable than any thing before Rehears'd : Concerning which we find St. *Matthew's Cannot kill the Soul*, and the Parable of *Dives*, which are commonly produced as Two main Props of the Separate Opinion ; neither of which are plainly Asserting the truth of it, but are taken to prove the same by Collection and Inference thereupon ; and on the contrary, there have been produced diverse assertory sayings of our Lord, that future Recompences are to be expected at the Resurrection, without making any clear mention of the Soul's Separate Subsistence : as his calling Men out of their Graves at that time, his raising his Servants up at
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the last day ; his Recompencing *Tyre* and *Capernaum*, at the day of Judgment. That Men for their good deeds shall be Recompenced at the Resurrection of the Just ; that *Martha* shall have a better Resurrection than other People ; and that Crowns shall then be distributed to the Good ; and that then the Good shall appear with Christ in Glory ; shall see him as he is, and be made like him. *Joh. 11. 24.* *Lazarus* being Dead, our Lord says to his Sister *Martha*, *Thy Brother shall rise again.* She Answers, *I know that he shall rise again in the Resurrection at the last day.* Our Lord Replies, *I am the Resurrection and the Life*, [or the Resurrection which causeth Life is in my power, and I will bestow it upon thy Brother.] *Acts 23. 6.* *Paul* is brought and set before the Council of *Jews*, and finding that to consist of *Pharisees* and *Sadduces*, he cry'd out, *Men and Brethren, I am a Pharisee, the Son of a Pharisee, of the hope and Resurrection of the dead I am call'd in question by you this day.* Chap. 26. 8. *Paul*, before *Festus* and *Agrippa*, says, *Why should it be thought a thing incredible with you that God should raise the Dead ?* [Considering the great power of him that promis'd it.] Ver. 22. *Paul* says only what *Moses* and the Prophets had said before him, *That Christ should suffer, and that he should be the first that should rise from the dead.* Acts 17. 18. *Paul* seem'd to the *Athenians* to be a setter forth of strange Gods, because he Preached unto them *Jesus and the Resurrection.* The Two prime Points of the Gospel, the Redemption by *Jesus*, and Recompence for their Actions at, and by, the Resurrection. Chap. 23. 8. The *Sadduces* say that there is no Resurrection, neither Angel nor Spirit, but the *Pharisees* confess both : They profess'd to believe the Resurrection Angels and Spirits. *Luke 22. 27.* The *Sadduces* who deny'd the Resurrection, came to pose Christ with a Question, and he prov'd the truth of the Resurrection to them

them out of the words of Moses's Law, 1 Cor. 15. 12. *How say some among you that there is no Resurrection of the dead?* And goes on to prove, that if that Doctrine be not true, then there is no truth in the Gospel. Heb. 6. 1. *Leaving the first Principles of the Doctrine of Christ, let us go on unto perfection, to the Resurrection of the dead, and of Eternal Judgment, where Rewards and Punishments shall be distributed to all Men according to their works.* Amongst all these quotations and Scriptures, nor in all the rest of the New Testament, can we find one Text which says the Human Soul is Immortal, or Separately Subsisting; or that Men shall receive Rewards and Punishments at the time of their Deaths, or immediately after them. And from this whole Argument I am ready to collect, that the Opinion of the Soul's Separate Subsistence is not provable, to be known, accepted, or believed, by the Jewish Nation, or any great Body of Men amongst them, from *Adam's* time to *Abraham's* time, nor from *Abraham's* time to *David's* time, nor from *David's* time to *Christ's* time. Whence I conceive that all that our Doctor hath delivered, concerning the Antiquity and Universality of his Opinion, is of small force; considering that if the Original thereof came from God, or grounds of Natural verity, God's peculiar People should not have been so unknowing and Ignorant thereof, as by this Argument they seem proved to have been; and that this Doctrine had its Original rather from mis-leading, and mis-belief, of more Ignorant People, inticed by allurements of Necromancers, Magicians, and other Inchanters, who delight to lead Men into Errours whensoever they get opportunity so to do. We Read that in *Egypt* there were Idol Temples and Idolatrous Priests in *Joseph's* time, who were maintained by their Kings to such purposes; and in *Moses's* time, *Jannes* and *Jambres* withstood him there, and vied

Miracles

Miracles with him, who sometimes are called by the Title of Necromancers ; and such we may conceive *Balaam* to have been, who, upon being consulted, went to seek for Inchantments : such was *Saul's* Witch, who pretended to consult with the dead ; and the Kings *Ahaz* and *Manasses*, are reproached to have dealt in like manner. And a further guidance towards this Opinion Men have commonly received from Fabulous Heathen Deities and Poets, and from the false Oracles of their wonderful number of Gods dispers'd over the whole World, and continuing in diverse parts of it unto this day ; and of these sorts of Oracles, Diviners, and Necromancers, *America*, since the time of its discovery, hath been plentifully furnish'd, and continues so to be at this day. Why may we not then pretend to ascribe the great Spread and long Continuance of this Opinion in the World, to these Original Idolatries, or such as these ? From whence arose the many Appearances of Human Gods and Goddesses in the World ; and particularly of *Castor* and *Pollux* in many Battels, the Sholes of *Dryades* and *Hamadryades*, the *Nereides* and *Water-Gods*, so as scarcely was there a Wood or Water which had not one of these sort assign'd to them. The *Fauni*, *Satyriq*, *Bicornes*, the *Lares*, *Lemures*, and Household-Gods, the *Elyziums* and *Tartarums* in the hollow Caverns of our Earth : The Transmigration of the Souls of Men to Brutes, Fowls, Fishes, and Serpents. What so unlikely Tales or Fables could be invented, but Men, so led and so instructed, were capable of receiving, believing, and depending upon them ? Whence the vulgar reception, and crediting of Erroneous Opinions is not much to be wondred at ; and therefore such Evidence of their being truths, is not reasonably to be received or accepted amongst Christians, and Men of this Age, who have excluded from our acceptance and approbation the

old Popish Tales of Fairies, Hobgoblins, and the coming of Souls out of Purgatory for Relief; and those appearances of the Holy Virgin, and other Saints, which still work frequent Miracles amongst the Profelytes of the Church of *Rome*.

If we make search through all Ages of the World, we shall not find any Doctrine deriv'd from a greater Antiquity, nor any Practice of so Universal a Spread, as the Opinion of Idol-Worship and the Practice of it were; so as in both these respects of Antiquity and Universality, the Worship of Idols far exceeds the Opinion of the Soul's Separate Subsistence. And yet we are sure that the Principles of such Idol-Worship, were not derived from God, or the Principles of Natural Reason, but were raised, and brought in amongst Men, by the subtile Insinuations of Satan and his followers; and Men were confirm'd in that Opinion and Practice by false Oracles, and false Miracles, such as we think do still continue and support the bad Practices of the Popish Church at this day. It is further very well known to the World, that the worshippers of Heathen Gods and Goddeses, and their Idols, were as strongly and firmly perswaded of the Truth of their Religious Practices and Opinions, as the maintainers of the Separate Subsistence at this day can be; and that they raised cruel Persecutions against all, who, in word or deed, ventured, or dared to oppose those evident Errors; witness the Death of the wise *Socrates*, who was sentenced to Drink Poyson at *Athens*, for daring to maintain that there was but one God: And witness the Multitudes of Christian Martyrs, who died for despising and refusing to Sacrifice to those Gods; and such Persecutions are frequently practis'd in the Church of *Rome* at this day; for if now any Man shall appear so bold in *Italy* or *Spain*, as to condemn and decry their
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Images of Saints, and the worship of them, he must presently and certainly fall under the power, and into the Clutches of the Holy Inquisition, from whence, by the Authority of the Kings and Princes of those Countries, no Redemption can be obtained or hoped for; but such a Mis-believer and Blasphemer, must die without remedy. And so if any Man at this time shall publish in *Rome, Naples, Milan, or Bologna*, that there are no Separate Souls, now suffering or frying in the Purgatorial Fire, relievable by Prayers and Alms of Friends or hired Persons upon Earth, or relievable from thence by Papal Power, the Common People of those places will be ready to save the Inquisitors a labour, by knocking such Mis-believers on the head, with Stones and Clubs. And by these Instances it seems proved, that Antiquity, Universality, and Men's strong belief and firm persuasion of the Truth of any Doctrine, is not sufficient to convince Men of the certain and irrefragable Truth of it; and therefore in the beginning of my Writing, I deny'd an absolute submission to any sort of Arguments whatsoever, save those which may be drawn with some clearness from Scripture or Reason; and to those I profess a readiness to submit my self.

The Doctor's Page 232. says, *He believes that by God's Divine order, the Separate Soul of Samuel did really appear, by assuming an Aerial Body.* Reply. I have before pretended to believe otherways in this Point than he doth, and directs others to do, *viz.* That there is no Human Separate Subsisting Soul in the World, nor such an aerial Vehicle for it as he supposes.

Page 234. He quotes *Syrach 46. 20. Samuel Propheesied after his Death.* And thereupon says, *It is evidently plain, that the Jews did believe that this was the true Soul of Samuel.* Reply. I cannot allow of this Evidence to be

proving, that this was the true Soul of *Samuel* ; because there are no such words in the Text, nor Sense neither that I can perceive : It says only that Samuel *did Prophesie after his Death*, but whether this was done by his Soul, or by the Woman's Familiar Spirit representing *Samuel*, this Text doth not declare. Our Doctor says, *Samuel Prophefied*, but the words of the Text are, *He Prophefied*, which I think he did by his Representative, who might, as our Doctor says, be compelled to declare such a message as was by God appointed to be made known.

The Doctor further to his purpose quotes the Song of *Daniel's Three Friends in the Fire*.

Reply. I observe hereupon, that this Song is left out in the *Hebrew Text* of *Daniel's Prophecy*. The Author's Name is not known, nor the time of its Writing ; and therefore we can give no great degree of Credit to what it delivers for the proof of our controverted Point, but will leave the Credit of his quoted words, to such as shall think fit to make a further enquiry thereinto, and examination thereof ; believing, it to be of unknown, and perhaps of no great Credit.

Page 235. The Doctor quotes *our Lord's walking upon the Sea, at the sight of which his Disciples took him for a Spirit, and cry'd out for fear. And again after the Resurrection, at his appearing to the Apostles, they were terrified, and supposed they had seen a Spirit.* Hereupon the Doctor makes Construction, *that both these times the Disciples supposed our blessed Lord to be actually dead, and that they only saw his Ghost, which the Doctor makes to be an argument that the Jews of that time believed the Separate Subsistence of Souls.* Reply. In the first of these cases, the Disciples took Ship, and left our Lord upon the Shore that Evening, and in the Night he came walking to them upon the Sea, without any appearance of Reason why they should think.

think him dead in the mean time. And therefore I deny that they did think him so, or were likely to imagine, that he was so dead, as our Doctor supposes ; but rather that upon this vision they collected he was a Spirit, such as live and act in the World, without ever having been united, or were ever intended to be united to a Human Body. And when our Lord appeared after his Resurrection, entering amongst them whilst the Doors were shut, they might reasonably be afraid that he was such a Spirit as before is said. Also for the convincing them of Errour in this Point, he shewed them his Hands and his Feet, and that he had Flesh and Bones, which such a Spirit hath not. And I find no manner of cause or pretence why the Doctor should hence infer, that the things which they saw were Human Souls Separated from their Bodies. I do not find words in either of these Texts, which may reasonably lead him to that Conception, and therefore I conclude he's mistaken in it.

Page 237. The Doctor tells some Tales or Stories taken out of Jewish Writers, and himself passes this gloss upon them, *Tho' these Stories are foolishly told after the Talmudical way, yet they shew the Sense of the Jews concerning the Separate Soul, and that good Souls go immediately to happiness, and that this is the Doctrine of the Mystical Talmudical Writers.*

At Page 238. The Doctor comes to his Rabbinical Writers, and quotes some of their sayings, which he would have pass for evidences of the Truth of his Opinion. Reply. I complain hereupon, that he hath neglected to inform us, when the Writers which he quotes became first known and extant in the World, that Men might the better know what credit and authority we may reasonably allow to their Testimonies in this Point: I think he hath done well to give us a taste of the benefit

fit which he hath received by the Perusal of their Writings, which perhaps may have strongly fortify'd him in his Opinion of the Soul's Separate Subsistence. I profess to have received little light concerning this Point, from the quotations which our Doctor hath made out of them; nor will I longer detain our Reader thereupon, but leave him to make such further Collections out of them as he shall think fit.

Page 239. The Doctor quotes an Oriental Writer by the Name of *Algalzel*, who (he says) complains of some Physicians and Learned Men of his time, that thought the Rational Soul did consist in the Complexion of the Body, and that the destruction of the Rational Soul follows the destruction of this Complexion. Reply. This Opinion seems to have been generally maintain'd amongst the *Arabians*, till the time of *Origen*, a Man of great Learning, and a profess'd *Platonist*. In his time a General Council was held in *Arabia*, on purpose to debate and overthrow this Opinion, about *Anno Christi*. 200. and there *Origen* so bestir'd himself as that he obtain'd a Decree of that Council to be pass'd against this Opinion; and so (says *Ensebins*) the Minds of that People were reduced from this Errour. Our Doctor fails in not giving us notice when this *Algalzel's* Book was first Publish'd.

Page 241. The Doctor says, *That the Jews were as much chargeable with the Opinion of the Separate Subsistence, as the Heathens*. Reply. For tryal of the truth of this Assertion, I appeal to that which before hath been said concerning it. The Doctor further says, *It must be allow'd, that Christ has brought life and Immortality to light through the Gospel*. Reply. If the Doctor hath brought, or can and shall bring, light from Christ and the Gospel, with some clearness proving the Human Soul's Subsistence in a state of Separation from the Body, he shall soon prevail

prevail against my Opinion, and I will make him no more Opposition about it.

Page 242. The Doctor says, *That by the Resurrection may be prov'd the Separate Subsistence, and that the Soul, once separated from the Body, may be again united to it.* Reply. This he greatly desires should be believed, and therefore conceives that every thing which he lights upon proves it ; but I cannot perceive any Analogy or Agreement, between the Resurrection and the Separate Subsistence ; but *supposito* the Separate Subsistence, there will be a great deal less need of a Resurrection. His supposing that when Christ was rais'd, his formerly Separated Soul was again united to the Body, is no more than his own bare Supposal, that the thing was so done as he would have it to be done ; but I can give no assent to this supposal, but do clearly think, that when our Lord died, his Spirit of Life was extinguish'd in him, and at his rising again, the breath of Life was again breathed into him, and revived that Body which before was dead, as it was done in the day of *Adam's* first Creation, and no other ways.

The Doctor wonders *that any Man should go about to undermine one of the Common Notions of Religion, after the extraordinary light of Christianity.* Reply. I do not pretend to undermine this which he calls a common Notion of Religion, but to raise up against that ill founded Edifice the Winds, Rains, and Storms of strong Arguments, to overthrow and ruine it ; a thing which I think feasible, and that it ought to be done, because I conceive the same to be built upon a Sandy Foundation, *viz.* The devices of Men, and Practices of the Heathen World, and Science falsely so called ; whereby the World in general have been led to believe erroneously in this Point of Doctrine, offering to do this by the extraordinary light of
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of Christianity extracted out of, and illuminated by Testimonies and Evidences taken out of God's Holy Word, and from clear and common dictates of good and sound Reason.

The Doctor says, *He hopes his Opponent will consider better of it* : And so I promise him to do, whensoever he shall propound more strong and forcible Arguments, drawn from Texts and Testimonies of God's Holy Word, or such good and strong Reason as may be clearly understood.

Page 243. The Doctor says, *He must needs own that the Merits of the cause lie on his side of the question*. Reply. It was foreseen in the beginning of this Treatise, that the Knight would overcome the Giant.

The Doctor is pleas'd to call this an Infidel Question, with what propriety I do not well understand ; conceiving the same to be a fair and needful Question, pertaining properly to the *Physica Naturalis*, viz. Of what sort or Nature the Principle of Life in Man shall be judged or reputed ; and why therefore the Doctor should esteem this to be an Infidel Question, I have before profess'd not well to understand.

The Doctor says, *My time had been better bestow'd upon a more useful Subject*. Reply. I conceive this to be a search after truth, in a Point very material and profitable for Mankind to be instructed in, if possibly the decisive truth may be attained or furthered by the best of my Labours.

Page 244. The Doctor quotes our Lord's saying, *Conversus tu confirma fratres*. Reply. The Doctor may if he pleases, intend, and Interpret, all that I have before said in this, and former Writings, to be Written with design of performing the direction of this Rule, and giving occasion to our Doctor, and his Equals, to answer and confute

fute the Evidences therein produced, which, I think, will be the only sure means to convert and draw me out of this Error, (if it be one) and to hinder others from falling into the like danger.

The Doctor says, *He is resolv'd to reduce to the Truth, all such as he finds straggling from it.* Reply. I commend our Doctor's Resolution, and desire him to continue in the constant practice of it, and howsoever I may have laid out my Talent by searching after truth in this Question, I am sure he will well dispose of his, if he continue in the practice which he says he is resolv'd to follow.

The Doctor says, *He would not have Men stand out against Conviction, or be obstinate in any Opinion, after being convinced that it is an Errour.* Reply. I promise to be obedient to his directions in this Point, and readily to own the Conviction which I have received, and submit thereunto by a ready compliance, and am ready to give him or them hearty thanks, who shall bestow their pains upon me to that purpose.

Page 246. The Doctor desires *Men would not separate themselves from the Orthodox belief, if they can find any tolerable reasons which can settle their judgment in this point.* Reply. Here I would change the Doctor's terms of *the Orthodox belief*, for the words *common or usual belief*, for that no honest Man, convinc'd that the belief is Orthodox, can refuse to agree to such a belief. I would likewise change the Doctor's word *tolerable reason*, for *forcible reason*, and shall say no more to this Point, till I know how our Doctor will allow of my pretended amendments.

Page 247. The Doctor perswades *Men to accept the Opinion of Separate Subsistence, because of diverse Inconveniences that are like to befall them upon their being known to depart from that Opinion.* Reply. I hold it more eligible

to undergo such Inconveniences as may very likely attend a true Opinion, than to forsake it, and accept that which they believe not to be true in the place of it, for the avoiding of such inconveniences.

The Doctor further propounds *the harmlessness of the Separate Subsistence Opinion, and the pleasantness with which it sits upon the Minds of Men.* Reply. I presume he intends of such Men as are well perswaded of the truth of it, but such Men as believe it to be an Errour, will find no easiness in the accepting of it for a truth; but will rather make the strongest Opposition to it that they can, as I have done in this Reply to the Doctor's Treatise, and in such other Writings as have formerly been published.

Our Doctor quotes a Sentence or saying of Tully the Orator, spoken of himself, *If I am mistaken in my Opinion of the Soul's Immortality, libenter Erro, I am resolv'd still to continue under that mistake, and will not be drawn out of it, or part with it as long as I live.* Reply. As I am not of this Orator's Opinion concerning the Separate Subsistence, so I differ far from him in the design of liking and chusing to continue in Errour, after I am convinced that it is so.

The Doctor calls it a sort of Cruelty, and ill nature, to deprive Men of such a comfortable fancy as the Opinion of the Separate Subsistence may be, and says, *It would make a Man of a tender heart forbear the so doing, altho' he verily believe that it is an Errour.* Reply. I take *verum et falsum* to be different Principles, and so far opposite one of them to the other, that they cannot stand together in the Mind of Man, when they are both employ'd about the same subject; there is but one truth, but there often are many Errours, all opposite to that truth; which therefore Men of honest Principles seem strictly obliged to defend

fend. The Doctor himself professes so to do, and I can hardly suppose, that in his maintaining the Separate Subsistence, he doth otherwise: And I conceive he cannot be perswaded to act otherways for avoiding Inconveniences, or satisfying the fancies of those that Read him, and if I may happen to mistake in this kind perswasion about him, I am resolved therein not to follow his example or practice; but I am perswaded better things of him, tho' I thus speak.

Page 248. The Doctor says, *If you could make all the World believe your Opinion, yet that would never make them one jot the better Christians.* Reply. I take this rather to be the Doctor's guess, than a solid and settled Judgment after a large Examination of all the Consequences, which may reasonably be drawn out of the Separate Opinion. And for an Instance we may propound this consequence; It is a necessary incident to that Opinion Men should believe that God every day makes new Innocent Souls, for all procreations, where the shape happens to be Human, whether they arise from Adultery, Incest, or Buggery; and puts or casts those young Innocent Souls into the newly procreated Bodies, which, tho' of the best sort, are stained and infected with a Contagious Leprosie of Original Sin; where presently the new Soul must become tainted and defiled with that Infectious Contagion, which will drive and carry it down to the scorching Flames of Hell Fire, whither all must go who keep the open road, and the broad way, and pass through the wide gate, which but a few in comparison escape, who keep in the narrow way, and press in at the strait gate, of which our Lord says *few there be that find it.*

That God should thus deal with pure Innocent young Souls of his own Creation, *Credat Judæus Apella*: I doubt a Man in his sound Senses will have much ado to swallow
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this Consequence, or necessary incident to the Opinion of the Separate Subsistence. And I do not think this to be the only great ill consequence of that Opinion, by removing whereof, the Christian Religion, and the order of God's Oeconomy in the World, may be made to appear more reasonable and more acceptable to considerate Persons, than the Opinion of the Soul's Separate Subsistence will yet suffer it to be.

The Doctor says, *If he were in his Opponents case, he would beg God's and good Christians Pardon, for the fault which he had committed, and the offence which he thinks he should have given, by writing, as I have done, upon this Subject.* Reply. If I were of the Opinion which the Doctor says he holds, and had Written, as I have done, upon that Subject, I should be ready to follow the direction here given me; but my Conscience doth not accuse me of offending in that nature, having deliver'd nothing in this Treatise, (that I remember) but what I think to be true. *Solomon* directs, *buy the Truth, and sell it not*; our Lord says, *no lie is of the truth*, and *de vero nil nisi verum*, is allow'd for a Proverbial, and a true position. I am unwilling to be frightened by Inconveniences, Menaces, or Worldly displeasures, from maintaining with my best endeavours, what I find, or believe to be true, and nothing but the truth: In the defence of which I implore the protection of God, with a Faith and firm hope of obtaining the same, so far, and in such manner, as he shall think fit to give it me. *Son of Syrach*, Chap. 4. 28. *Strive for the Truth unto death, and the Lord shall fight for thee.* Jer. 9. 3. *They bend their Tongues like their Bows for lies, but they are not valiant for the truth upon the Earth.*

OBSERVATIONS
UPON A
TREATISE
INTITULED
VINDICIÆ MENTIS.

Printed Lond. 1702. Octavo.

And contains 180 Pages, and is divided into Sixteen Chapters, whence the *Observer* intends to divide his *Observations* into Sixteen Spaces, and Quote the particular Pages in the Course of his *Observations*.

OUR *Vindex* says, Chap. I. P. 2. *Whatever we would make out to be true, must be proved either by Reason or Revelation.* The *Observer* Replies, There may be other Evidences of Truths besides these two sorts; but grants these two are the strongest sort of Evidences for proving the Truth of any thing; and therefore is ready to

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accept

accept the Proofs which the *Vindicator* shall bring for proving of his Assertion from either of these Topicks; and that his Proofs shall proceed accordingly, and be grounded upon Evidences, drawn from both or either of these Principles. What the *Vindicator* says, in the Passages following concerning God, the *Observer* thinks to be very Mystical and Cloudy, and of no special concernment in our present Dispute about the Separate Subsistence of the *Humane Soul*; and therefore passes it over without further Observing thereupon.

Chap. 2. P. 5. *Vind.* says, *Of all the Distinctions of Substances, the most necessary Distinction is, that to be made between God and the Creatures.* Reply. I declare my dislike of bringing God into Comparison or Competition with any other Being or Creature whatsoever; because I think Men cannot speak Knowingly or Wisely concerning the Being, Productions, or Powers of God: for that God and his Attributes, and Actions much transcend the Knowledge, Comprehensions and Conceptions of Men. *Eccles. 8. 17. Solomon* says, *Man cannot find out the works that God doth under the sun, and tho' a wise man think to know God and his works, yet shall he not be able to attain that knowledge.* Importing, Men are unable by their best Search to find out what God is, or what he does, and much more what he can do, to any competent Degree of Perfection or Certainty.

Pag. 10. He says, *Mind is more a Substance than any or all Body.* I say, There is great need of proving this Assertion, which he does not attempt in this Chapter.

Chap. 3. P. 11. In this Chapter he proceeds to offer that Proof; and to that purpose says, *He comes now to prove the Being and Substantiality of Mind,* and offers his Proof, by saying, *That Mind is, or that there is Mind, is to me and others most certain.*

tain, if I have a certainty of my own Being; adding, Let me believe Fancies for Truth, it matters not, it will remain a Truth to me that I am. Reply. I hope he does not think any body will deny that:

P. 12. He says, *I have proved that I am, and I come now to consider what I am:* And thereupon says, *I cannot have a more certain Knowledge of what I am, than by the Experience of what I may find my self to be; Why, I find my self by Experience to be Cogitation, or Mind, and nothing else.*

P. 13. He demands, *What understands or is pleased, but Understanding or Will.* I Reply. It is the Man that Understands, and is Pleas'd or Displeas'd.

He asks again, *What is Understanding and Will, but Mind, or Cogitation.* I Reply. Understanding and Will in Man are Powers of the Humane Intellect, emanant from the Life of the Person; and there is no such thing as Humane Understanding or Will, unconjoyn'd, acted, and enliven'd, save in and by the living Person. He repeats again, *That by the Experience he has of himself, he finds, what he is, and all that he is, and that is Mind or Cogitation.* He adds, *Self cannot be unknown to Self, and all that he knows of himself is, that he is Cogitation and nothing else.* I say, That then Other Men know more of him than he knows of himself, for they know he is a Person compounded of Matter and Spirit, and that his Thinking is a Product of that Composition, and that his Mind or Cogitation neither is, nor hath any Power of acting in a state of Separation from this *Compositum*. He says, *The difficulty of knowing ones self, that is used to be talk'd of, lies in the Knowledge of self Morally consider'd not Physically.* I think, a greater difficulty lies in the Physical Knowledge of one's Self, than in the Knowledge of his own Morality, attested by David when he speaks of Man's Formation, and says, *I am fearfully and wonderfully made, but the knowledge there-*

of is too wonderful, and excellent for me, I cannot attain unto it.

He says, *The Mind is known to it self, and perceives all things in it.* I deny that there is such a thing, as a Human Mind, disunited from the Human Person, and that whatsoever it can do, is done, must be done, at the Will, and by the Direction of the Person, assisted by the bodily Organs which God hath framed and appointed for such Productions, and hath given the Person the command and disposal of them all; and by the Dissolution or Death of the Person they are all destroy'd.

P. 15. He says, *Mind and Body are not the same:* And I grant, that Mind is not Body, nor Body Mind, but both of them go to make up the same Person, and do Coalesce into one same Humane Nature, which is absolutely destroy'd, by separation of those two Principles one of them from the other, neither of them having power to subsist by themselves, or one of them without the other; and in Conjunction, they are both acted by the Human Spirit of Life, and if that do not produce Life, and so act the Person and all his Faculties, the Person dies, and all these Powers and Faculties fall with it, and have no more an active Being than the dead Person hath.

He says, *If Mind and Body were the same, we have talk'd hitherto to no purpose.* I Reply. That they are such a same Nature, as above is declared, and do easily grant, that he hath hitherto talk'd to no purpose.

P. 16. He says, *That by the Terms of Mind or Body, Men do not intend the same thing.* I say, This may hold true, when Men speak of them at large, but when they are spoken of, as parcels of the Human Person, and constituents of the Human Nature, they cannot be divided or separated, because such Separation will bring destruction upon them all, for that the Human Nature consists in their Conjunction

junction, and cannot possibly consist without them, nor can either of them subsist, but in and by the Conjunction or Union of them both. 1 *John* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* Hence we collect and believe, that there are there Relatives in the Deity so really distinct, as that the one of them is not the other, nor can properly be called the other, and yet there is such an Oneness and Sameness amongst them, as that they cannot be divided or separated one of them from the other, so much as by reasonable Conception or Imagination of the Mind of Man; because that by such a Conception the Unity of the Deity would be destroy'd, for that it consists in the Oneness or Sameness of those three Relatives, which are as Intirely one, as they are distinctly three, and thereunto I pretend to compare the Constitution of the Human Nature, consisting of an invivified Organical Body, and an Understanding Mind. These two constitute the Human Nature or Person, and may well enough be distinguish'd the one of them from the other by Mens Imagination or Conception; but as they are in a living Person, they cannot by a reasonable Imagination be divided or separated one of them from the other, because this Conception if it should be true, would *ipso facto* destroy the Person, and that Oneness and Sameness that is and ought to be in the Human Nature. Whence it seems that the apprehending the Body's being one Thing and the Mind another Thing, whilst they live in and constitute the Human Person, is an absurd Conception, because *ipso facto* it destroys the Person, and that Sameness which is in the Nature of it during the Life thereof, and which do all cease and determine with the Life of the Person. The Body is turn'd into a *Cadaver*, the Mind vanishes, and during this Dissipation there seems to be nothing left capable of Rewards and Punishments

ments future to this Life, but all upon Death that is naturally consequent appears to be a state analogous to Rest, not that which induces a Refreshment, as in Life it doth, but that which brings with it, a Cessure of Labour, Pain, Sin, and Sorrow ; and so of Pleasure, Joy, Content, and Refreshment, as *Solomon* says, *our love, hatred and envy, perish in death.* And as *David* says, *in death all our thoughts perish*: Whence I collect, our Faculty of Thinking also perisheth. I say further: There is no Point of the Christian Religion more evidently or frequently proved than those of the Resurrection of the Dead, and the Last Judgment, and that those Doctrines, Things and Times are appointed by God for the distribution of Rewards and Punishments future to this Life ; and that these may be effectual to such Purposes, to raise the formerly dead Persons again to life, and give them the same living Bodies, Minds, Faculties and Powers that they had when they lived in this World before, and thus they shall become capable of being Rewarded and Punished in a State future to this Life, which they seem utterly incapable to be, whilst the Body and Mind remain in the State of Separation one from another.

He says, *The Mind, all that it is, and all that it acts is nothing but Cogitation.* I Reply. The Mind neither is nor can do any thing without Life, and in conjunction with Organical living Body, and when either of them fail of performing the Duties for which they were intended (as in death they do,) the other can neither do nor suffer any thing by it self alone. That which gives them power to be, do, or suffer any thing, is the Life of the Person, whose Emanations, the Motions of the Human Body and Cogitations of the Mind are ; and when that Life determines, they must all cease to be, and consequently to Act, Perform, or Suffer any thing.

P. 17. He says, *That Mind and Body, or Thinking and*
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Quantity agree in nothing but Existence. I say they both proceed from the same Life, and live in the same Person, and that Life gives them the same Existence; from whence proceeds the same Human Nature, all which fall and fail together with the Life or Person of the Man: and that they have no other Subsistence or Existence save in the Human Person, and are produced supported and acted by the Life thereof. Whence I collect, that all which the *Vindex* hath said in separating Matter, Motion, and Mind one of them from the other, as they act in the living Person, is vain, and to very little purpose, or to no reasonable purpose at all.

P. 18. He says, *That Mind or Cogitation is a Thing or Substance.* Reply. He knows very well that his Opponents deny this Assertion, and therefore it seems highly incumbent upon him to make as good and full a Proof of it as he can. They do not call Mind an Accident of any Substance; but some of them conceive it to be a Power Emanant from the Life of the Person, which produceth and acteth the same, so as it can remain or continue no longer, than the Fountain or Cause of it doth continue; by the Spirit of Life it seems to be produced, acted, and supported, and that it can have a being no longer than the Life and Person hath, and wherein the same was first produced, supported, and acted, so long only as the living Person shall continue and no longer.

P. 19. He says, *It can be no Question whether Mind be the Subject of Love, Hatred, Joy, &c.* Reply. I think this so questionable, as to deny that Mind is the Subject of any of them, and say that Man is the true and only Subject of them all, not Mind or Body singly taken, but the Conjunction or Composition of them both.

He says, *The Mind is the Subject of all Abstracted and Metaphysical Notions.* Reply. I say the Mind can do nothing without

without assistance of the Body and its Organs, nor can the Body move or act without Assistance or Agency of the Spirit of Life ; not Body or Mind apart, but as they are both together united in the Person, are the Subject of abstracted Metaphysical Notions, without any sort of probability, that the Mind unconjoyn'd with the Body and its Organs is the Subject of the Life or any thing which from thence can be derived.

P. 21. He says, *We see Bodies changeable and actually changed every day.* Reply. I say we see Minds more easily, actually, and usually changed, than he supposes Bodies to be ; and that some Men change their Minds divers times in an Hour. He says, *The Body of a Man may be ten times more then that which he had when he was a Child.* Reply. I say, That ordinarily, there is as great a change and growth in the Mind as in the Body, and by the Power which Men have to change their Minds as often as they please, seems to be proved, that the Mind is under the Direction and in the Power and Guidance of the Man, of whose living Constitution the Mind is but a part ; so as whatever is acted or thought, proceeds from the Man who uses the Mind as his Instrument, in like manner as he doth the Body.

He says, *My Mind hath been the same numerical Mind from the beginning.* Reply. I say the same for the Child's Body now grown to be a Man. He says, *His Mind hath borrowed nothing of the being of another Mind.* Reply. I say the same also for the Body, it hath borrowed nothing of another Body ; it may have received Nourishment from other Bodies, but I think cannot be truly said to have borrowed any thing of those Bodies.

He pretends to prove the Mind more a Substance than the Body ; *because it is capable of more Perfections than the Body.* Reply. I say, That the Body is capable of as much Perfection in its kind, as the Mind can be in the
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Kind thereof, and the more perfect each of these two are, the more perfect is the Constitution of the Man; but neither of them alone can act the Man or be serviceable to him in any kind or manner whatsoever; so as when the Spirit of Human Life is extinguish'd, the Man dies, and his Mind and Body perish both, together with that Fabrick wherein they were united, and wherein they had attain'd the perfection of their Subsistence.

P. 2. He says, *That the Created or Dependent Mind is the subject of many Perfections.*

Reply. I have not granted, nor hath he proved, that the Human Mind ever had a Creation, unless he will be pleased to intend by his Created, a Procreated Mind. And yet if he were willing to condescend so far, I cannot grant him the single Procreation of a Mind, but that which brings the Human Mind into the World, is the Procreation of the Person, which is the Efficient Cause of Body, Mind and Life, united in the living Person of the Man; whence the Mind consider'd in separation from the Person, cannot be allow'd to have any, either Perfections or Being. Before the close of this Chapter, the Observer thinks fit to collect and examine such Proofs as our Vindex hath therein given of the Substantiality and Self-subsistency of that which he calls the Mind. P. 11. He says, *He now comes to prove the Being and Substantiality of Mind: To which purpose, he says further, That Mind is, or that there is Mind, is to me and others most certain, if I have a certainty of my own Being; let me believe Fancies for Truths it matters not, it will infallibly remain a Truth to me that I am; having found, as he says, that I am, he comes now to consider, what I am; and what it is that I find myself to be; Why, according to all the Experience that I have of myself, I am Cogitation or Mind and nothing else.* P. 13. He says, *By the Experience I have of myself, I find what I am, and all*
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that I am, and that is Mind or Cogitation. He descants in these Pages upon divers particulars which he finds in himself, but I can perceive no other Proofs given by him in this Chapter (or in any other place of his Book) of the Substantiality or Separate Subsistence of his Mind; and these Sayings, which he calls Proofs, seem to amount to no more, than that it seems most certain to him and others that Mind is, or that there is Mind. 2dly. He says, *That according to all the Experience I have of my self or being, or that I see my self capable of having, I am Cogitation or Mind, and nothing else.* 3ly. He says, *Howsoever I consider my self, I find my self to be the one simple Thing Cogitation or Mind.* The Observer thinks, he need not endeavour to diminish the force of these Arguments, or to rebate the edge of any of them; and conceives, that no Judicious Reader can believe them to be derived either from Scripture or Reason, nor that there is strength of Coersion in any of them: Mens Tongues are their own, and they cannot be much hindred from saying what they please, in things of a Speculative Nature especially; because they cannot be therein detected by manifest Sensation or Experience: and therefore it is less wonder to find *Jews, Pagans, Turks and Papists* persuading themselves, and endeavouring to persuade others, that their Religions Doctrines and Practices, are the most true, or the only true Religious Performances in the World, and to affirm, that by their own Experiences they find them so; and will not be unapt to Swear in communication that they are so; and divers of them will not stick to take a Solemn or Corporal Oath, that their Religions are the best and truest Religions in the World. Our *Vindex* goes no farther, than to offer his own solemn Assertion, That he truly believes the things to be so as he hath deliver'd them: But I think this a slender Proof to other People, that things are really such as he hath delivered them;

them: Whence I collect, he hath very weakly proved the Substantiality or Separate Subsistence of that which he calls the Mind, and other People do usually call the Soul. And thus the Observations upon this Third Chapter shall be finished.

Chap: 4. Pag. 23. *Vindex* says, *That by Mind and Body is not meant the same Thing.* I say, That by Mind and Body together, is meant one same Person.

Page 24. He says, *That Mind and Body cannot be included in one another.* I say, They are both included in one Person. He says, *Mind and Body cannot be Properties one of another.* I say, They may be Properties of one same Person.

Page 25. He says, *There must actually be Mind and Body first, before there can be a Notion of a Substance capable of Thinking.* I say, Neither Mind nor Body singly is a Substance capable of Thinking, but their being in the Person constitutes the Subject capable of Thinking.

Page 28. He says, *He questions, whether Matter can be the Cause of Thinking by any thing in it self.* I answer, I do not think it can be so, or that it can produce Thinking by all the Human Art or Skill that can be used about it. And I say the same thing concerning Life; That Matter cannot live or have Life by any Internal Principle of its own, nor can be made to live by any Human Art or Industry that can be used about it. Whence I infer, That nothing can make Matter Think, but the Skill, Wisdom and Power that can make it Live, by giving it that Faculty which in its own natural Constitution it hath not. And to think that God cannot do either of these, because Human Art cannot do them, and because they cannot attain to know, after what manner, and by what means God can do, and doth do such things, and produce Life and Thought by

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the modification and working of Material Agents; therefore to conclude he cannot do so because Men do not know the *Quomodo* of such a Product, I think to be fallacious, weak and unreasonable; conceiving it a greater Difficulty to make Matter Live, than to produce Thinking by means of living Matter, because it seems that Matter and Life are *majus disparata*, than Living and Thinking are.

Page 29. He says, *No Creature can give what it hath not, and therefore Matter cannot be supposed to cause Cogitation; so that if Thinking be, God is the Cause of it.* I grant, God is the Cause of Thinking, as he is the Cause of Life and Motion, and that *in him we live, and move, and have our being*, all which are produced by him out of Matter, after he has first made it Living, or bestow'd Life upon it. He says, *That God first made Adam, and then he added to make a Power of Thinking, that is, a Mind.* I think, the plain sense of these Words is not clearly obvious, and to that which I think the Intent of it, I Answer, That God by making the Fabrick of *Adam's* Body, and kindling the Flame of Life in the Blood and Humours thereof by fanning of the Ambient Air, made him at the same time a Living and Intelligent Person; and by the same means produced in him, both Life and Intellect, or Thought and Mind, or what he pleases to call it. By the same means, and at the same time, *Adam* receiv'd them all, Motion, Sensation, Intellect, Affections, Passions, and all other Faculties which are properly or peculiarly Emanant from the Life or Constitution of the Human Person. Life brings and causes them all, and they grow with it from lesser to greater degrees of Perfection; they abide with it in the state of Perfection while that continues; they all rejoice and suffer together with the Life; they decay and diminish with it; they die with it, or with the Person. All this we know, or may know by clear Observation and Experience

Experience ; And we are taught by Scripture, That the Person who formerly lived, shall rise again at Christ's Second coming, with all these Emanations of Life about him which were born with him, and which he enjoys whilst living in this World. This I Confess, Believe, and am ready to Maintain, as Truth so plainly revealed in Scripture, as nothing there revealed, is or can be more Evident or Certain. And this I think, gives a full and satisfactory Answer to all those Exclamations often made by our *Vindex*, and other zealous Maintainers of his part of the Question, that those Men, who deny the Soul's Separate Subsistence, destroy all Expectation of Rewards and Punishments future to this Life. From which they use to raise Arguments and Inferences, with intent to cause a disbelief of that, which I think to be a truth in this Question.

Page 30. He says, *The sensible Impression of the Object, is not in the Senses, but in the Mind.* I say, Not in the Mind, as a Separate Subsistence removed from, and not abiding in the Person, but as a Power Emanant from the Person or the Life of it, and in conjunction or perfect union therewithall ; the Mind or Intellect being a natural Effluxion or Emanation from the Human Constitution and the Life thereof.

Page 31. He says, *It is Essential to Mind to Perceive and Act, or that its Essence consists in Action and sensible Perception.* I think ; all sensible Perception and Action, is Emanant from the Life of the Person, and therefore the Mind can do nothing of which the Person doth not participate, nor in a state any way divided or separated from the Person ; or contrary to the liking and approbation of its Person : nor can the Mind Perceive or Act, or have any Perception of Sensible Objects, but by the assistance of proper Organs to such Sensation belonging. It cannot See without

out the Eyes, nor Hear without the Ears, nor Speak without the Tongue ; And if such Organs be lost or spoiled, the Mind cannot perceive such Objects as are peculiar to those Faculties, or but perceive them according to the perfection or imperfection of the Organs. It seems somewhat clear that in every strong sensible Perception, the whole Person is concern'd ; an horrible Noise, terrible Aspect, or High-gust either good or bad, a very good or bad Smell, a grievous Blow or Wound, do all exceedingly affect the whole Human Person, and bring great Discomposures upon it : So as these Perceptions concern the whole Human Person, and do not only affect or disturb the Mind, but the whole Man participates of them all, and they become beneficial or harmful to the Life and well being of the Person, without any appearance of disuniting of one Faculty or Power of the Person from either of its Constituent parts, or from one another.

He thinks it very proper to say, *That Mind thinks, or perceives and determines it self to this or that.* I think this to be an obscure mode of Expression, and that properly it should be said, the Man thinks or perceives, and determines his Mind to this or that, the choice or refusal of an Action.

Page 32. Here (as in many other places) he pretends to draw Arguments for his purpose, from God's Being and his manner of Acting. Of which I think him as ignorant as my self or other Men ; who (I conceive) know no particulars of God's Being or Acting, and Speak they know not what when they draw such things into their Discourses. We are admonish'd, that God is in Heaven, far out of the reach of Human Knowledge, and therefore of him, and of his manner and power of Acting, our words ought to be but few ; which Rule the *Vindex* takes little notice of, but is much too apt to mix his own Conceptions

tions concerning God and his Acting in many of his Arguments about the Question now in Dispute. Upon this Occasion, I think I may apply to him God's Reproof to *Job*, Chap. 38. 2. *Who is this that darkeneth counsel by words without knowledge?* And I advise him to consider better thereupon. *Let the Potsbeards strive with the Potsbeards of the Earth*, but forbear to bring God and his Actions into the Discourses and Comparisons which they are pleased to make concerning Sublunary Things and Actions.

He says, *Mind or Cogitation acts upon its self, and receives Perceptions of it self, and is its own Object.* I say, The Mind neither is, nor can do any thing of its self or by its self, whilst it is conjoyn'd to the Person; That the Person or Man can revolve many things in his Mind, and make choice what he will resolve thereupon; but I do not perceive or believe that the Mind of, or by it self, hath power to Judge, Chuse, Act, or do any other thing whatsoever.

He Discourses much of the differences between Matter and Mind, which I think God hath put together in the Constitutions of Men, and that therefore they ought not to be separated in Discourses of this Nature; conceiving that the real Separation of them one from another, must be the destruction of the Person, whose Constituent Parts they are, and his Life and well-being consists in the Union and Joynt-acting of them both; upon ceasing whereof, the immediate and certain Consequence, is Death.

Chap. 5. Pag. 33. He pretends, his Opponents lay much stress upon an Argument drawn from Mens always Thinking or not Thinking, and therefore he labours to prove, *That Men think without ceasing or continually.* Reply. I am none of those who think this Argument greatly material towards proving the Mind to be a Substance separable

parable from the Person, and therefore pass it over without more observing upon it.

Page 34. *Vind.* Pretends, *He may truly say, he has been now between these 30 and 40 Years, and never did in all that time cease to Think one Moment.* And thus he puts us again to take his own Word or Apprehension for the Proof of that which he would have us believe to be true; nor do I think, that what he says here is worth the pains of a laborious Refutation.

He says, *His Opponents grant, that whilst we are awake we do always think.* Reply. I am none of those that so grant, conceiving, that there are Times wherein waking Persons may not think of any thing, or wherein they may not perceive themselves to think at all.

Page 37. He says, *That Men hear and feel when they are fast asleep.* I think Men do not hear or feel whilst they are fast asleep, but the Noise or Smart is likely to waken them, and then I grant they are likely to hear and feel, and not before they are by such means wakened.

He says, *God can give the perception or knowledge of a Body and its Qualities to a pure Mind;* and thus he puts us off to a Miracle for the Proof of his Assertion. I do not deny, that God can do any thing which he hath a Will to do; and am ready to believe his Arguments are all true, if God or his Word should tell us they were so: but without some such miraculous Confirmation, I shall hardly be induced to give credit to them.

He says, *That upon the cessation of Thinking nothing of Mind is left.* Reply. I think this Tenent sufficiently proves, that the Mind cannot be a Substance. He says, *Thinking cannot be in Body, because that's Matter, which has nothing of Agency or Efficiency in it.* Reply. I say there is an apparent Power of Thinking in Man naturally; deriv'd Originally from God, but immediately from the Human Spirit of Life,

Life, acting the Kephaline Organs and thereby producing or effecting Thought in the Person.

Page 38. He says, *Nothing can have a power to Think, but whilst it actually exerts that Power.* Of the truth of which Assertion he gives us no Proof, altho' the Assertion be far from self evident.

Page 39. He says, *Hitherto we have been endeavouring to prove, that Mind is a Substance, or Thing; and as much a Substance as Matter, if not more; and that Mind is a more real and perfect Being than Matter.* Reply. I declare his Endeavours have been very unsuccessful with me to such purposes.

Chap. 6. Pag. 40. Our *Vindex* begins with a weak Description of the Nature or Being of God, as if he meant to tell us, what God is, and the manner of his Subsisting and Acting; which I think are Subjects too sublime for the Wit or Conception of Mankind: *Such knowledge is too wonderful and excellent for us;* and I conceive it passes the bounds of Human Capacity to think or speak knowingly or truly thereof. I therefore pass over his Discourses upon this Subject, finding he speaks I know not what, of that which I believe he knows nothing, and seems again to *darken wisdom by words without knowledge*, in his next following Pages, untill Page 45; there he says, *God may imagine or represent himself in some effect of his Will.* This I pass as a very profound Saying, and surpassing my Understanding.

Page 46. He says, *If God do represent himself, he cannot represent himself more than by creating Minds.* Reply. I do not believe (upon reading all his Discourses) that God did create a Mind for Man or an Human Mind; and I would demand, What he thinks of God's begetting a Son, who was the perfect representation of himself; so much more

perfect than his pretended created Mind, that there is no proportion imaginable between them, nor can we be able to endure a comparison should be made between them.

He repeats what he had said before, *That there is a Mind that is not God, I am as infallibly sure, as that I am.* Reply. I cannot tell what power this sort of Proving may have with some Men, but I find it has no effect at all upon me.

He says, *He finds himself Ignorant and changeable.* Reply. Divers of his Readers will find no difficulty to agree with him in that belief.

He says, *I find myself a Mind, and that I can understand some things, and can do or determine myself to act something about Objects.* Reply. He seems here to chuse my form of Expression before that which was customary to himself, who was wont to say, *The Mind can do and determine what it pleases.* Here he says, *I, or the Man or Person that I am, can understand some things, and do or determine myself to act something about Objects,* in the same Words which I have before used to express my Notions of such Powers and Actions.

Page 47. He says, *I understand that I am some sort of Image of God.* Reply. I cannot credit that he understands himself to be some sort of Image of God. He finds it written, *That Man was made after the Image of God,* and therefore we believe the thing to be so; but I do not understand, or certainly know, what is here intended by *the Image of God*, or wherein that Image or likeness consists: He pretends it consists in the Mind or Soul; which I think cannot be known. But I think it consists in the whole Human Person, because it is written, *in the Image of God made he Man:* Which I think cannot be true, if the Soul alone were the Image of God, because Soul alone is not the Man.

He says, *If Mind be a Being, Substance, or Thing, he will raise Arguments from that Concession or Supposition.* Reply. I have made no Concession, that those things are so as he supposes, nor can I perceive or allow that he hath prov'd them or any of them, and therefore I cannot permit him to raise Arguments or draw Inferences *ex non Concessis*.

Page 48. He says, *That both the Beings of Body and Mind, are only the Effects of Divine Power or Omnipotent Will.* Reply. I intend the same Truth, when I say, The Person constituted of Body and Mind, is the Effect of Divine Power or Omnipotent Will; thus I conjoyn those, whom God hath put together: Whereas he pretends to separate them with an intent to mislead his Readers, contrary to the Institution and Appointment of God.

He says, *His Opponents pretend, that one Creature begets another.* I observe, that he passes this Assertion lightly over, without denying or consenting to it, but adds thereunto, *That begetting is no Cause of Being to the Creature;* but confesses, *that Generation is the Production of a new Animal, whether Brute or Man.* Reply, I say, It is a Production *ex causis*, and that therefore Generation is the Cause of such Productions, or new Animals.

Page 50. He says, *Can it be supposed, that little parcel of Seed can produce Understanding and Will?* Reply. His foregoing Pages have offered to prove, that the Seed of the Progenitor, cannot produce or cause the Body of the Embriion or its Organs; but says, *The young Animal proceeds from the Will or Power of God.* And I agree, that the Will and Power of God, is the Prime Cause from which such Things proceed. And say, That the Mind or Intellect proceeds from the same Original Cause, that the Body of the Infant doth; that God and his Will are the Original Cause of them all, and the Conjunction of the Parents are the Instrumental Cause of them both, as well of the one

as of the other. And if the *Vindex* will be so bold as to Assert, That Man doth not Generate a Man, as truly, perfectly and fully, as a Horse doth a Horse, I will leave him to be Corrected and Censured by all those Readers, who shall thoroughly consider thereupon.

Page 51. He says, *God is the only Agent in producing Minds*: Which is a tacit Concession that there are other Agents in causing the Production of the Body. And I say, They are Causes of the Production of the Person, and that one of these Constituent Parts of such Persons proceeds from the same Causes that the other doth; from God's Power and Will, as their Original, and from their Parents, as the Instrumental Causes of the Person, its Life, Motion, Power and all such other Emanations as proceed and grow out of the Life of the Creature, and are therefore very likely to be terminated by the continuance and Being of the Animal, whether Man or Beast.

Page 52. He says, *That in Generation after the commencement of the Body, in a convenient time, God causes or begins a Mind for it.* Reply. I think, he should give us notice when or whereabout that convenient time should be. Next, that he may not content himself to say, that God, in the time that he can imagine, causes or begins a Mind, without offering some good Proof that he doth so, because he knows his Opponents deny the truth of what he says in this Particular: But here he gives us no Proof of the Thing's being so. I therefore think it sufficient to deny the truth of his Assertion in this Point.

He says, *That neither Man nor Woman had an Agency in the Conception of Christ.* I think, he takes upon him very needlessly to say more than he knows in this Point, and that I do not perceive for what need or to what purpose, he brings in here, a Dispute concerning the Conception of Christ, pretending thereupon to say what he pleases, without
other

other Mens being able knowingly to contradict him, but yet having always a full liberty of disbelieving what he says.

He quotes *Zac. 21. 1. God forms the Spirit of Man within him.* Reply. Himself hath before told us, that the Agency of the Parents doth not form the Body, but that it is done only by the Will and Power of God : And I grant that God is the Original Cause of the Body's Formation, and that after the same manner he forms the Spirit of Man within him ; God is the Original Cause of them both, and their Parents are but the Instrumental Causes of them, and of the Infant, wherein they are both united, and become the Constituent parts of the Person, both contributing to the Production of one same Human Nature.

He says, *It is to be noted, that in the mixture of Man and Beast, there is never any Soul in the product.* Reply. I think, he is therein mistaken ; and that in such Mixtures, where the Product is endu'd with a Human Shape, it is also endow'd with a Rational Intellect or Mind, which proves it likely, that the same Springs from the natural acting of the Blood and Spirits among the *Cephaline* Organs.

Chap. 7. Pag. 53. The *Vindex* says, *The Mind is an Active and sensibly Passive Being, and that the Body is wholly Inactive and senselessly Passive.* I think, the Sense of these Words *senselessly Passive*, are unintelligible to ordinary Capacities ; and further, that there is little truth in his Assertion, for that the Body and Mind taken singly, or apart from one another, are neither Active nor Passive, because in that state neither of them have Life, without which there can be no Sense, Motion or Activity, and they have neither these Qualifications, nor any sort of Being whatsoever, save in the Person, and that no longer than during

during the Life of that Person, whose Constituent Parts they are.

Page 54. He says, *The Notion of being united, implies two Things*, I think, he means two Substantial Beings; but, I think, two Faculties or Powers may be as well and as much united, and more easily than two Substantial Things or Beings can be.

He says, *No two Things can be one Thing, the same in Number and Nature*. Reply. I say, that the Soul and Body united make one Person, the same in Number, and make one Human Nature, which is but one, and called the Human Nature.

From hence to Page 56. the *Vindex* Philosophizes upon his own Invention or Supposals, which I pass without taking notice of them, because, I think, they have little power of proving concerning the Point in question.

Page 56. He says, *There are certain Local relations of the Body of Man, necessary, according to the common Order of Things, to the perception of other Bodies*. Reply. I think, he might as well have said, and as truly, that the Mind cannot perceive without the assistance of Bodily Organs; and I am ready to grant both the one and the other to be true. He asks, *What reason there is, why he should be joyous and well pleased, when his Blood circulates briskly in his Body; but sad and pensive when the Circulation is slow and dull?* I Answer, It is because that when the Circulation of the Blood is brisk, the Man's Person is in the best state of Health and Power, and the Spirits of the Blood act the Brain and *Cephaline* Organs with more vigor and mettle than they do when that Circulation is slow and dull.

Page 57. He will conclude (because he knows not how to reconcile his own Thoughts) that all Mens Senses are acted by the immediate Power of God; because he neither knows nor will learn, from what other Immediate Natural

ral Causes the use and knowledge of such Sensations and Powers may be deriv'd. What follows in this and the next Page, I find no need to observe further upon, than by saying, I think, they are little material.

Chap. 8. Page 58. He says, *Tho' the Mind seems to suffer from Body, yet that it is God himself that is the Effective Cause of those Sensations.* Reply. If he mean the Immediate Cause of those Sensations, I think, no considerate Person will believe him. If we consider the Sensation of Sight we cannot but find, that there must be an Object, next a Medium for the Species to pass through ; then the Eye must be open, must be sound and qualify'd to receive the Species ; next it must be turned that way from whence it may receive the Species of the Object. A Sound Person hath power to perform all these Motions and Actions, and by these means Men do as easily see, as they can do any other Action whatsoever, and there appears no need at all of putting upon the Great God, a continual Agency about such easy matters. Whence I collect his Conceit express'd to this purpose, seems very extravagant to me ; and I doubt not but it will do so to all other knowing Readers, perusing his Discourse upon this Occasion.

Page 59. He says, *We cannot at our pleasure make our Blood to flow or stand still, but yet we can move our Legs or Arms, Hands or Head at our pleasure.* Reply. He takes notice that one sort of these Motions is called Voluntary, and the other Involuntary, and then demands a Reason, *Why the Will cannot command the one Motion as well as the other ?* I think, he may as well demand a Reason, Why, or how the Will should be, and command or direct any Motion at the pleasure of the Living Person ? I think it a sufficient Answer, to say, We know not what the Will of a Man is, nor after what manner it works upon the Person,

son ; we know not the Mind or Soul of Man perfectly, either what it is, or why, or how it works. That pertains to the knowledge of the *Quomodo* of God's making Man, and giving him the Powers useful to his Nature. I have said formerly in a Treatise to this purpose, That the *Quomodo* of these Workings, is a Secret to Men, and hid from their Knowledge, and remains an *Arcanum Creatoris* to this Day, for any thing that I know. No Man hath yet been able to give an Intelligent Account of it. We know such things are daily and easily done, but the next Causes of them, or the manner how they are done, continues a Secret, and I think, inscrutable to the Human Understanding. But (says he) if you cannot tell me the Reason and Causes why, and how such things come to pass, I will believe they are all done by the immediate Concurrence of God's mighty Power. And if he will do so I cannot help it ; but I find no inclination to concur with him in that Belief, because I see Daily such things are easily done by ordinary Powers common to all People. It is not in their Power to alter any Course or Progress of Nature ; to make an Hair white or black, or add a Cubit to the Stature, nor to stop or alter any Peristaltick or Involuntary Motion of the Blood or Humours of the Body ; Motions which belong rather to the Vegetative than to the Intelligent Powers of the Person, and are perform'd by the Powers of Vegetation, Sleeping and Waking, in Health and in Sicknefs, and even in those Apoplectick Diseases which take from the Person all powers of Voluntary Motion whatsoever. Our *Vind.* demands a Reason of this Difference, or the Immediate Cause thereof, *applicando activa passivis* : And I profess, I am not able to satisfy his Curiosity therein, nor to give him a Reason how, or why, a Hollin-tree brings forth sharp shining and prickly Leaves, and an Oak those which are indented, or the *Quomodo* of different Flowers growing

ing from divers Stalks and Roots, and why they have different Smells, Colours and Operations; and so for the Growth of several sorts of Corn, or how it comes to pass that all Corn is not of one sort. To these Questions, our *Vind. pari passu* must answer, They all come to pass by the immediate application of the Power of God, or else he must agree, that there are other Natural Causes of these Diversities; but I assure my self he can never tell us, what those Causes are, and therefore do not blush to confess my self Ignorant of the true and next Cause why a Man can act the voluntary Motions of his outward Members, and cannot further, hinder, or help, the Peristaltick Motion of his Blood, Humours, and Bowels, but content my self to say, things naturally are acted as we have before declar'd; but the *Quomodo* or next Causes and Reasons of them I leave as hitherto an inscrutable Mystery.

Page 60. He pretends, *God to be the Efficient Cause of all Human Motion*: (intending thereby the next Efficient Cause of it, or else it will not serve the turn of his Argument.) *Of the Natural without the consent of Man's Will, and of the Voluntary with the consent of Man's Will.* Reply. I conceive all this to be very Incongruous, both his Sayings and his Thoughts; That God should move Natural Things without consent of the Will, and cause Voluntary by consent and operation of the Will. I am apt to conceive that this Distinction is of his own Coyning without Quotation or Consent of any, who have spoken in this manner before him; therefore I pass it as meerly Precarious and Unreasonable.

He says, *Mind is more Noble and Excellent than Body, which is made for it, and is disposed of in a great measure at its desire.* Intending (I think) at the desire of the Mind. Reply. That the Body is neither made for the Mind, nor the Mind for the Body; but the Body and its Motions, and

the Acting and Powers of the Mind, proceed from the Seminal Power of the Parents, and being naturally united together, they both constitute the Human Person, and flow from, and are acted by that Spirit of Life, which makes the Man become a Living Person with all the Powers and Properties to his Nature belonging.

He would have it demonstrated, *That a Created Mind can have a Power given to cause Motion, or any real Effects out of it self by real Volition, when God does not will the Effect or Motion.* Reply. That nothing can be done if God Wills it shall not be done, and that his Demand of such a Demonstration appears ridiculous rather than serious; for I think it sufficiently proved by Daily Experience, that both Brutes and Men, do naturally move their own Bodies, and act the Powers of their Understandings, without an apparent or known Concurrence of God's immediate Power: and it seems it would be an ill-grounded Prayer to God, That he would give us power by his Daily Concurrence to move our Hands, Feet or Head, or to See, Hear or Feel, or to Perceive, Know or Remember; because all such Powers naturally flow from the Spirit of Life in Man, and there are few Living Persons which do not daily and easily Act and Effect what they please in this kind, as their several Emergencies may require.

Page 61. He frames an Objection, which he fathers upon the Materialists. *If God be the Author or Efficient Cause of all Motion, he will be the Author of Sin.* Reply. I have granted, that God is the Original Cause of Human Motion, denying he is the immediate or next Cause of Human Motion, which may enough convince, that this Objection is a Brat of his own Brain, and neither needful nor useful in the management of this Dispute.

He says, *The Motions that follow the disorderly Determinations of the Creatures Will, are not Sins.* Reply. The disorderly

disorderly Will of the Creature and its Motions, and the Effects of them are the causes of Sin.

Page 62. He says, *That when a Man commits Adultery, God gives him the same pleasure, as when he acts in Lawful Venery.* He may find the same pleasure as when he acts in Lawful Venery, but that this comes to pass by the special Gift of God, I deny.

He says, *This Pleasure cannot be thought the Effect of a Man's Will.* Reply. It is the Effect of the Man's Vegetative Nature and Power.

He says, *It is not unreasonable that God should concur [immediately] to move a Man's Legs when he would go to a Whore.* Reply. I conceive such Thoughts are very Unreasonable; and that a Man is enabled to go to such a purpose, by the Natural Powers which enable him to move at his pleasure.

He says, *God concurs with his Rain to water the Tares an Enemy has sown in another Man's Field.* I deny an immediate Concurrence to such purposes; and do conceive, that Rain and Showers grow from the Vapours ascending from the Globe of Earth and Water to the Airy Region, where, by Natural Powers, they are condens'd into Clouds; which have their Natural Courses and Progression till they become full or heavy, and then by the Original Appointment of God, they commonly send down Showers for moistening, and watering of the Earth indifferently; but yet may be divers times appointed to fall in such special places as God shall severally direct them to do.

Page 63. He says, *God ceases not to give the good Relish which Men find in Food.* Reply. This sounds as if we should say, God immediately gives the good or bad Taste to every morsel of Meat which Men put into their Mouths; the truth of which shall be refer'd to the Judgment of all Perusers.

Page 64. He says, *God informs and perswades the Mind to determine it self Orderly in its Volitions.*

Reply. If God so inform and perswade the Mind, I think, it should be hard for the Mind or Person so order'd and perswaded by God to commit Sin or act disorderly.

He pretends, his Opponents say, *That Cogitation are Actions of Matter.* Reply. I think, none of them say those Words, nor to that purpose ; but think they are deriv'd from the natural Powers of the Human Person, and Naturally resident in the Mind of Man. What he says further here, I pass as little material.

Page 65. He says, *That those Men, who do not hold the Material Opinion so fully as to deny all Sins and Duty, do yet excuse themselves in Sin by pretending, that they are led or forced to commit Sin by the Nature of the Elements which predominate in the Composition of their Persons,* Reply. I never before heard of any such Pretences made by Men of the Material Opinion ; I pass this therefore as a bold Calumny, unreasonable and untrue, and which deserves not that any further notice should be taken of it.

Page 66. He denies the Supposition, *That something in the Body can be the Cause of Sin.* Reply. I think, the Mind, Body and Person do all concur in all the good and bad Actions of the Man ; and I know not from whence he takes the pretence of saying, *That there is something in the Body which can be the Cause of Sin :* For that if the whole Person be not in the Guilt, I think, the Man cannot justly be Condemned for it.

Chap. 9. Pag. 69. He says, *We prate of Mind and Body, Thinking, Extension and Quantity ; when we are wholly ignorant what Mind, what Thinking, what Body, what Quantity or Extension is.* Reply. I am hereupon ready to repeat

repeat that which God commanded *Nathan* to say to *David*, *Thou art the Man*, to whom all those Sayings may be fitly apply'd. From hence to the 71 Page, I leave as Unintelligible, and little Material.

Page 71. He says, *To ask what Thinking is, or what Mind is, or to deny we know it, when it is a thing most known, and so undenyable, looks not like what might be expected from Men of close Thinking; and deserves no other Answer, than that Mind is Mind and Thinking.* Reply. I think, that Answer is very suitable to the rest of his Discourse, and as Instructive as his foregoing Pages have been; and that may confirm that he knows not what his sort of Mind or Thinking is, nor how to define it or describe it, or declare it to the Understandings of other Men. From hence to Page 75. what he says, *Is out of the reach of my Understanding*, I think, is little material to the present Dispute.

Page 75. He says, *It cannot be the Divine Will, on any account, that Existences or Essential Properties of Mind or Body should cease to be.* Reply. I think, there are no Existences or Essential Properties of Human Mind or Body, in a State of Separation of the one from the other, and when Death causes that Separation they both cease to Live, and to have any Essential Properties at all.

Page 76. He ventures to say, *That it would be against God's Wisdom to cause any thing that he hath made to cease, and be no more, or suffer it so to do.* Reply. He speaks more than he or any Man else knows, which is no new thing for him to do; but I think, that by the stroke of Death, both Man and Beast perish, and cease to be what they were before, and their Souls as well as their Bodies taste of the same Cup, and cease to be those Souls or Bodies which they were before. And this I conceive to be all, which is matter of Concernment in this Dispute; and
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what he says more, tastes rather of the *Chimera* and Whim, than to be really pertinent to the Case now in question.

He says, *Whatsoever God does must be done Wisely and Justly, as becomes him; and therefore he cannot undo what he has once done.* Pointing to his own purpose, that God cannot make that cease or not to be, which he hath once given a Being unto. *Ergo*, having once given Being to a Soul, he cannot after make that Being to cease, without acting as misbecomes him. I think it very much misbecoming our *Vindex* to use such Expressions concerning God, having neither a reverence in the Words, nor truth in the Things which he delivers. From hence to the 79th Page, seems to be so Light or Frothy, as I judge not fit to observe farther upon it.

Page 79. He pretends to make a separation of Mind from Body; and that being true or granted, he proceeds to Examine, which hath the better Title to Immortality or long Duration in such a Separate Subsistence; and concludes, the Mind has a much better Title to such a Separate Subsistence than the Body; and brings many Arguments to prove the truth of that Apprehension. Reply. I think, the Comparison with Mind to Body to this purpose, is a vain, and very weak pretence, in a Dispute with his Opponents, who do not grant that there can be a Separation between Mind and Body, without the Death and Dissolution of the Person, of which they are both the necessary and constituent Parts; we say, they both flow Naturally from the Human Spirit of Life acting and moving among the Bodily Organs; and that by such Motions Cogitation and Intellect are produced in the Person: And if this be true, when the Spirit of Life ceases to act the Persons, the Cause of such Cogitation ceasing; the Power of Thinking it self, as the Effect, must needs cease in like manner, according to the old Saying; *Cessante Causa, cessat Effectus.*

Chap. 10. Pag. 82. He says, *Life and Death are distinguish'd according to the two grand Divisions of Intelligent and Material Beings.* Reply. I do not accept of this Distinction, but repute it to be feigned, and not natural or true : But think rather, that the Life of the one of these is the same with the Life of the other ; and that therefore the same Death destroys them both, together with the Person in which they before lived.

He says, *The Life of the Person consists in the apt and regular Motion of the Organical parts of the Body, and the Mass of Fluids thereunto belonging ; the Diminution of this Integrity or Wholeness, and of the due Motions, is Sickness ; the total Breach or Cessation of the one or other, and consequently of both, is their Death.* Reply. I agree, and am apt to believe what he last says for true ; and that these are real Causes of the Death of the Person.

Page 83. Such living Compositions, he calls by the Name of *Living Bodies*. Whereas, I think, he should have termed them *Living Persons*. He says further, *That when the Motion of his Body is broken or spoyled, by destruction of that Engine wherein they before liv'd, the course of such former Motion is still carryed on by the spring of the Air, which, he says, is the instrumental Cause of the Circulation of the Blood ;* and which I take only to be the Cause of purifying, fanning and inflaming the Blood, and thereby helping and fortifying the Circulation thereof. He says also, *That this Mechanical Life is much the same in Men and Beasts, and he doth but little differ from the Material Opinion about it.* He says, *When this Engine ceases to move, or is broken to pieces, we all agree, the Man or Brute is dead ;* but he will not allow that the Human Mind, which, he says, *has neither Parts nor Motion,* does cease by such a Death. Reply. I am not able to conceive, that there is any substantial thing in the Person, which has neither Parts nor Motion.

Page 84. He says, *He is contented that Men [if they please] shall say, that the Dissolution of the Soul from the Body, causes, or is the Death of the Person.* Reply. Thus far we are agreed, what may be truly term'd the Death of the Person.

He says, *That besides this sort of Life and Death, there may be other things signified or intended by those terms of Life or Death, some of which are but Metaphorical or Figurative.* Reply, I say, all the other significations, or things intended by these Terms, are so, and that Life and Death above describ'd, are the only things properly signify'd and intended by these Expressions.

He says, *The proper Physical Life of the Mind, is Cogitation.* He hath before confess'd, that neither he nor others can tell or find out what his sort of Mind or Cogitation truly is, allowing it to be such a Something which Men cannot define or describe or intelligibly declare to others, what Physical Thing or Substance is signify'd or intended by these Expressions.

Page 85. He says, *Some Materialists are so inconsiderately singular, as that by the term Person, they mean the Man's Body.* Reply. I am neither such a Meaner, nor know of any such.

Page 86. He says, *When common People speak of a Person, they are apt to signify too much by that term, thereby to intend Body as well as Mind; but yet they will acknowledge there may be a Person without a Body.* Reply. I never heard of any, who made such an acknowledgement, and hardly can believe he ever heard it made by any Body.

Page. 87. He says, *Body and Mind may be considered apart, as having no necessary Relation.* Reply. I say, the Relation of Body and Mind are so necessary, that Man cannot natural'y have a Being without the close Conjunction or Uniting of them both, so as they must both Coalesce
to

to the Production of one same human Nature or Person.

He says, *Mind only is, res per se una & intelligens, or a Person.* Reply. I think, there is no such thing in the World as a Human Mind without a Body or Person. And that Mind alone is a Person, is only a bold and bare Assertion of his own, to which I suppose, little Credit will be given by any Man.

He says, *Mens Bodies are not Persons.* And I say so too; and I know of none, who say they are Persons.

He says, *His Personality must consist in being a Mind.* Reply. But I deny it. From hence to the 89th Page, I find little material to our Question.

Page 89. He says, *That strictly speaking, Men should not say my Mind or my Self, but I mind or I Self.* Reply. By this we may somewhat plainly perceive that all his many former Arguments have brought him *ad absurdum*; which Conclusion proves they are all Fallacious, and not tending to prove Truth but Vanity.

He says, *If I were asked, What are you? I would reply, I am a Mind.* Reply. I think, this reply would produce Wonder and Laughter amongst all those who had part in the hearing of it. He professes to say, *I am a Mind and not a Body also.* Reply. I would then ask, Are you then a Mind without a Body? and think, he could neither truly nor properly say, he is so. And in the next Line himself says, *I am Mind with a Body.* He hath oft before said, *I am Mind, and nothing else*; and now he says, *I am Mind with a Body, or having a Body which I am particularly and specially concern'd with.* Reply. By putting all those Sayings together, it appears somewhat clearly, he has a mind to say something that should assist his Opinion, if he knew how to frame or fashion it to his purpose.

Page 90. He objects, *That because there are daily changes in Bodies by Nouriture, therefore they cannot be the same Things.* Reply. This Objection he may find to have been fully answered in divers particular Treatises lately publish'd, proving, That a Child lost and returning after many Years, known by bodily Marks, or other such like Evidence, shall be so much taken for the same Person, as to be accepted for Heir of his Father's Estate, tho' after his Father's Death it hath passed through the Hands of divers other Persons. And a Wife Marry'd 40 Years ago, shall recover Dower as the same Person which was at that time Marry'd to her Husband. These Instances, I conceive, do sufficiently prove the Sameness of the Person continuing for all those times, notwithstanding the Alterations made by their daily Nourishment; such Nourishments being altered and chang'd into the Nature of their Persons.

He says, *Continual Thinking is the Physical Life of the Mind.* Reply. He said before, he cannot tell us what Thinking or continual Thinking is; nor do I perceive there is such a thing in the World as continual Thinking; and if truly such a thing there may be, I know not how it can be counted a Physical or Substantial Being. I pass it therefore as only Notional, subsisting in the Ventricles of the *Vindex's* Brain, more potently perhaps than in any other place in the World.

Page 91. He says, *An Immaterial Created Being, has nothing in it self to necessitate its Continuance any more than a Body.* Reply. This seems to insinuate, that he hath proved, or his Opponents granted, that Man hath in him an Immaterial Created Mind; whereas I utterly deny the truth of this Supposition, and maintain that there is no such Being in Mankind, as these Expressions pretend; nor is there any Proof of such a Being, in all that he hath said before upon this Subject.

He says, *That the Life in Mind is a different thing from the Life in Matter.* Reply. I conceive, one same Life serves the Person, consisting of Mind and Matter; and when that fails, they all fail.

He says, *The Cessation of Life in any Matter which Life may be conjoyn'd with, cannot necessarily infer the Cessation of the Life of the Mind.* Reply. This is perfectly *gratis dictum*, and can pass for no Proof at all of the truth of his Tenet.

He says further, *No Mechanism or manner of Parts laid together, or Motion of them, can cause or necessarily infer Thinking.* Reply. Such Things put together can cause Thinking, as much and as well as they can cause Life; and I conceive, whatsoever causes a Rational Life, can, and doth cause Thinking, which is a natural Product, or Emanation from the Human Life; whence Thinking can continue no longer than during that Life from whence it proceeds.

He says, *Abstract Thinking from Mind, and the sharpest Materialists cannot tell me what is left.* Reply. Abstract Life from Person, and then I would have him tell me, what his sort of Mind is, what is left of it, or what it acts, provingly?

Page 92. He says, *God's Method in the Government of this World, is but little manifested and accomplished, if Minds cease to be on the Death of the Body.* Page 93. He adds some Declamatory Expressions deriv'd from his own Imaginations, concerning God's Providence and Appointments; and pretends, *That Man's Ignorance and irregular Practices, spring from the Root of Original Sin, as the Cause of them.* Reply. I think, in all this he proceeds *ex non concessis*; Either that the thing is truly so, or that such Acts and Effects, grow from the Entanglements of Human Mind arising from the first Act of *Adam's* Transgression; I con-

ceive, that all which he says here, stands in need of being well proved ; and for want of such Proofs, I think fit to reject all that he says, till he bring better Evidence of the truth of it.

He says, *If God will vindicate himself from the unrighteous Thoughts, and the bold and hard Speeches of Rebellious Mortals ; he must continue the [Human] Intelligent Beings, and not terminate them with the Ruin or Dissolution of the Body.*

Reply. I think, God needs not vindicate himself from Mens unrighteous Thoughts unless he pleases ; and that if he will so vindicate himself, he hath abundance of other Means and *Mediums* so to do, without allowing any great notice of such Means, as the *Vindex* is here pleased to appoint him.

He says further, *Men cannot be rewarded after their Death according to their Deeds, if (according as some Moralists say of them, that) Death makes an end of them.* Reply. I know of no Moralists, who do not profess to believe, our Articles of the Resurrection of the Dead, and the last Judgment. And, I think this to be a sure and sufficient ground for expecting Rewards and Punishments future to this Life.

Page 94. He says, *Minds, not Bodies, Sin or Obey.* Reply. I conceive, that neither Minds nor Bodies Sin or Obey, but that the Man only or his Person, can perform or neglect the things which he mentions.

He says, *Minds that cease cannot be again.* This needs Proof, but he offers none ; and I cannot take his word for Evidence.

He says, *We know the Materialists are Men of mighty Faith.* Reply, So strong as they can believe the Resurrection of the Dead, which perhaps the *Vindex* doth not ; and then I allow he hath the more reason, to set up his rest upon the Soul's Separate Subsistence.

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He says further, *His Opponents can believe, that a Thing may cease to be, and then be again the same numerical Thing that it was; Which, he says, amounts to as much as one should say, Nothing can be again that which it was before.* Reply. I profess to believe, that the same Person which dy'd shall be raised again at Christ's second coming, and shall be brought to Judgment before the Tribunal of Christ, and shall there receive Doom or Judgment according to his Works, and that present Execution shall thereupon follow accordingly.

He challenges all Men *to make out the Personal Identity of that which rises with that which before dy'd.* Reply. By the Words *making out*, he may intend, making of this Opinion true by Rational Arguments, or the making of it true by Scripture Testimonies: And I agree, Men cannot make it good by the former means, but that it may be sufficiently made good by the latter; and the Articles of our several Creeds: And if he will pretend farther to Dispute the truth of this Point, I am ready to argue it with him, if he shall think fit to Write further upon this Subject.

Page 95. He says, *The Mind is the Subject of Sin, Misery, or Happiness.* Reply. I say (as often before) it is not the Mind, but the Man that is so. What follows to the end of this Chapter, I reject as a false Calumny.

Chap. 11. Pag. 96. The *Vindex* begins a Discourse concerning Purgatory, and Prayers to, and for the Dead; continuing the same to Page 102. I think, that Discourse little material to prove or disprove the Soul's Separate Subsistence; and therefore I pass it over without farther observing upon it. He says, *His Notion of Mind has nothing of Quantity in it.* Reply. I require him to tell us, Whether it can be Circum'scrib'd, and be in *Loco*, or not?

Page 103. He says, *Separate Minds are neither here nor there, nor can they come from one place to another. Such Minds have not a Local nearness or remoteness to or from any place; and Minds that are in God and God in them, never come thence or from Happiness.* His Mind's going to God or Heaven, is no long Journey; Heaven is in separate Minds, rather than they in Heaven.

He says, *Souls may be happy enough without any Sensations of Bodily Nature.* I think, he intends such Perceptions as they had whilst they were in the Body. He thinks, his Minds free from any objective Locality.

He says, *The Hell of Separate Minds is a miserable State of Sin and disorderly Passions.* In this, Dr. Nichols's Book agrees with him, if he did not borrow it from him.

Page 104. He says, *A wicked Soul carries its Hell about it; and goes not to Hell as to a place.* Reply. This Opinion destroys the proving Power which *Immortalists* use to draw from our Lord's Parable of *Dives*; for there *Dives* is represented as in a place of Torment.

He says, *The Return of Souls to their former Bodies, is impossible:* Meaning his sort of Souls. Reply. I think, God can easily cause to be breathed into the new enliven'd Bodies, *The Breath of Life*, as was done to *Adam*; and there will be such a Sameness of the Person rising, as that the good and bad Deeds of the former Persons, may be justly imputed to the newly raised Person, and make it liable to be Rewarded or Punished accordingly; imprinting thereupon the Knowledge or Consciousness of the good or bad Deeds done by the former Person. In his former Expressions concerning the Nature and Locality of his sort of Soul, he seems to make it an *Individuum vagum*, which hath neither Place, Motion, nor Affections; so that it appears more like a phansiful, than a real Being: And I am ready to impute, to him as an excess of Confidence,

fidence, that Boldness which he takes to tell us, what we shall be, or what shall remain to us after our Deaths ; considering that St. *John* says plainly, *We know not what we shall be ; [after Death] but we know that when Christ shall appear, we shall be like him, for we shall see him as he is.* Intending (as I conceive) we know not what we shall be after Death, or in the Intermediate State ; but we do know that at Christ's Second Coming, we shall arise with such Bodies, as shall be like his Glorious Body, and shall be thereby made able to see him as he is ; but what shall be or pass between Death and the Resurrection, is no where revealed to us in Scripture, and therefore cannot be discover'd by the Wit of Man ; nor am I able yet to discover, that there is any thing left of Man after his Death, notwithstanding all the Relations of our *Vindex* before given us, as his Apprehensions concerning that Estate.

He says further, *Men look upon the Judgment of God after Death, as a formal Convention before a Tribunal, and a Sentence passed of Salvation or Damnation; and thence Execution.* Reply. They who look upon God's Judgment in the manner before related, look upon it as the Scripture hath related it to us : That the Lord, at the Judgment, shall call all People before him, setting the Sheep on the Right hand, and the Goats upon the Left, and pronounce Sentence upon them according to their Works ; and upon that Judgment Execution shall be immediately consequent. Besides this sort of Judgment, the Scripture speaks of no other, nor makes any Declaration of such a sort of Acting between God and Souls, as the *Vindex* here hath invented for them ; and therefore I pass it for his own Phantasy or Dream deriv'd perhaps from that Trance of his own, mention'd in his following Pages, wherein he says *He continu'd long transported in Extasy and such Imaginations as here he offers to put upon his Readers, as Truths to be received*

received by all those who will submit themselves to follow his Directions, without grounding them upon Scripture, or other sound Deductions of Reason manifested to the Intelligence of other capable Persons.

Page 105. He says, *If there be two Judgments, and the first be called a Judgment as well as the last, what Flaw would there be in the Divine Oeconomy by two Judgments.* Reply. We find it no where recorded in Scripture, that there will be two Judgments after Death ; and therefore it seems an unwarranted Opinion that there will be so ; and that it is a great misbehaviour positively to affirm, that there will be so : and therefore I profess not to believe, there will be two Judgments upon Men after their Deaths, but content my self with the Expectation of one Judgment only, which will be perform'd at that Day, at the Last Day before the Tribunal of Christ, who shall come and sit in Glory to Execute the same.

Page 106. He says, *The Last Judgment is not to be taken for a particular Hearing, of those who come before that Tribunal.* Reply. He gives no Proof of his Opinion from Scripture, and therefore speaks without Book, and at random thereupon ; and for Reason, I think it more likely to collect, that the Persons appearing should have a fair Tryal, and liberty to Answer for themselves we reading, *That then the Books shall be opened, and Men shall be judged according to what shall be found written in those Books.* And in the conclusion of the *Athanasian Creed* we find these words, *ἡ τῇ παρασίᾳ πάντες οἱ ἄνθρωποι ἀναστήσονται μετ' τὴν σωματίων αὐτῶν καὶ δέδωκεν ἔργων τὴν ἀπολογίαν*, importing, that Men shall give an Apologizing Account before that Tribunal : And these Collections, I think, make a very likely Proof, that at the Last Judgment, Men shall not have Sentence pass'd upon them, without having liberty to Answer for themselves. We read the *Roman Custom* was, not to condemn

condemn any Man to Death, without bringing his Accuser Face to Face against him, and giving him free liberty to answer for himself. I commend this *Roman* Custom, and make no great doubt, but that before the Tribunal of Christ, Sinners before they be Condemn'd shall understand what is laid to their Charge, and have liberty to Answer for themselves; and his Objection from the great time this doing would require, may be obviated by the Omniscience of the Judge and the Conviction of the Party's own Conscience.

He says, *Saints shall be raised a Thousand Years before the Resurrection.* Reply. I suppose, he knows this to be a Question of long standing amongst Divines, and yet speaks here Decisively of it, without vouchsafing to offer Proof of the truth of what he says.

He says, Come ye blessed of my Father inherit the Kingdom; *will be spoken a Thousand Years before the word, Go ye cursed into Eternal Fire.* Reply. This he speaks as confidently, as if he knew the thing to be true, and yet I am not able to Credit this bold Assertion.

Page 107. He mentions, *the Evil Spirits being bound in Chains of Darknes, and Satan's being bound a thousand Years.* As if he had a full knowledge of the true meaning of these Texts; but I dare not suffer my self to be led by his words, or accept of the Interpretation which he puts upon them; or of those Inferences which he pretends to draw from them.

Chap. 12. Pag. 108. He says, *Materialists should not mention whole Man, unless they grant Man to consist of two parts, Mind and Body.* Reply. I have often granted, that the Man's whole Person is a *Compositum* of Body and Mind.

He says, *The Question is not, Whether whole Body dye and be raised, but whether Mind and Body both die and be raised.* Reply. I deny either of these to be the Question, and say, the Question is, Whether Man or his whole Person dies, and is raised?

He says, *If Mind be not Substantial, it can be no part of the Man.* Reply. Tho' it be not Substantial, yet it is an eminent Power or Faculty of the Person, Emanant from the Life thereof, dependent upon the Life from whence it springs, and therefore dies and rises again together with the whole Person of the Man.

He says, *That the Phantasy that some have taken to a Flammula Vitalis in the Man, and his Blood, is Exploded by Physitians, and quotes for it the Dialogue of Alkali and Acid.* Reply. I am utterly unknowing of that Dialogue, and what it says; but I know, that Gassendus, Willis, Ent, and Boyle do all avow and maintain, The Flame of Life in the Body and the Humours thereof to be the principal Cause of Life and Motion in the Person.

Page 109. He says, *Sin is only, Willing contrary to God's Will.* Reply. I think, Sinning is not only Willing, but Acting against God's Will made known unto Mankind.

He says, *Man was not at first Created Immortal, but was to have been made so upon standing his Tryal.* Reply. I conceive, that true, that Man was not made Immortal, but was in a Capacity of being made live for ever by eating the Fruit of the Tree of Life.

Page 110. He says, *The Bodies of Men were never made Immortal.* Reply. I do not differ from him in this; but conceive, there might be Vertue enough in the Fruit of the Tree of Life, to effect the Human Person's living for ever.

He says, *If the Mind ceases, all Punishment ceases.* I say, the ceasing of the Person, causes a ceasing of all Punishments

ments for that time, with expectation of a Revival, both of the Person and of the Punishment ; and if we may believe *St. Paul*, the Sin of Man brought the Punishment of Death upon him, and therefore Death may pass as a sort of Punishment for Sin, to which divers Additions may be made at the Day of the Last Judgment.

Page 111. He says, *I do not see what End God can have in either causing, or suffering Men to die.* Reply. Poor Worm ! speaks as if God should render to him an Account, how, or why, he doth or doth not any thing in the World, or as if God could do nothing, but what he can comprehend or understand ; or without convincing him that there is good Reason for what he does. I think, this demonstrates a lofty Conceit of himself, and a weak Apprehension of the Power of God.

He says, *If the Mind continue in a Separate State after Death, he may then see the difference of Good and Evil, and be convinced of his former Folly.* Rep. Tho' he denies to his Separate Mind, Motion, Affection, and the being in a place, yet by applying to it the name of *he*, he seems to give allowance that it should be of the Masculine Gender, and takes it to represent, and be, the whole Person of the Man. And I am content that all who believe him may have free liberty so to do, without putting my self into their Company.

Page 112. He says, *That if the Mind in Death, should have no more Sensation than is possible in Sleep, and what we find in some Dreams, it might be enough.* Reply. This might perhaps be enough for him, or his Phantasy : But those who pretend to an immediate going to Heaven after Death, will, I think, be very little contented with such happy Dreams as he here appoints for them.

He says, *That there may be a Resurrection, there must be something to rise. That there is nothing remaining after Death*

but the matter of the Body. Reply. The dead Matter reduc'd to Life again, receives and obtains all those Powers and Faculties belonging to the former dying Person, which shall then be newly restor'd to Life again.

He says, *The Body is not the Man, but a part of him.* Reply. This I agree. He says, *The Body is nothing of the Person, but the Mind only is the Person.* Reply. This I deny, and say, That neither the Body nor the Mind apart, but both of them in a Living State together Constitute the Person.

Page 113. He says. *The Resurrection will be a refitting the Body, and giving it Life ; and giving it again the Mind.* Reply. To the refitting the Body and giving it Life, I agree, and say, That from a Body so refitted and enlivened, Intellect and all its Powers and Faculties, do naturally grow and proceed : And for his words *giving it again the Mind* ; I reject them, believing there is no such thing in the World as a Human Substantial Mind, or Separately Subsisting Soul. He makes a sort of repetition of the 1 Cor. 15. and Page 113, He says, *The Apostle concludes, the Body which he Discourses of there, is Discoursed of as Moral, and that only is to be raised.* He says, *It is sown a Body, and raised a Body.* Reply. *It is sown a Natural Body, and raised a Spiritual Body* ; first that which was Natural, and then that which was Spiritual ; suitable and Similar Bodies, and as much the same, as Grains of Corn in the same Ear, and sprung from the same Root may be. When he speaks of a Moral Body, I suppose it may be an Error of the Print, and intend a Mortal Body ; but do not find it so noted amongst his *Erratas* ; which put me to a loss what he should mean by a *Moral Body*.

Page 114. He says, *He finds no use of Stomach and Gutts, in the new risen Body, and yet he dare not venture to cut them out.* Reply. I see no remedy then, but he must

must leave them as he found them in utter Ignorance of him or any other Body, how to describe them.

Page 115. He says, *The Mind has a certain union of use, or Action and Passion with the Body.* Reply. I say, such an Union or Texture with the Body, as they and all their Powers go to the making up of one same Person.

He says, *Tho' the Body should retain its Figure and Motion after the separation of the Mind from it, it would be but a Brute, and not a living Man.* Reply. I take this for an impossible Supposition, that the Body should retain Motion without Life, or Live without producing Intellectual Powers, which are Natural Emanations from the Human Life, and inseparable Incidents thereof. The *Egyptian* which *David* found at *Zicklag* in the next approaches to Death, had no Sense nor Understanding, till his Vital Spirit was renew'd by Nourishment given and administred unto him, and then, by the renewing and refreshing his Spirit of Life, his Speech, Understanding and Memory, were immediately restor'd to him, and he obtain'd the perfect use of them all.

He says. *The dissolved Soul and Body, cannot be capable of a Resurrection.* Reply. Men do not say, these Parts are capable of a Resurrection, but it is the Man or Person, that is capable of a Resurrection.

He calls *Death a Dissolution of the Mechanical, Brutal Life of the Body.* Reply. I deny that the Human Person is capable of the Brutal Life, because that Spirit which procures Life in the Person, produces Intellect and Thought in him necessarily; so as the Human Life and Intellect, are united by so close a Texture, as the same cannot be totally dissolved but by Death, naturally.

Chap. 13. Pag. 118. He says, *One Man cannot think more than another.* Reply. This is a bold Saying without offering

offering Proof thereof; is more than he knows; and I think, he is likely to be mistaken in it.

He says further, *A Child Thinks as much as the wisest Man.* Reply. Of this, I demand Proof; and cannot believe without it.

He says, *Where there is a perpetual Perception of Objects, and acting of Will about them, there is what ever is Essential to a Created Mind.* Reply. I have said before, There is no such thing in the World as a Human Created Mind; that he proves nothing which he says, either how much a Man Thinks, or that a Child Thinks as much as a Man; he gives us nothing but his own word for all this; and therefore I can give no credit thereunto.

Page 118. He says, *A Mad-man doth not loose his Reason: For that Mad-men Argue and Reason as constantly, tho' not so regularly, as others do.* Reply. It seems he suspects Men may surmise, that he is one of that sort, who Argues and Reasons very much, but not regularly; of which this Treatise is a good Evidence. And as to the truth of his Assertion, I conceive, Mad-men may Think, some one way and some another, and that his Assertion is very slender Proof of the truth of what he says.

Page 119. He says, *Madness is a Disease of the Mind, rather than a Distemper of the Body.* Reply. I think, Madness may come by Distempers, either of the Body or the Mind, or both of them, It seems he has very much pondered on the nature of Madness and Mad-men, and speaks more of it in this place than, I think, is material to our present Dispute.

He says, *The Mind receives Sensation by means and occasion of the Body.* Reply. This admits a close Contexture of them both, and I think, that as the Body receives Motion and Activity from the Life of the Person, so the Mind is acted by the same Vital Power.

He says, *Stratagems or Accidents rising upon a sudden, are as likely a Cure of Madness as any that he knows.* Reply. I grant this, and wish all that need it, the happiness of such a Cure.

Page 120. He seems to say, *That the Minds of Old Men Think as they did when they were Young.* But then I am not of his mind, but think there is very great difference of the sort of Thinking of Old Men and Young Men; and that very Old Men themselves, as well as those who keep them Company, will be ready to testify, that they find an undeniable and great difference between the Powers of their Intellect and Memory, which they formerly had, and that which they now find in themselves, or other People find to be in them.

Page 120. He says, *Old Men never find their Wills impaired.* Reply. I think, the Wills of very Old Persons are oftentimes very much impaired; so as that sometimes they will submit themselves to the Guidance of Children, or other weak Persons about them.

He says, *Old Mens life to Sin* (intending I think, sinful Inclinations) *doth not decay with time.* Reply. That in very Old-age Inclinations to Sin are very much altered and abated, as daily and plain Experience may convince the Reader, who perhaps will find very few Exceptions to this Assertion.

He says, *A good Man were in a hard case if his Age should weaken his Love to God.* Reply. I think, that weakening to be very likely; and that his Love may not be so vigorous, active, or strong as it was in his more perfect Years; and yet it may be as well accepted of God, who gives allowance for all the unavoidable Weaknesses of Men. What he says more in this Page, seems to evince his Conceptions agreeing with Elderly, rather than with
very

very Old Persons, and therefore little pertinent to the present Question.

Page 121. He says, *No Age, Pain, or Grief abates the Will Men have to Sin.* Reply. If it do not universally do so, yet very frequently and even commonly, very Old-age, and Bodily Grief and Pain, abates Mens Inclination and Will to Sin; and hath divers times made great Converts of such as before had been very Wicked Persons; and are often sent by God to such Purposes, and with very good effect. He grants, *The Sicknesſes of Lethargy and Apoplexy, take away a Man's Thinking whilst they laſt, and when they are removed, a Man Thinks again.* Reply. He tells us no News in all this, for who knows not ſuch things as theſe; a Child of 14 can give us as good directions; but this doth not perſwade that Men think whilst theſe Sickneſſes laſt; but ſhow, that Thinking depends ſo much upon the Life of the Perſon, that by Sickneſs Thoughts may be ſuſpended, and by Death deſtroyed; as *David ſays, When the Man dies, all his Thoughts periſh.*

Page 122. He ſays, *All great and dangerous Hurts of the Body, do ſo much affect the Mind, as they take it up from all other Thoughts, ſave of the preſent Grievance.* Reply. He ſhould have ſaid, That grievous Hurts of the Man, do ſo much affect his Mind and Underſtanding that he hath no leiſure for Thoughts about other things; and then I ſhould have agreed with him: but to talk of Wounding the Body, ſeems a vain Imagination, unleſs he thereby intend a Living Body or Perſon; a Body without ſuch Qualifications cannot be hurt, and with the Qualifications of Life and Powers Emanant from it, the thing intended is not a bare Body, but a living Perſon; ſo as he miſcalls as he pleaſes, and ſometimes joyns and ſometimes ſeparates the Subjects of his Diſcourſe, as beſt agrees with his own Will or Phantaſy.

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He says, *The perception of an Object, is nothing else but Thought, and Thinking is Thinking, however dull or quick, it matters not.* Reply. Thus over again he tells us, as before, That Mind is Mind, and Thinking is Thinking, and Self is Self, and Existence is Existence; by all which, his Readers will be never the wiser, or know what he means; and perhaps he does not care whether they do or no. For his saying, *The Perception of an Object, is nothing but Thought*: It seems this came from him, by a mistake in his Thoughts; For that the Perception of a Sensitive Object, is Knowledge, as well-grounded as any other sort of Knowledge whatsoever; and thus he may be convinced of it: If a Man should give him a smarting Blow, he would be forced to confess, that the Impression which it makes upon him is somewhat more than a Thought; and if one Blow will not convince him of this Truth, I think, he deserves another, and so on, till he be made confess the truth of this Assertion.

He says, *Men will not believe any, but their own Eyes and Ears, against their accepted Opinion.* Reply. I think it not very safe easily to believe their own outward Senses, in things pertaining to Separate or Spiritual Beings, which because they are not Bodily, are not proper adequate Objects of their Outward Senses, and we may very much doubt a *deceptio visus*, in them all; and any of our Senses may soon come to be deceived by them. And if Men must be so cautious of believing things which they See or Hear concerning them, how may they easily trust such Relations as other Men make to them, concerning Spiritual Substances, or Actions which are of a Nature different from our own, and above the Ordinary or Natural Perceptions of Mankind. If another Man shall tell us what he hath seen, heard or felt of that Kind, they, who ought not easily to credit their own Senses in such Cases, had need be

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exceeding wary how they give credit to such Relations : We read, *the Heart of Man is deceitful above all things ; Who can know it ?* I think, the Thoughts of Mens Hearts, are meant by this Expression, and therefore we are directed to try both our own Thoughts, and other Mens ; and not to give a light credit to either of them ; and hence I am ready to infer, Men cannot be too Cautious in Searching, Trying and Believing such Stories as other Men may tell us of their own, or other Mens Extasies or Phantasies, about Spiritual Beings, or other secret Transactions, which may be said to have happen'd after some Mens Deaths, related to other Men by such Phantasies or Spirits as may be said to have come out of the Spiritual World to satisfy the Curiosity of some Men in this World, or to reveal Secrets to them, Which are above the ordinary and Human Powers by other means to attain unto. If I shall shew a great Diffidence and Unbelief of such Relations, I hope, the *Vindex* will excuse me for so doing, because I think it the wisest Course, and my Duty so to do.

Page 123. He begins to tell us Stories about the Appearances of Dead Men to some of their Relations, or other Persons, without Averment, that his own Eyes or Ears can give a Testimonial of the Truth of such Relations ; but that they are all taken upon Credit from other Persons, or drawn out of Books ; and because they are in Print he offers them up for Truth to his Readers, whom I would not advise to give much Credit to them, but use them as I Intend to do, by passing them over without further Observing upon them.

Page. 125. He says, *Spirits cannot Converse sensibly with Men, without the use of Matter.* Reply. I think, that in this he says more than he knows ; for that I take him to be ignorant of the Nature and Power of Spirits, and the manner of their Acting when they make such Appearances. He

He says, *The Materialists pretend, such Appearances are made by the Devil; and that therein they are apt to bely the Devil.* Reply. I deny this; and say, they do not lay these Appearances upon the Devil, but lay them upon inferior Separate Spirits, who *jussu aut permissu Superiorum*, apply themselves to Act the formerly Dead Persons in such Appearances; which is all that I am able to collect concerning them.

He says, *Those that believe the Separate Subsistence, are not more wicked than the Mortalists.* Reply. I do not oppose this Saying; but yet, I think, they maintain an Erroneous Opinion, and do thereby become opposers of the Truth; and Bad Spirits are likely to contribute what they can to the establishment of Men in this Error, or in any other sort of Erroneous Doctrine whatsoever.

Page 128. as by the Book, He says, *There can be no fair Account given of such Appearances, but by a Supposition of the Existence, and Separate State of Minds, and their Acting in these Appearances.* Reply. I conceive, there can be no good Account at all given of such Appearances, and that however they may come to pass, they cannot be Acted by Things that have no Being. We deny that there is any such Thing in the World, as a Human Soul or Mind subsisting in a State of Separation from the Body; in consequence whereof, we must be as sure, that such Appearances cannot be Acted by Human Souls in a State of Separation from their Bodies.

Page 129. He says, *The Mind is very Conceivable without the Body.* Reply, This may be true to his Faculty of Thinking, (which perhaps is Fanciful) but not to mine.

He says, *All his Stories of Appearances tend to good.* Reply. If he have any such that tend to ill, he will not tell them.

Page 130. He grants, *That neither amongst his Stories, nor in the Scripture Relations of Lazarus or others, there was ever any clear Discovery made of the true State or manner of Being of Souls after Death; and that to this purpose, we are but as wise, as if never any such Appearances had been made.* And thence I collect, all these Appearances have been made to the purpose, as to that Point of the Soul's Separate Subsistence; they teach us nothing concerning the Deciding of that Question, and therefore seem to be somewhat impertinently alleadg'd to that purpose.

He says, *If one came from the Dead, to his Opponents, to testify the truth of his Opinion, he thinks, they would not believe him.* Reply. I grant he is pretty near the truth in that Opinion; for before they gave Credit to that Comer from the Dead, they would first require to be satisfy'd about the Nature and Being of that Messenger, whether he were an Angel, an Inferiour Spirit, or an Human Soul in a State of Separation, and that he should give them some good Evidence that what he says is true; because there are Lying Spirits, as well as Opinions or Persons, and we are very unwilling to be misled, or drawn into Error by any of those Lying Powers; but if such a Comer from the Dead, should give me a convincing Evidence, that he was a truly Separate Soul, and that the Message which he brought me was true, I would not refuse to submit myself thereunto, or to comply with the Opinion of the Separate Subsistence, upon that or any other real Conviction of the Truth of it.

Page 131. He says, *He knew a Man, who fell into a Trance but a few Years ago.* Reply. He knew this Man even as well as he knew himself, who is intended by that Man, whom he says he knew. He says, *He was loose from the Body, and had no manner of Perception of it, or by it.* Reply. He takes more upon him in this Trance than St. Paul

Paul

Paul did in his Trance ; for St. Paul knew not then whether he was in the Body or out of the Body : but our *Vindex* takes upon him to know that he was then loose from the Body so far, that he had no Perception thereof or thereby for some large space of time ; and yet he *thought very Intensely and Regularly all this while*. Reply. I am apt to ask, How he comes to know that, and why he doth not communicate some of those Regular Thoughts to his intended Readers Intelligibly ? and for want of such Communication, I am apt to suspect himself knew not what he then thought, but rather that he was fallen into a confused Medley of Fancy, which made him neither better nor wiser than he was before ; witness the present Treatise now under Observation : And the Censure, he says, a *Materialist* gives upon this Treatise, I am ready to approve and concur withall ; *That it was a giving over to think upon such Things as he knew, and to employ his Thoughts about he knew not what*. Numb. 24. 4, 15. Balaam fell into a Trance in both these Verses, thus express'd. *Balaam, the Man whose Eyes are open, hath said, which saw the Vision of the Almighty, falling into a Trance, but having his Eyes open*. This false Prophet could, and did tell those about him, things which he saw, and had been revealed to him in that Trance : but our *Vindex* tells us nothing of that which he saw or perceiv'd in his Trance ; so as he was never a whit the wiser for it himself, nor more enabled to give others Instruction thereupon ; if the Credit which may be given to his Word have strength enough to make his Relation pass for Truth amongst those who read and examine it. He says, *This Trance was a Thinking on that which Materialists know nothing of*. Reply. There is great likelihood of truth in this Saying, and therefore I will not oppose it. He says, *If he be ask'd, what he then thought upon, or other Circumstances ? he answers, He hath leave to tell*

as far as it is speakable ; aping St. Paul's Expression, That he heard Words unspeakable, and which it is not lawful for a Man to utter. And as St. Paul relates his Vision in commendation of his own worthiness ; so I doubt not but the *Vindex* relates his Trance to a like purpose ; but with so much less Credit, as that these two Relations deserve not to be named the same Day. The *Vindex* says, *He was not absent from his Body by any Local distance.* Reply. How does he know that ? At Balaam's Trance his Soul continu'd in his Body ; and so it was in St. Peter's Trance when the great Sheet was let down to him knit at the four Corners : And I doubt not, but if the *Vindex* had truly a Trance, his Life and Soul continu'd in his Body during that time, or else he should never have awaked out of it. He says, *He then thought of that which non prius fuit in sensu.* Reply. I am inclinable to believe this, he thought perhaps of Mahomet's Rivers of Wine, Oyl or Milk ; and his Trees that bear Golden Apples ; or his Fancy might reach to think of a great red Dragon in Heaven, whose Tail drew the third part of the Stars of Heaven, and cast them to the Earth ; or he might think of a scarlet colour'd Beast with seven Heads and ten Horns, carrying a Woman gorgeously arrayed, and drunk with the Blood of the Saints. Thus Instances might be multiply'd of Things which Men have thought of in Trances, *quæ non prius fuerunt in sensu*, nor ever were in being in the World. He says, *In this Trance he thought of God with intense Desire, which Desire he found insensibly satisfyed by God's approving and receiving it.* Reply. He relates no particulars of his Desire, nor after what manner God receiv'd or approv'd them, but speaks only in general Terms, *Quia dolus versatur in universalibus.*

Page 132. He says, *If he had continu'd in his Trance, he believes he had then been as much dissolv'd and separated from the Body*

Body as is possible. Reply. If the Story of the Trance be true, there was no Separation at all of his Soul from his Body ; for that Separation is the very Death of the Person, upon which, all his Thoughts perish immediately. And so it would certainly have fallen out with our *Vindex*, if his Soul or Life had once been separated from his Body. He says, *He perceiv'd God better then, than ever he had done before.* Reply. I think this to be his own bare Fancy, and that he was utterly deceiv'd in it. He says, *That by this Perception of God he found, one single Mind might be, and be satisfactorily Happy without any Object but God.* Reply. He tells us not how he found this, and I think is impossible for him truly to find, because *Job* tells us truly, *That no Man by searching can find out God*, who is above all Human Comprehension or Intelligence ; and therefore what he says, *he found*, should be better express'd, by the Words, *he fancy'd*. He adds, *And so may a Mind exist Blessedly Independent on any thing but God.* Reply. According to his phanciful Apprehension, but not really or truly ; because there never was such a thing in Nature, as a Mind or Soul subsisting in a State of Separation from the Body. And this Trance proves it no more, than a Paper Kite's hovering in the Air by the String in a Boy's Hand, proves it to be an Eagle.

He says, *That in that Trance he forgot a Hell of Anguish, which he was in but a little before.* It seems, he pass'd from one Extremity to another, from that of extream Misery to that of extream Happiness, in so short a time as may persuade that it was a Work of his own Phantasy, rather than of any true or material Cause whatsoever.

Page 133. He says, *Materialists may say, he tells this Story with intent to deceive them into the wicked Notion of an Immortal Mind.* Reply. I will not say, that the Opinion of the Immortality is a wicked Notion: I think it to be

be an Error, but that it may be strongly held without Wickedness or any Fault at all amongst those, who have been Educated in it. He says, *The Intrans'd Person, was no Whimsical or Melancholy Man.* Reply. I am thereupon ready to ask prrdon for not believing him.

He says, *That in such a Happy State as this Trance, may Lazarus be supposed to have been, during his lying in the Grave.* Reply. I pretend not to hinder him in Surmising what he pleases; but his words have not yet prevailed with me to suppose any such matter; but I rather believe, that by his Death, all his Parts were dissolved, and his Vitals and other Powers extinguish'd; and that at the time of his Resurrection they were again rekindled and reviv'd in him by *The Breath of Life*, and that *ipso facto* with the Life, there came to him, all the Emanations and Effluxes thereof, which naturally belong to the Constitution of a Man; his Vegetative, Sensitive, Affective and Intelligent Powers, to the Natural Constitution of his Person belonging.

He says, *That the Opinion of Separate Subsistence is held for pure Paganism by his Opponents.* The Truth of which is deny'd. He makes them also say, *He must needs be a Pagan that broach'd it.* Reply. This is also deny'd; but I agree to think, that the first broaching of this Opinion was amongst the Heathens, and that it had a very large Spread in the World, long before the Christian Religion had a beginning in it, and was not derived from *Moses* or the Prophets, till after the time of writing the Book of *Maccabees*. The *Jews* might have heard of such a thing before that time; but, I think, it had no general Reception among them till after the *Maccabean* time, and that it came to Christians not from the *Jews*, but from the *Platonick* and other Heathen Professors.

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He says, *Tho' the Pagans held the Opinion of the Immortality, and that it came from them to the Christians, that doth not prove it to be an Error or a false Opinion.* Reply. This I grant; but say, this manner of Arguing, seems tacitly concessive, that the Opinion might, or did grow from the Doctrine of Heathen Philosophers and Poets.

Page 134. He quotes a Saying of *Cicero*, exactly agreeing with that which himself hath before delivered, and so very like it, as the one seems to be deriv'd from the other; *so like as we say, as if one were spit out of the other's Mouth.* Reply. I say of *Cicero*, that he was a full and profess'd *Platonist*, and very much vers'd in, and devoted to that Sect of Heathen Philosophy; and, I think, our *Vindex* would hardly have had the Confidence to use such Expressions as he has done in this Treatise, if he had not thereunto been encouraged and supported in it by the Doctrines of this Orator, and such other Heathen Philosophers.

Page 135. He says, *It is not proved, that Beasts have any sort or power of Intellect.* Reply. It is sufficiently evident to the Sense and Reason of Mankind, that Brutes have their Senses of Hearing, Seeing, Feeling, Tasting, Smelling; their Affections of Lust, Wrath, and Fear, all these in as great perfection as Men have them; that they have Phantasies and Memories, and so much Understanding as they do *Ex uno colligere aliud*, and out of divers things in their power, they do make choice of such one thing as best pleases them.

He says, *That if it can be, or shall be proved, that Beasts can Act the Powers, which I have last above nam'd, he will engage to prove, that the Brutal Minds are also Immortal.* Reply. I make no difficulty to believe, that of these two sorts of Souls, the one of them is as Immortal as the other; for that in truth, neither of them are so.

He says, *Reason is but a note of Creature, and imperfect Knowledge.* He says, *The more Knowledge a Man has by Intuition, the less he needs to Argue and Infer.* Reply. Thus he flights the Rational Power in Man, by calling it a Creature and imperfect Knowledge; altho' it truly be the highest Power which God by Nature has bestow'd upon Man. This he makes little account of, and chuses Intuition, or private Revelation for his Guide, and relies upon that without examining the Truth of it by Rational Arguments or Inference; and upon this Observation I Demand, What clearer Proofs Men can expect of *Enthusiasm* and Whim, than appears in these Expressions and their like, often used by our *Vindex* in this Treatise.

He says, *The more Men rely upon Intuition, and the less they proceed by Argument and Inference, the more perfect they are.* Reply. I am somewhat to seek what he means by Intuition, but think, Revelation is intended by it; and then, I conceive, he must be one of those, who forsake Reason to depend upon private Revelation; and if this Man be not an *Enthusiast*, I know not what is intended by that Term.

Page 136. He says, *Most Men think there is a Will in Brutes; and if there be, he thinks, it must be free, and capable to chuse or to refuse; and thinks, Brutes being made capable to know, are very likely to know God, or else they should have another Chief Good and not him.* Reply. Upon reading his fore-mention'd Sayings and others like them which immediately follow; I think, to shut them up and conclude upon them, with *risum teneatis amici*.

He says, *Who can think God can make a Thinking Being under no Law, or give a licence to his Will to do as he would not be done by.* Reply. Thus he puzzles himself and his Reader with thinking what God can do, or will do, or is fit for him to do, in the Apprehension of his own mean Capacity.

Page 137. He says, *That whatsoever has been said for the Distinction and Dependence, Immateriality and Immortality of other Minds, will hold for Brutal ones.* Reply. This proves a Belief in him, That Souls of Brutes are as Immortal as the Souls of Men are; and yet after all his trifling Arguments to that purpose, he thinks it most Reasonable to conclude, *That Beasts are but meer Machines, and have no Thoughts at all.* Reply. He thinks Brutes to know no more, of what they do desire or suffer, than a Wind-mill knows whether it goes about or stands still. I conceive, he would not have had boldness enough, to publish this Opinion, had not divers Learned Men said so before him, driven thereunto by the desire they had, to avoid the stress of an Argument drawn against the Human Soul's Immortality from the Brutal Powers, which are Acted meerly by the Natural Powers of their own Lives, and without the Powers of an Immortal Separable Spirit. Thus they have spoken before him with the same Intention which he hath in this place; I will therefore hold it excusable in him to say so; but do say, that in my Judgment, this Assertion is so far Absurd, as to cross and oppose the daily Sensations, Reason and Experience of Mankind; and do therefore put the Decision of this Question upon those Tryals.

Page 138. He says, *As we do not know that Brutes Think, so we have no sufficient ground to believe it.* Reply. We have sufficient ground to believe it, from the daily Experience of what we see them Act and Suffer.

He says further, *We cannot conclude, Beasts Think or Know, upon the account of those Motions which we see in them.* Reply. I think, we may strongly conclude, what he says we cannot conclude; and am apt to wonder at their manner of Speaking, who pretend, they Think other-ways.

He says, *We are sure that all that is done in Brutes, may be done Mechanically.* I Reply to this, and say, That all Mechanical Engines, are made out of Dead Matter, and can move no otherways but to set purposes ; the Engine as well as the Matter being always Dead ; but that the Brutes are always Acted by a Spirit of Life as well as Men ; and from that Spirit and Life all their Motions and Powers proceed as those of Men do ; and that their Life and Action is maintain'd by the perpetual Circulation of their Blood, as it is also in Men ; so as that all which either of these Creatures do or suffer, proceeds from the Nature of their Lives, and the Natural Spirits thereof, and not from any Substantial Soul or Mind, which is in either of their Kinds. So as the difference among them seems only gradual, not acted by Substantial Separate Souls, but according to the Degrees of their several Natures, and the Formation of their Organical Bodies : In Proof of which, we may Instance in the Hands and Tongues of Men, which are extraordinary usefull to them above all such Organs as Brutes have ; that if we should by Imagination remove them from Mankind, they would be a great deal more like the Beasts that perish, than now they are ; and therefore Men have great Reason to thank God for these Privileges, and other like Advantages which he hath given to our Natures above the Brutes, and all other Animals whatsoever.

Page 139. He says, *He cannot impute Minds to Brutes, Birds, or Insects ; and yet there is so great Art and Sagacity found among them, as he is not able to account for ; and therefore he imputes such Products to the immediate Co-operation of God's Power.* Reply. I agree, that the Life and the Products thereof are ordain'd and wrought by God Originally, and are still upheld by the Word of his Power ; But I conceive, that amongst Living Creatures he produces

produces the Powers of Acting and Suffering by means of those several Natures which he has given them ; they grow or spring from Seed proper to their several Kinds, which carries with it and imparts Life to them all ; and from that Life and the Spirit and Modification thereof, proceeds all Powers proper to the Nature of such Creatures. That Spirit of Life which gives them Fashion and Motion, gives them and works in them, all such Knowledges, Inclinations and Powers as God's Wisdom knows fit for them, and his Bounty has bestow'd upon them ; so as there is no Brute or Insect so low or mean, as to be compared to a Machanical Engine ; for that all those have Life, and a Spirit supporting it, whereas all Engines are Dead matter, and therefore there can be no reasonable Comparison of such Things one with the other.

He says, *He would not think that, which may make God less Good and Perfect.* Reply. I think, he mistakes himself very much, in speaking or pretending to imagine such things of God, as come not under the knowledge of any Man, and much less under his own, whose Infirmities are enough discovered in this Treatise,

Page 140. He says, *Beasts (if they be Agents at all) act more Regularly than Men.* Reply. If he had said Act with greater Simplicity, and less faultily than Man ; I should have agreed it : but his Terms of *Acting more Regularly*, I reject : For we know that all Educated Persons have Rules for directing their Actions, but we know not that Beasts at large have any other Rules, beyond Natural Inclinations or Instincts.

He asks, *Who can think that Men or Beasts, who are most defenceless and harmless ought to be the greatest sufferers.* Reply. I conceive, there are none, who do so, except himself ; Men do not think, that things ought to be so done, but daily Experience teaches us, that so it comes to pass,
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The weakest go to the Walls, and suffer under Power of the stronger; and it seems a Doom or Ordinance of God, that the Stronger should overcome the Weaker, the Swifter should over-run the Slower, and the Wiser shall attain Riches sooner than the more Simple; yet Solomon tells us, It is not always so; not the Battel to the Strong, nor the Race to the Swift, nor Riches to Men of Understanding; but Time and Chance happeneth to them all. viz. The Ordinance of God, regularly Appoints such Courses, but he alters them when he pleases in special Cases; which does not disprove that his regular Appointments are Right and Just, and that all things falling out, as above is declared, are Just and Right, because he hath so Appointed them to be done; and Men ought not to say, that God's Appointments are defective, because they cannot understand how to reconcile them to Reason and Moral Rules; but if they be any way satisfy'd that God doth or Appoints such Things to be done, those Things or Actions become Good and Just by God's Appointing or Directing them to be done; altho' Man's Capacity cannot arrive to the Power of reconciling them to the Rules of Goodness and Justice amongst them.

Page 144. He says, *A great many Brutes have no other Provision allotted them for their sustenance, but the preying upon some other kinds of Animals.* Reply. I take this for good Proof, that God hath Appointed them to live by preying upon other Animals; and for a sufficient Evidence that there is no faultiness in their so doing, for that God's Appointing the thing to be done, is a sufficient Justification for the doing of it. Upon God's Command *Abraham* intended to kill his only and innocent Son; I conceive, that had he gone forward, (the Command not being retracted) and kill'd his Son actually, the Command receiv'd would have been a good Justification of his so doing,

doing, and have chang'd that Killing from Murder to a Sacrifice. Whence, I conceive, Men ought not to condemn any Act or Direction of God because they cannot reconcile it to the Rules of Justice amongst Men; but to assure themselves beyond all opposition and doubt, that if God do or direct any thing to be done, the doer of it, is thereby sufficiently Justify'd, and the Thing or Action so done is agreeable with Justice and Goodness, altho' Men may not be able to reconcile them to such Rules of Justice and Goodness as are current amongst themselves. He seems to find fault, that God should appoint Beasts to be Sacrifices to him. Reply. I think, it is done with very little Reason, because *the Earth is the Lord's and the fulness thereof*, all is his own, and made for his Service; and if he had Appointed Men to be Sacrificed as well as Beasts, such Command might have made that Practice a Duty, and deserving Reward for so doing. He would have God contented with Incense, or Offerings of senseless Creatures, and says, *Repentance and Righteousness had been a better Confession of what had been done amiss*. Reply. Thus he takes upon him to condemn or approve God's Directions and Proceedings at giving of the Law upon Mount Sinai, and tells us, how God *might have done better to accept of Incense and Repentance in satisfaction of Sin, than he did by appointing such shedding the Blood of his innocent Creatures to such purposes*. And in these Conceits, I think, he has shewn great Indiscretion. Reflecting upon Adam's Original Sin, He says, *That to make one miserable for another's Sin, is as ill becoming Divine Justice and Goodness, as to suppose he made Creatures unhappy meerly because he would have it so, or for no Reason at all*. Reply. Thus he continues to spatter God's Proceedings with his dirty Conjectures, Inferences and Inventions, which, I think, to be a sure sign his Intuitions and Revelations, proceed not from

from a good Spirit, but from an ill Tinctured and Malevolent one, which leads him to these perverse Constructions of God's Actions and Government.

Page 142. He says, *If Beasts do think, then the things which he hath before found fault withall, must needs be of God's causing.* Reply. Between these Premises and this Conclusion, I find no strength of Inference or Coherence, and therefore Demand, Whether Beasts having some degrees of Intellect do cause or produce any of those Effects, which he hath before fathered thereupon? I think, none of them flow from the Fountain of that Opinion, and therefore conclude, he is utterly therein mistaken; and do not believe his Readers will be apt to follow him in such gross Errors.

He says, *He hopes, Men will give up that Knowledge, they suppose to be in Beasts, for the goodly Arguments which he hath produced for perswading them so to do.* Reply. I place these Hopes of his, amongst other the most gross Errors of his Book; and think, he is so highly mistaken in it, as he will not find one Profelyte among his Opponents, who will be led by his Arguments, or accept of his Conclusion.

He says, *That if Men think Beasts to be Machines, they will not beat or misuse them:* And thereupon says, *Will any Man fight his Watch, or beat his Wind-mill?* Reply. I answer, No; Men will not beat such Machines; but they will and do Beat, Wound, and Kill Brute Creatures every Day. And this proves, they know them to be no such Machines, as a Watch or a Wind-mill are; but that they are Creatures truly endow'd with Life, Motion, and Sense of Hearing, Seeing, Feeling, Tasting, Smelling; and with the Passions of Lust, Wrath, and Fear; and have as full and free Breathing, Living, Local Motions, and divers other Activities, as Men themselves have: Whence, I conclude

clude, they are no more Senseless Machines, than Men are.

Chap. 14. Page 145. He says, *He will not pretend to do as some of them have done, to run over all the Texts from the beginning of Genesis to the end of Revelations.* Reply. I think it is the best Course which any Man can take in Reading and Examining the Texts of Scripture which speak upon one side or other, in the Discussing of a Controverted Point; for that when by such a thorough Search, the Texts which concern that Point are put together, and so come under one View and Perception of the searching Mind, it will the sooner appear whether the Things in Question are determinable by Scripture or not; and how strongly the Current of Scripture runs one way, and how strongly or weakly another way; which who-so doth, will find, that there is a concurring Analogy throughout the whole Scripture in the Uncontroverted Points of the Christian Religion; and that Concurrence of Scripture in the Proof of them, makes them become Uncontroverted; and that in the Points Controverted amongst us, some Texts of Scripture may speak on the one side, and some on the other; and this is the prime Reason, why divers Points of our Religion are Controverted; and in some Cases the Scripture speaks so much upon the one side, and so much upon the other, that therefore such Controversies are never like to be clearly Decided, and the same Reason which made them Controversies at the first, makes them continue Controversies at this Day, without likelihood of ever being determin'd: But I conceive, that this thorough search of the Scripture, from one end of it to the other, is the best means to discover what Points are Controvertible, and what are not so. These Points wherein Men find a strong Current

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of Scripture from end to end of it, running without opposition of other Texts concerning it, are clear, and therefore remain Uncontroverted amongst us. As *First*, that there is a most High God, Creator of the World. *Secondly*, That this God ought to be Lov'd, Fear'd, Obey'd and Worshipped. *Thirdly*, That he appointed a *Messiah* or Christ to Redeem, Govern, and Judge the World. *Fourthly*, That this Christ really dy'd and rose again for these Purposes. *Fifthly*, That he is Ascended into Heaven, where being at God's Right-hand, or Established in his Power, he Rules and Governs the World, which by him was made. *Sixthly*, That there shall be an universal Resurrection of the Dead, both Just and Unjust, And *Seventhly*, That the Christ of God shall come to Judge the Quick and Dead, and, thereupon shall distribute Rewards and Punishments to them all according to their Works. And hereupon I say, That as far as by searching I can find, these Seven Points may each of them be proved, by a strong Stream of Scripture Texts passing from one end of it to another, without finding one Text of Scripture which contradicts or opposes it self against the Truth of any one of these Articles. And therefore I find them Uncontroverted Points among good Christians, and think, that upon this ground, they may pass for Fundamental amongst us: And farther, that in Points Controverted, Men ought to consider the number and strength of those Texts, which are alledg'd for Proofs on either side; and if they cannot with some clearness discover on what side the Truth lies, they may, and reasonably ought to suspend their Judgments and Belief in such Cases: And by this Argument, I think it well proved, that the Reading and Observing Scripture from one end of it to the other, is the best way of searching it that can be used.

He says, *Whatsoever is proved to be true by one Text of Scripture, cannot be disproved by another Text.* Reply. I think, this Rule to be Erroneous; and that some things deliver'd for Truth in one Text may be controverted and disproved by another; not conceiving, that every Saying or Sentence written in the Scripture can reasonably be accounted or esteem'd the Word of God, and that whoso thinks they ought so to believe, will find himself incompass'd with such Difficulties thereupon arising, as that he shall not be able to extricate himself, or emerge out of them by all the Assistance which other Men can give him.

He says, *Texts of Scripture ought not to be opposed one to another, and carry a Point meerly by majority.* Reply. I think, where the Words and Common Sense of one Text appear to the reasonable Understandings of Men, different from or opposite to another; Men may and ought to hold Arguments thereupon, and oppose one of them to the other, if the Words and Sense of such Texts will bear it and seem to require it. And thereupon, I further conceive, that if one Text speak one way, and two Texts speak another way, differently or oppositely one of them to the other, that then with a *cæteris paribus*, that which is delivered by the two Texts, is to be counted more true and more credible than that which is deliver'd by the single Text.

He says, *That in this Dispute, the Arguments of his Opponents are mostly taken from the Old Testament.* Reply. I deny the truth of this Saying; and believe that he is (at least) mistaken in it.

He says, *The Promises which Moses made to the Hebrews, were mostly concerning Blessings and Cursing in this present Life.* Reply. He minces the Matter by his term of *mostly*; for, I think, they were all and only concerning this present Life.

Page 146. He pretends to teach the signification of the Word *Nephesh*, and says, *It sometimes signifies a dead Carcass*; but gives no Instance of a Text where it doth so: he tells the *Mortalists* further, *That this word, is most commonly us'd for his Mind or Soul.* Reply. I desire he would give us some of those Instances, or but one of them, where it signifies a Separate Soul or Mind; for I cannot take his word, that it signifies either the one or other of them. He says farther, *The same word is us'd for the Person, the Will, the Appetite, Desire or Affection, &c.* Reply. I agree, it often signifies the Things here named; but most commonly the Person and the Life.

He says, *He has collected near two hundred places, where this word must be taken to signify what is Spiritual and Immaterial.* Reply. He should have added, belonging to Mankind and Separately Subsisting; and let him produce some places where it is so apply'd, and those will be enough to do his business; and all other places which he can bring unapply'd in that manner, will have little signification; and yet I would pray him to produce at least half of his 200 places, for the making good of his own word in this place.

Page 147. He says, *The word Neshamah, is used in Scripture in ten several places, where it can signify nothing else but his sort of Mind.* Which must intend a Mind or Soul separate from the Body. I desire him to quote us those places, or some of them.

He says, *This word is us'd in divers other Significations, as for Breath, Mind, Body, Wind, and sometimes for Speech; so for the whole Compound, Mind and Body.* He says, *The Word Raah, signifies any Spirit, and the Spirit or Mind of Man; and it is us'd for the Will, Inclination, Pride, the Wind, the Air, or Breath of Man or Beast.* Thus he makes
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his *Hebrew* Words signify what he pleases, and to repeat such Significations as often as he pleases; but of all these Averments, he gives us neither Instances nor Proofs; and his own Word hath but very little Credit with his Opponents.

He proceeds further after the same manner; and is like to be content with the same Answer.

Page 148. He says, *He thought to have quoted the places, where these Words are to be found in his several Senses.* Reply. I think, he also ought to quote the Words of his chosen Texts, or else Men will not take pains to search after the truth of his Inventions or Pretences.

He Quotes *Gen. 2. 6. and Chap. 3. 19. Out of the Dust was thou taken, for Dust thou art, and unto Dust shalt thou return.* He says, *These Words are intendended only of Adam's Body.* Reply. I Demand, How he knows that? for the Words, *Thou* and *thou*, seem plainly to intend the Person; and not any one part of it; unless he can prove that part to be as big as the whole, or intentionally to comprehend the whole; which, I think, he will not allow to the Body.

Page 149. He says, *It is not said, that God gave The Breath of Life to any other sort of Creature, save Adam.* Reply. I agree this; but there is very strong Reason to infer, that he did give *The Breath of Life* to all those Creatures which have it; and we read they all had *The Breath of Life*; for the Word says, *All in whose Nostrils was the Breath of Life, dyed in the Flood.*

He says, *That Man, in respect of his Body, was formed and made; but in respect of his Soul, was Created.* Reply. Whole Man was alike Created, and God Breathed into his Nostrils the Breath of Life, and, thus, he became a Living Person. And that as such taken altogether, he is said to be the Image of God.

He says, *That the Man's Soul only has the Dominion over his Creatures.* Reply. It is the Man, and not his Soul only that has Dominion over the Creatures: And evident it is, that the Soul can exercise no such Dominion, but by the Man's Person, and other Human Faculties thereunto annexed.

He says, *It is by Knowledge, not by Matter, that Man represents his Maker, and Rules under him.* Reply, I say as before, *That in the Image of God, made he Man, viz. the Human Person;* and this Person Rules over the Creatures, as before said.

Page 150. He Quotes *Eccles. 3. 19.* and uses the best Endeavours that he can to pervert the true meaning of it; very ineffectually, to my Understanding. I say, this place is so often quoted, and so well known, the Reader smay be well trusted to peruse it without the Assistance of a Paraphrase thereupon; and I think, his false Glosses upon it, can do very little harm.

He says, *Beasts were never proved to have Minds.* Reply. They need not be proved to have Life, and that where there is Life there is Motion; and these two cannot be maintain'd in Vegetables or Animals without a Spirit of Life; and from these Fabricks and Spirits, all the Powers belonging to Vegetables or Animals do proceed,

The several Fabricks of these sorts, are acted and mov'd by a Spirit suitable to their Natures; and from the motion of this Spirit in the Fabrick proceeds Life, and as Emanations or Effluxes from such Life, all the Faculties or Powers of the Living Creatures do proceed, peculiar to the several Species of them, and such as God in his Wisdom saw needful and beneficial, for the Being, and Well-being of the Creatures. Thus Vegetables have Sap for their Motor or moving Spirits. Insects have moisture or Juice Analogous

analogous to Blood, for their Motor or Spirit : And Animals have Blood for the Motor or Spirit of them all. And they must all of them have free Air or Breath, or they will be stifled and can live no longer. And thus not only Brutes, but Insects and Vegetables have the needful Principles of Life in themselves, which spring and grow out of their several Seeds, when they happen to fall into hospitable Recipients, by Nature made fit for such purposes. There is in every sort of them a Fabrick and Motor ; known heretofore to the World by the Names of Soul or Spirit, which our *Vindex* would have us change for his term of Mind ; but I reject that new attempt, because the Vegetables have Souls or Spirits of Life, and yet we do not suppose they have Minds. Insects do act beyond the Imitation of Men, and yet we do not think or perceive they have Minds. Fishes, Fowles, and Brutes we find have Thoughts, Memories, Perceptions and Choice, and yet we do not pretend they have Minds so perfect, assisted, and compleat as Men have them, but are far lower in their Perceptions, Memories, Judgments, and other Accomplishments towards making a perfect Mind than Men are. I do not therefore conceive them to have Minds so compleat or perfect as Men have them ; but that all the before-named Creatures that have Life, have an Active Spirit or Soul which produces Life in them ; and I conceive, that all the Faculties and Powers which such Living Creatures have, proceed from their proper Spirits, and the natural and due Motion of them in the fabricared Texture of their Matter and Bodies. And thus, I think, it is well proved, that Brutes have Souls or Spirits ; and I do not much care whether they have the *Vindex's* Mind, or not.

Page 151. He says, *That the Will, Lusts, and Desires of the Flesh, so the Law in the Members, and the Spirits lusting against the Flesh, intend inordinate Desires of fleshly Gratifications,*

Gratifications, opposed oft times by the Rational Faculty, as the Inclinations of that Faculty are often opposed by the Human Affections and Passions. Reply. I agree well enough with him in this Construction.

Page 152. He says, *The certainty of future Rewards and Punishments were not clearly manifest to Solomon.* Reply. In opposition to this Saying, I quote Eccles. 11. 9. *Rejoyce, O Young Man, in thy Youth, &c. but know thou, that for all these things God will bring thee into Judgment.* So Chap. 12. 14. *God will bring every Work into Judgment.* I think, these Texts are a good Proof, that the expectation of Rewards and Punishments future to this Life, was certainly known to Solomon; but he did not believe they should be distributed to Dead Persons, whilst they slept in the Grave, nor till after the time of their Resurrection and being call'd to an Account before the Tribunal of God.

He says, *That the Mind that loves God, should cease so to do for want of a little Organical stuff, and that God should cause a Mind that knows, and is in Love with him to cease; he sees no Reason to believe.* Reply. It is by this time well enough known, that I do not admit of a single Mind's Knowing or Loving of God. No part of the Man can perform that Duty, but it must be the whole Man or his whole Person together, which can so do: And thence it will be clear, that the little Organical Stuff of his Body, is absolutely needful for that performance. For his saying, *That God will not cause a Mind that is in Love with him to cease.* I answer, This comes not from God's special causing, but by a Natural Course of things ceasing when their Efficient Causes do so. And thus when the Operation of the Spirit of Life in Man ceases, all the Effluxes or Emanations of that Life must needs cease also. I think, Man's Intellect to be a Natural Emanation from his Life, and that therefore when his Life ceases, which

is the Efficient Cause of Mind or Intellect, such Intellect must also cease, according to the old approv'd Rule, *Cessante Causâ, cessat Effectus*.

Page 153. He quotes 5, or 6 Texts, which prove somewhat clearly his Opinion to be an Error; and gives to each of them a slight turn over, without an intelligible satisfactory Answer to any of them; and then says, *Those that have no Converse with Men, cannot praise God or Celebrate him to others*. Reply. They might well enough do it to other Souls of their own sort, if such Things there be, or else to Angels, or other Spirits, who by others are suppos'd to be of their Conversation.

In the next Pages, he quotes divers Texts brought by his Opponents for opposing the Separate Subsistence of Souls, and puts such Constructions upon them as he pleases; which I rather chuse to leave to the Examination of our Readers, than to lengthen this Treatise by giving distinct Answers thereunto. And, I think, every Man the best Judge for himself, in such Cases, by reading his Texts and his Comments thereupon made.

Page 156. He quotes the Text, *The Soul that sinneth, it shall dye*. And says, *It intends no more, but that Men shall dye for their own Sins, and not for other Mens Sins*. And thereunto I agree: Observing, that he takes Soul here, to signify Person; which is in truth, the very common signification of the Word Soul.

He quotes *Psal. 146*. concerning the perishing of Mens Thoughts at their Death. Our old Translation of that Text says, *When a Man dies, all his Thoughts perish*. Our later Translation says, *That in the very Day when a Man dies his Thoughts perish*. He will not have this indefinite Expression, of *his Thoughts perish*, to be equipollent to an Universal, that all his Thoughts shall perish. I conceive, that by the perishing of his Thoughts, is in-

tended, all his Thoughts: And it appears, our first Translators of the *Psalms* thought so too; and therefore they have render'd it, *All his Thoughts perish*. And for his further Criticising upon the Hebrew Words, being not skill'd in that Language, I leave them to be Examin'd by Men more Learn'd therein.

Page 157. He quotes a strong Objection made against his Opinion from 1 Cor. 15. 18. where the *Greek* Words are, *Αρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπόλωντο. which our Translators have render'd, *They which are fallen asleep in Christ are perished*. Our *Vindex*, with intention to observe the meaning of this Text, compares it with *Matth.* 10. 28. φοβήθητε καὶ μᾶλλον τὴν δύναμιν καὶ τὴν ψυχὴν καὶ τὸ σῶμα ἀπλῆσαι ἐν γέεννῃ. render'd in *English*, *Rather fear him, who is able to destroy both Soul and Body in Hell*. *Luke* 12. 5. words our Lord's Saying, φοβήθητε τῷ κυρίῳ τὸ ἀποκτεῖναι, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέεναν. render'd in *English*, *Fear him, which after he hath killed, hath power to cast into Hell*. He observes, that the Word which is render'd *perished*, in 1 Cor. 15. 18. is, *Mat.* 10. render'd by the Words, *able to destroy in Hell*; and therefore would have the Text of the *Corinthians*, signify *not a perishing of the Soul, but a destruction of it together with the Body in Hell*. Reply. I think, our Translators had good reason to render the Word, ἀπλῶ by the Word *perish* in one Text, and by the Word *destroy* in the other Text; for that 1 Cor. speaks of Christian and good Souls, which were not cast, or to be cast into Hell; and St. *Matthew* speaks of bad Souls, which together with their Bodies were to be cast into Hell. Hence, that to the *Corinthians*, cannot reasonably be taken in the same Sense; but must be render'd in *English*, in a different sense from that in St. *Matthew*, and that our Translators have render'd the word very well in this place, by the word *perished*; for the word *λυεῖν* in *Greek* signifies as the word *perdo* in *Latin*; and

and sometimes intends the same with the word *dissolvo*, so as it seems capable of being render'd by either of these two *Latin* words, *dissolvo* or *perdo*, and the Translation seems good in both places according as the Subject may require; and therefore it is well render'd in one place, *dissolved* or *perished*, and in the other place *destroyed in Hell with the Body*. And I further observe, St. *Matthew* says, *God is able to destroy both Soul and Body in Hell*: So as that they must be joyn'd together at the time of their casting into Hell; and not one part to go first thither, and then to be call'd back for its being joyn'd to the Body, and then both together to be cast into Hell the second time. Also this Text speaks of Hell, as of a Local Habitation for the Persons of wicked Men; not of one part by it self, but of both together: And thus I pretend to prove that the *Greek Text* in *1 Cor.* is fitly render'd by the word *perished*; and that this Text and whole Chapter, is still a strong Evidence against the Separate Subsistence of Souls.

Page 158. He says, *The Apostle's Design in this Text was to prove, That if there be no Resurrection, Christ is not risen.* Reply. I advise the Reader carefully to peruse this Text, with the Context both before and after it, and if he find the Intent of it be, to prove what the *Vindex* says it was intended to prove, I will confess my self then to be much mistaken in Judgment; but if the Apostle's Intent in this Text appear plainly to prove, That the Christian Religion is vain, unless there be a Resurrection of the Dead; then, I think, it may safely be infer'd, that our *Vindex* is an Egregious Falsifier of the Intent of this Scripture-Proof; and we have reason to suspect, that he makes no bones to act in like manner, with other Texts of Scripture, before by him quoted.

He says, *The Apostle doth not Argue, If Christ be not risen, the Dead rise not, but are lost.* Reply. Read Ver. 16. *If the Dead rise not, then is not Christ raised.* And so, Ver. 13. *But if there be no Resurrection of the Dead, then is Christ not risen.* Ver. 15. *God did not raise up Christ, if so be the Dead rise not.* As surely as God raised Christ from the Dead, so surely shall the Dead be raised : And if both of these Resurrections be not true, *then all Christian Religion is vain, and those fallen asleep in Christ are perished.* And if this be the true Sense and meaning of this Text; as I verily believe it is, and will by Perusers so be found; then what may Men think of the Word and Credit of our *Vindex*, who by these Prevarications, can (I think) appear no otherways to the World, but as a bold Adventurer, who will not stick at any thing which he conceives may prove or strengthen his Opinion.

Page 159. He quotes *a further Proof brought by his Opponents*, (as he says) and makes Answer to it. Reply. I little esteem this Proof or the Answer of it.

He quotes Rev. 20. 45. about the first Resurrection of the Souls of those, who had been Beheaded for Christ's sake, and says, *That in this Text there is a difference; for it says, The Souls of those, who had been beheaded; and not the Souls that were Beheaded.* To explain which, I think, we must add the word formerly; and then it will run, that he says not the Souls that were formerly Beheaded, making a difference betwixt the Souls of those that were Beheaded, and the Souls of such as were formerly Beheaded. Either he makes this difference, or else, he is so nice in his Expressions (that I do not understand him) as those, who seek Subtilities often are; but I pass this for a difference without a diversity, and of little moment in our present Dispute.

Page 160. He says, *That Man is a kind of Animal.* I think,

think, he is a perfect Animal, with greater Perfections than any other sort of Animals.

He will not yet give over telling what God should do, *viz. That he must or should give Brutes Tongues, if he gives them Reason.* And this, I think, proves his Presumption, rather than his Knowledge or Reason.

He quotes *Isa. 1. 3. The Ox knoweth his Owner, and the Ass his Master's Crib;* (which his Opponents offer as a Proof that Beasts have Sense and Knowledge) and makes some shuffling Answers thereunto, without rising to a Denial, that this Text proves Beasts to have Knowledge. Reply. I think, this Text to be a good Proof that Beasts have Knowledge, and the true use of their Senses, and that they can, and do distinguish one thing from another, and chuse one thing before another.

Chap. 15. Pag. 161. He says, *That the Soul, Spirit, or Mind is generally spoken of in Scripture, as distinguish'd and opposed to the Body.* Rep. I agree they are distinguish'd in Scripture, and so in our Discourses; but I deny, they are spoken of in Scripture as Separated Beings, or Substances; except what *St. Matthew's cannot kill the Soul,* may hint to the Understandings of Men.

Page 162. He quotes *Solomon's return of the Spirit to God, who gave it.* Reply. In answer to this, I quote to him a Treatise Intituled, *A Search after Souls, the Second Part,* at Page 78. and another Treatise entituled, *Observations upon Wadsworth's Book of the Soul,* at Page 74. In those two Writings he may find Answers to this Text, which do sufficiently satisfy my Understanding thereupon; and are each of them too long to be here repeated.

Page 164. He quotes *Matth. 26. 41. The Spirit is willing, but the Flesh is weak.* And says, *Here Body and Mind are plainly distinguished.* Reply. They are not here spoken
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ken of as Separated, nor as Separable one from another in this Action. And, I think, they here signify no more, than as the Spirit intends the Will and Desire ; and by the Flesh is intended the Organical Powers of the Person.

He quotes further, 1 Cor. 6. 20. *Glorify God in your Body, and in your Spirit which are God's* ; and puts a deceitful Gloss upon it. Reply. This Text doth not speak of the Body and Spirit Separated or Separable, but as both united in one Person, whose Duty it is, to Glorify God with all his Powers.

He quotes further *Matth. 10. 28. Fear not those that kill the Body, but cannot kill the Soul.* Reply. For answer to the proving Power of this Text, I refer the Reader to the fore-nam'd Treatise call'd, *Observations upon Mr. Wadsworth's Book of the Soul* ; beginning at Page 77, and going on to Page 94.

Page 165. He quotes *Luke 23. 43. To Day thou shalt be with me in Paradise.* And says, *The Body is neither the Person, nor a part of the Person.* Reply. For answer to this Text, I quote the last nam'd Treatise, at Page 100. And for his saying, *That the Body is no part of the Person.* I think it not only False, but that the Expression here us'd tends to Absurdity.

Page 167. He quotes, 2 Cor. 12. where St. Paul relates his being rapt into Paradise. Reply. For answer to the Proof which he makes from this Text, I refer the Reader to the last quoted Treatise, at Page 115. where he may find this Rapture more largely Examined.

He quotes further, 2 Cor. 5. 6, 8. *At home in the Body, and absent from the Lord.* Reply. For answering the Proof made by this Text, I refer the Reader to the last quoted Treatise of *Observations upon Wadsworth*, at Page 110. where he will find this Text more largely Examined, and such a Refutation given to the proving Power of it as satisfies

satisfies my Understanding, and is too long to be here repeated.

Page 168. He quotes *Luke 20. 37.* where our Lord says, *That God is the God of Abraham, Isaac and Jacob ;* and says, *God is not the God of the Dead, but of the Living :* And infers, *Therefore these Patriarchs are living.* Reply. God's Knowledge is limited by no time, but all Things past, present, or to come, are present to God's Knowledge at all times ; so as the Dead which have Liv'd, Live still in the Knowledge of God ; and those which shall Live again at the Resurrection, do at all times Live in the certain Knowledge of God ; so as all, who have, do, or shall Live, may be truly said, to Live unto God, altho' after Death there be nothing left of them, but that Dust of which their Bodies were compos'd. They once lived in this World, and shall Live again at the Resurrection of the Dead ; which is enough to satisfy the Words, *All live unto him.* And in respect of their past, and future State, I think, they may be truly said so to do ; altho' that in the mean time, there be nothing of them left in the World, but the Dust before-mention'd.

Page 169. He quotes *1 Pet. 1. 6. Receiving the end of your Faith, the Salvation of your Souls.* And *Heb. 10. 39. We are of them that believe to the saving of the Soul.* He pretends, *That Souls, in those places, intends Separate Souls.* Reply. The words in the Text, were deliver'd to Living Persons, and not to Separate Souls ; and in both these places intend themselves, or their Persons, who were Redeem'd by the Sufferings of Christ, who Dy'd not for the Redemption of single or Separate Souls ; but for the Redemption of Men, or Human Persons : And there is nothing more usual in Scripture, than to intend and express the Man, or Person, by the term of Soul, as before hath been observ'd.

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He quotes Phil. i. 21. *Paul's saying, To me to Dye is gain.* And says, *It could never be a gain to Dye, if the Soul ceases to be.* For Answer whereunto, I direct the Reader to *Observations on Wadsworth*, at Page 120.

Page 170. He quotes Rev. 14. 13. *Blessed are the Dead which dye in the Lord, that they may rest from their Labours.* And says thereupon, *That there can be no Rest, but where there is a Sensible Being; and there can be no rest of the Body, but in opposition to Motion; for, that all Rest supposes a sense of Ease.* He finds fault with our Translation, and had rather we should say, *Happy are the Dead,* Reply. I reject this Attempt; and say, the Greek words are *μακάριοι οἱ νεκροί*, which are properly and truly render'd by our Translators with the imply'd *Verb* are, *Blessed are the Dead*, which is the true and proper signification of the quoted words. And to what he hath above said of Rest, I oppose Job 3. 13. *Had I dyed from the Womb, I should have lain still and been quiet, I should have slept, then had I been at rest.* This was such a Rest as Job in his Affliction greatly desir'd; he long'd for Death, but it came not; and he would have digg'd for it more than other Men do for hid Treasures. *Moses* and *Elias* pray'd to God for present Death, as a deliverance of them from present Sufferings, under which they then groan'd. Whence I think, may be inferr'd, that they thought Death would then be a gain to them, by giving them rest from those Sufferings; and by a strong Current of Scripture, we find Death styl'd, a Sleep and a Rest; and a State of Quietness and Rest from Labour, Pain, Sin and Sorrow; every one of which cause great Afflictions to Living Men; and I conceive, that such a Quiet as gives Rest to any Man, from a great degree of any one of these Calamities, may well be esteem'd a gain to him, and may reasonably, and with good Judgment be desir'd by him: and for a more
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large Answer to the proving Power of this Text, I refer the Reader to *Observations on Wadsworth*, at Page 137.

He says further, *That in divers Texts of Scripture, Death is called a Sleep; and that when Living Persons Sleep the Soul continues alive. And so, he pretends, they continue after Men are Dead.* And he quotes some Texts to prove that, which I think to be but his own Phantasy, conceiving, *That Souls act after Death, as Men dream when they are asleep.* Reply. I deny that Men can Dream without assistance of the Bodily Organs, any more than they can see without an Eye, or speak without a Tongue: for, I think, that all these Powers and Faculties cease in Death, and determine with the Life of the Creature.

Page 172. He quotes divers Texts of Scripture, wherein mention is made, of Mens doing things with all their Heart, their Mind, their Strength, their Understanding and Affections, as a Proof that Men have more Spiritual Powers than that which he calls Mind, and others by the name of Soul; and thereupon says, *That where Heart and Soul come together, they may be taken for Will and Understanding, so also may Spirit and Soul be taken; and so for Love and Understanding, all these may signify different Powers of the Human Mind; and to be renewed in the Spirit of your Mind, is no more but have new Inclinations, or Desires of Mind; That the whole Spirit, Soul and Body be preserved blameless.* He says, *This intends, that the Will may be sanctify'd, that is, set upon worthy things; and the Understanding truly inform'd, not corrupted.* Thus he quotes Scripture Texts, and puts such Constructions upon them, as perhaps, seem most reasonable to himself, or best suiting with his part of the Question now in Dispute. Reply. I do not much oppose his practice herein, provided always, that he will give his Opponents the same liberty which he takes in Expounding these and all other Texts of Scripture,

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according to their own best Knowledge, and the Inclination and Bent of their Understandings; and then, I believe, that divers of his Interpretations will be disallowed, and none of them accepted to make much for his purpose.

Page 179. He says, *The Body consider'd singly and distinct from the Mind, is in Scripture said to be mortal and to dye.* Reply. I deny, that in any of the Scriptures by him quoted, the Body is consider'd singly or separately from the Soul; for that there can be no Life in the Person or Body without the Active Operation of the Soul, or Spirit of Life in it; because their Separation is the Death of them both. In this Page 'tis agreed by himself, that the Separation of the Soul from the Body is the Death of the Person: And if he had deny'd it, none of his Readers would have believ'd him. Hence I infer, that his saying, *The Body dies, or is mortal*, seems not possible to be true; for the Body consider'd singly, as he says, is absolutely dead. And therefore cannot be truly said to dye or to be mortal. And in our Lord's Discourse of killing the Body, both in *Matthew* and *Luke*, the meaning and intent must be of killing the Person; because the Body singly, our *Vindex* will not allow to be the Person, but will have the Mind only to be the Person. But I think, if the Body be kill'd, the Person is kill'd; and that killing, determines the present being of them both. And thereupon I conclude, that the Body, consider'd singly and separately from the Soul, neither dies nor is mortal; but is an absolutely dead Carcass, unto which, all the Power of Man can do no more harm, as our Lord tells us, *After they have killed the Body, Men have no more that they can do* [to the Person.]

He says, *The Mind, as singly consider'd, is never said to be mortal, or to dye.* Reply. I think, there neither is, nor ever was a Mind so consider'd, as to Live or Dye, in Separation

ration from the Body ; but that the Supposal is meerly Chimerical or imaginary. If such a Being can be prov'd from words of Scripture ; I desire the *Vindex* to produce the Text, which prove, or at least one of them, which he thinks to say or prove, that the Soul or Mind doth Live, or hath a Subsistence in a State of Separation from the Body. I know of no Text, which speaks in such express Terms, nor from whence this Assertion can be prov'd from so clear Consequence or Inference, as to convince all indifferent Readers and Searchers after the Truth in this Point, without leaving them a large scope of Doubting, and Answering the Consequences drawn from them by the *Vindex*, or any of his Abbetters. And, I think, that Rational Inferences drawn from the Constitution of Things, do much more favour the Extinguishing of the Soul at the Death of the Person, than the Subsistence of it in a State of Separation from the Body.

Chap. 16. Pag. 176. I find nothing in this Chapter, which, I think, deserves Observation, till we come to Page 176. and there he says, *He that believes, our Mind is not a Substantial Being, may easily believe that there is nothing but Matter.* Reply. He that denies the Mind to be a Substance of it self, may yet believe, that the Man's Person hath Life and Activity in it self, from the Natural Principles of its Constitution ; and that from the same Principles may be deriv'd the Intellectual Powers, as well as the Sensative, the Passionate or Affective, and Vegetative Powers of the Person, and those peculiar Advantages of Mens Persons, the Use and Activity of their Tongues, and Hands : The Vegetative Powers, are common to Men and Plants ; their Locomotive Powers, are common to Men and Insects ; their Sensative and Passionate Powers, are common to Men with Brutes ; their Intellectual

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and Affectionate, in their Perfections, are peculiar to Men, and not common to them and other Inferior Living Creatures : Hence I collect, that all the Powers and Vertues both of the Superior and Inferior Living Creatures, are Natural Emanations from the Life of them all. The Vegetables do not attain to a Locomotive Power ; nor do the Insects attain to a Power of Sensation ; nor do the Brutes attain to such a Perfection of Reason, as may be called Intellect, nor to the perfect Affectionate Powers of Ambition and Covetousness, altho' they may have such Tinctures of them, as they may be also conceiv'd to obtain of Rationality. In all these Degrees, the Lower, fall eminently short of the Higher ; but Man the Supreme, hath in him all the Powers, Faculties and Perfections, which any of the Inferior Ranks can ordinarily pretend to. God, who gave them their first Life, knew what was needful for the Being and Well-being of them ; and therefore seems to have Ordain'd, that from their Spirits of Life, and the Activity of them in their several Fabricks, should arise and grow such Emanations and Powers, as were needful for their Growth, Support and Government : And as they had not all alike Beings or Appointments ; so the Powers arising from their several Lives, are very different, as hath been before express'd ; but, I think, they may be all deriv'd from the same Original, *viz.* the Life and Activity of the Creatures in whom they reside ; all those Creatures spring from their several Seeds. They are Weak and Tender at their first appearing, as also their Faculties and Powers are, and have each their several Growths, and times of Perfection, as well the Creatures, as the Powers of them ; they continue in that State, longer or shorter ; then they begin to wither, or decay and fall till the time of their Deaths, and then all such Faculties and Powers as came with their Life, take end
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and perish with their Death ; before which, they suffer such a gradual Decay, as they had a Growth after they began to live.

This Proceeding of God amongst his Creatures, agrees well with, and somewhat satisfies my own Understanding : And thus I leave it to be consider'd by such as may have the Perusal thereof.

In this Page, he falls again to intermeddle with the Being and Acting of God ; and makes himself a Judge what God doth do, will do, or can do ; which, I think, proves no more, but the Vanity of his own Mind.

Page 177. He makes a very Odd, as well as Weak Discourse, intending to draw such Monsters out of the *Material* Opinion, as were never there, nor ever came into the Thoughts of his Opponents ; but feign'd in his own Imagination, as divers of his fore-mention'd Conceits have been.

Page 178. He says, *If Death put an end to all Man's Thoughts, Sensations and Volitions, there is an end of all Capacities of Happiness and Misery.* He further says, *That which is not in Being, cannot be again. And then, Let us Eat and Drink, for to Morrow we Dye.* Reply. Answering I quote 1 Cor. 15. 30, where Paul says, *Why stand I in continual danger, and dye daily, why have I fought with Beasts at Ephesus ; what does all this advantage me if the Dead rise not ?* For then we labour and suffer to no purpose ; and it were better for us to Eat and Drink and Dye, than to Labour and Suffer in vain, as we plainly do, unless there be a Resurrection of the Dead.

He says further, *If we come to suppose an impossibility of Rewards and Punishments hereafter, we must deny Right and Wrong, and the Authority of the Scripture, &c.* Reply. The Words here us'd, seem near of kin to Raving and Trancing, having no good Coherence with the Matter now in
Dispute ;

Dispute ; but he seems to pretend, That upon denial of the Soul's Separate Subsistence, it will necessarily follow, there is no Expectation of Rewards and Punishments future to this Life. As if he had utterly forgot the Article which assures us, There shall be a Resurrection of the Dead and a last Judgment, with distribution of Rewards and Punishments, according to Mens Works. 1 Cor. 15. 58. *Be stedfast, and abound in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord.*

Paul had before in this Chapter taught them the Nature and certainty of the Resurrection of the Dead ; a Doctrine so often and clearly prov'd by many Texts of the New Testament, as there is no Point or Article of the Christian Religion better, or perhaps, so well prov'd as that may be ; and thereupon grounds his Exhortation *to be stedfast in the Work of the Lord.* 2 Pet. 3. 10. *The Day of the Lord will come as a Thief in the Night, when all shall be burnt up : Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be ; looking for, and hasting to the coming of the Day of the Lord ; but we look for new Heavens and a new Earth, according to God's Promise ; and seeing ye look for such things, be diligent that ye may be found of him without spot and blameless.* I take these for undeniable Proofs, that there will be Rewards and Punishments future to this Life, altho' in truth, there be no Subsistence of Souls in a State of Separation from their Bodies.

Page 159. He Challenges those Gentlemen, or any other his Opponents, to show any one ill, or absurd natural Consequence to be drawn from his Doctrine of the Soul's Separate Subsistence. Reply. There hath been a full Answer made to this Challenge in a Treatise Intituled, *A Search after Souls*, the first Part, at Page 228, and forward, where divers inconvenient, and some absurd Consequences, are shewn

shewn to proceed, from the Opinion of the Soul's Separate Subsistence.

He says further, *That a Self-existent Mind, is the most distinct and singular thing imaginable, and of the greatest conceivable Perfection.* Reply. I think, He doth well to word it in the terms *Imaginable* and *Conceivable*; for that all the Subsistence which it hath, seems to lye in the Imagination and Conceits of those, who believe and maintain that Doctrine, having no Being in it self distinct from the Person wherein it resides; nor was there ever such a Being Experimentally perceiv'd Subsisting distinctly, or separately from the Person.

He says, *The Opinion of the Separate Subsistence diminishes, or takes away the fear of Death.* Reply. When any Point in Dispute can be brought under the Tryal of Sense or Experience, I am ready to appeal thereunto for Decision of that Question; and do say thereupon, that Men who depend upon the Resurrection and last Judgment for Recompences expected future to this Life; may and do Dye with as little Fear, and perhaps somewhat less, and with as much Constancy, and perhaps Assurance as those, who believe and depend upon the Opinion of the Soul's Separate Subsistence. And for Tryal thereof, I refer my self to the Experience of such as know the Lives and Deaths of such different Believers.

Page 18c. *He thinks, there is not an Atheistical Writer to be found, but who has held, or grounded his Opinion upon the Supposition, that there is nothing but Matter.* Reply. If what he says be true, then he can by no means infer, That there is Atheism in the Opinion of the Extinguishment of the Soul at the Death of the Person; because none of the present Maintainers thereof, do Think or Maintain, That there is nothing but Matter. *John 4. 24.* Christ tells the Woman of Samaria, *That God is a Spirit, and they who*
Worship.

Worship him, must Worship him in Spirit and in Truth. And by a strong Current of Scripture Texts running from *Genesis* to *Revelations*, it is, and may be clearly proved, that there are abundance of other Created Spirits, of divers Natures and Qualifications; some Good, and some Bad; some Powerful and Governing, and some in Subjection to Superiour Powers and Governments; by all which Concessions and Declarations, I think it plainly proved, that they, who maintain the Extinguishableness of the Human Soul, do not believe his suppos'd Tenet, *That there is nothing but Matter.* And then by his own Expressions, they are no Atheists; nor deserve such Calumnies as he hath impos'd upon them here, and from the beginning of his Treatise to the end thereof.

F I N I S.

OBSERVATIONS
UPON A
TREATISE
INTITLED
PSYCHOLOGIA:
OR,
An Account of the Nature
OF THE
Rational Soul.
In Two Parts.

The First intending to establish the Doctrine of the Soul's Immortality. The Second intending to solve all those Arguments, which are brought against that Opinion by the Author of Second Thoughts. Both Written by John Broughton, M. A. Printed London 1703. 8°.

BY way of Introduction to these Observations, I think fit to inform the Reader, that in this Treatise the Author pretends to manage two Designs.

First, That of maintaining the Human Souls Separate Subsistence, upon which its Immortality Necessarily depends.

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Secondly,

Secondly, the Opposing two remarkable Writers, viz. some Expressions of Mr. *Lock* in his Essays, and the whole Doctrine of the Author of *Second Thoughts*: And against each of those Writers, he raises Arguments against their Opinions, drawn from such Words or Expressions, as he quotes out of each of their Writings.

Upon this Occasion I think fit further to Inform the Reader, That I have no design to Intermeddle with any thing which passes between them, upon Account of their Expressions formerly publish'd; but that my Sole Intent and meaning in this Writing is, to Oppose and endeavour to Refute, such Arguments as are by Mr. *B.* in this Treatise produced, for Maintainance of the Soul's Separate Subsistence.

I give a beginning to the Observations, by quoting The first Words of Dr. *Asheton's* Book, Intit'led a *Vindication of the Immortality of the Soul*, where p. 6. he quotes these following Words from the late Bishop of *Worcester*, saying, *It was a great mistake of the Heathen Philosophers, That their Discourses about the Immortality of the Soul, were too Subtile and Intricate, for the common capacities of Men: How long, says this Prelate, might a Man Live, before an Entelechia would make him know the nature of his Soul the better, or an εὐνομιμία perswade him to believe this Immortality? Insomuch that it is hard to determine, whether the Arguments used by them, did not rather hinder Assent, than perswade to it: for plain Truths lose much of their Weight, when they are rarify'd into Subtilties, and their Strength is impaired when they are spun into too fine a Thread.* p. 115. of this Dr's Book says further, *The Experience which doth arise from our Senses hath such Force and Conviction, that no pretence of Reason to the contrary can ever be regarded; but Men will trust their Senses and Experience, against any Subtilty of Reason whatsoever: and we have no such certain Proof that the Soul*
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is Immortal. And there our Dr. says further, *We are certain Snow is white and Fire is hot, because we see the one and feel the other: And for the greatest Scepticks to pretend to prove they are not so, we should take little Notice of his Arguments: for Men will trust their own Senses and Experience, against any Subtilty of Reason whatsoever.* I premise these Sayings out of this Dr's Book, as agreeing well with my own Apprehensions concerning such Matters, and which I had yet rather deliver in his Words than in my own.

In the 5th page of his Preface Mr. Broughton says, *The Spirit is the Principle of Life and Sensation, and the Body is the Principle of Local Motion.* Rep. I think, that Spirit is as much a Principle of Local Motion as it is of Life and Sensation: And there can be no spontaneous Local Motion nor self moving Power, without a Spiritual Efficiency, Material or Immaterial. He says, *That Body is utterly incapable of Life and Sensation.* Reply. This I reject as contrary to the common and daily Experience of Mankind.

Page 7. He says, *He that makes Body and Spirit, Think and Live, does but comply with a vulgar mode of Speech, but really destroys the distinction, and in effect ascribes all to Body.* Reply. I profess to be contented with applying my self to the Vulgar mode of Speech, which whoso doth not, will hardly be understood, by those who commonly Read Books or hear Discourses. And for the part which Body hath in Life and Sensation, I think that neither of them can be Acted or Subsist in Mankind without the Body and its Organs: And that when these fail, Human Life and Sensation fail *in tanto*, and when these are destroy'd in Death, Life and Sensation fail *in toto*; so as Death dissolves the Machine of the Person, and makes an End of all its Faculties and Powers together, by finishing the present Course of its Life.

Page 20. He says, *His Opponent hath not conceived Cogitation, to be a ground or foundation of Immateriality: And yet he says, He hath shewn it has been the foundation of Immateriality, ever since that had any foundation with Philosophers.* Reply. I doubt he may come to be often disappointed, if he seek to find Readers who will conceive as he doth in this Point: When I shall meet with his manner of proving this Assertion, I hope I shall be better able to Judge of the Truth of it; and in the mean time purpose to suspend my Judgment without giving credit thereunto, from any thing which he hath yet said concerning it.

Sect. 1. p. 2. *libri.* He describes what he means by Substance, calling it, *That to us unknown Nature, upon which all that we do know of the Nature of any thing depends, as to its Being; and which is as to its Essence in general, independent on every thing but God.* Reply. It seems to me these Words plainly describe to us he knows not what: for if the Nature of Substance be unknown to him, as he says it is, how can he pretend to Teach others, what that Nature is which is unknown to himself. I reject therefore this Description of Substance as Immaterial, and chuse rather to accept of the more ancient and common definition of Substance. *Substantia est id, quod Subsistit per se, & substat Accidentibus,* which I pass for a more intelligible Description of Substance, than that which he hath here given us, and more true.

Page 3. He defines a Human Soul in these Words. *It is a finite Spirit, so closely united by the Power of its Creator to an Organical Body, as to compose one Entire Nature and Person.* Reply. I do not disagree with him about this Description, leaving it to be hereafter disputed between us, whether this Spirit be Material or Immaterial.

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He says also, *The Word Idea may be taken to signify those Impressions which by the presence of sensible Objects, or the power of Memory, are made on the Imagination: Or it may be taken to signify the immediate Object of our Thoughts while we do think.* Reply. I think this to be a Difference without a Diversity; for which way soever the Impression came to be made upon the Phantasy, whether by the immediate presence of the Object, or by the Remembrance of it, the impression made in either of these Cases, seems to form the Idea of the Thing in the Imaginary Faculty, and leaves such an Image of it there, as it seems Men intend when they Discourse by the Term of Ideas; meaning thereby a Conception of the Thing in the Imaginary part of the Human Mind, which from that Operation may have received the name of the Imagination.

Sect. 2. p. 5. He says, *The Existence of the Human Soul, is a thing altogether remote from Sense.* Reply. I take exception against the word *altogether*; conceiving, that tho' it be much remote from the Judgment of our Senses, yet it is not altogether so: for that we have a sort of feeling and knowledge concerning the Effects and Operation thereof in our Persons; which tho' it does not discover to us the true Nature of that which works in us and acts us, yet we may perceive in our selves some Hints and Evidences, which may help us towards the Discovery thereof; particularly, in the strong and insuperable Inclinations and Sympathies which are equally found and powerful both in Soul and Body; that they are procreated, born, grow, act and suffer together; that they decay, languish and dye together; they are together equally concern'd in the good and bad Actions of the Person, and together may justly expect Rewards and Punishments for the same after Death; and therefore they shall Rise, be Judg'd, and be Rewarded or Punish'd together in a State future to this Life: This

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Contexture of Soul and Body, we certainly find and know can certainly be dissolved by no other means than Death; which we believe to be but a Temporary Dissolution, lasting no longer than till the second coming of Christ; and then those dissolved Parts of the Person, shall be again raised to Life by the Divine Power of God; which shall then reunite the same Souls and Bodies, in one same Person as they formerly lived in this World, able to account for all which they have done here below. Mr. B. and his Abettors are ready to reply, That they cannot understand, how this is possible to be done, without surmising, that the same Human Soul subsists in a State of Separation from the Body, and shall at the Resurrection enter again into a newly Created Body, and by that means make it the same Person which it was before. And thereunto I reply, We find no mention in Scripture, of Creating new Bodies or Souls, for the Persons then raised; but the Scripture abounds with Expressions and Phrases of the Raising and Reviviscence of the Dead. When Men say, we are not able to conceive how those Things can be done, which the Scriptures in many places tell us shall be done, I am ready to Answer, I believe what they say to be true, and confess, I know no more how such Things shall be done than they do; but I don't think that a sufficient Reason for me to disbelieve the Scripture, which by a multitude of clear Texts delivers and testifies these Truths to us. And if this were not truly so, I could never be able to believe that Fundamental Article of our Faith, the Resurrection of the Dead; concerning which St. Paul plainly testifies, 1 Cor. 15. *If the Dead rise not, then our Preaching is vain, and your Faith is vain; and all they that are fallen asleep in Christ, are perished; and Christians are of all Men the most miserable.* There he says further, *What advantageth it me, if I have fought with Beasts at Ephesus, and undergone other sufferings for*
Christ's

Christ's sake, [for] if the Dead rise not, let us eat and drink, for to Morrow we die ; [and there is an end of us.] Then he goes on further to prove the Resurrection of the Dead, and with what Bodies they shall come; without one word speaking of their Souls. And finally concludes, Ver. 58. *Be ye stedfast, unmoveable, [by any such Winds of Doctrine, or Storms of Persecution as you may meet withal in the World,] always abounding in the Work of the Lord, forasmuch as ye know, your Labour is not in vain in the Lord :* For that most certainly there shall be a Resurrection of the Dead, and a last Judgment wherein Recompences shall be distributed to every Man according to his Works.

Sect. 3. p. 7. He pretends here to reject the force of an Old Axiom, which hath passed with a great Assent and Applause in the World, viz. that of *Nihil venit in intellectum, quod non prius fuit in Sensu*. He says, *It is certain, that Substance became the Object of our Understanding neither by Sensation nor Reflection.* Reply. We find Substance declared to be, *that which may be seen, heard, felt or understood;* and thence conclude, That whatsoever is not Perceptible by some of these means, is not a Substance. Three of these means of Perception, are perfectly Sensitive, and the fourth may be attributed to Reflexion, after a due and serious consideration of the Thing.

Page 11. He professes to prove, 1st. *That something was from Eternity.* 2dly. *That Motion was communicated to Matter.* He is very Concise in these Proofs: And I reply, That they amount to no more, than that there is a God, who excited Motion in Matter, and communicated the same thereunto: His Proofs therefore shall pass without farther Observation with one, who professes an Assent to the truth of what he says, as far as it agrees with the Reason of Man, and stands confirm'd by the Tenour and
Text

Left Ventricle of the Heart, where it receives a second Boylure, Purification or Rarefaction. From whence it is receiv'd by the great Artery, which at about an Inch distance from the Heart, becomes divided into two Branches, whereof the one passes upwards, towards and unto the Head and Brain, and the other Branch goes downwards towards the Stomach, Bowels, and other inferiour parts: And whereas this Blood at its passing out of the *Vena Cava* into the right Ventricle was heavy and dull, and of a pale and lived Colour; when it comes out of the left Ventricle, after its passage through the Lungs, and at its coming into the great Artery, it is become fresh, Vigorous, and Lively, and the Colour thereof so changed, that from a Pale and livid Appearance, it becomes of a bright and lively Scarlet dye, so as hardly any such Colour can attain to a like Perfection in other things.

These bright particles or Spirits of the Blood, pass by the Ascending Branch of the great Artery, as hath been said, up to the Head and Brain, where like a lively and rorid dew, they moysten and Enliven the Brain it self, the Nerves therein arising, and all others the *Cepheline* Organs whatsoever; and by these fresh and florid Steams, they are and must be supplied, renewed, and revived every Moment: and when by any Labour, Stress, or Imployment of Body or Mind, these Steams are more than ordinarily consumed, we say truly, Mens Spirits are spent, so as they can no longer continue such Operations, until the Spirits of the Blood be again renewed and increased by refection, and such rest, as is needful, in some space of time fit for the recovery of fresh Blood and Spirits for the supplying of such like Occasions. Thus I conceive Life is procured and maintained in the Person, by the continual fanning of the Breath of Life, and the free and brisk Circulation of the Blood of our Lives, upon the Stagnation whereof, or the
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Stoppage of it from any part of the Body, Men become subject to diverse, and some mortal Diseases, and are subject to loose the use of such Joynts, or Limbs, when the free passage to them is Obstructed; for then they wither and become like Dead, so as the Person can use them sometimes but weakly, and sometimes not at all.

Thus I have pretended to prove, that the Life of Men as well as Brutes is the Blood of them: Blood is the Vehicle of Life to all that have it, and those Living Creatures which have it not, have a Juice or Humour analagous thereunto, by the Energy and Power whereof, and that of the fresh Ambient Air, all Living Creatures of Inferior kinds Enjoy the benefit of Life, and all their Powers, and Faculties, as Emanations from it. This account of beginning and continuing of Life to all Sublunary Creatures which have it, is well confirm'd and supported, by *Gen. 9. 4. Flesh with the Life thereof, which is the Blood thereof, shall you not Eat: and the Blood of your Lives will I require, at the Hand of every Beast will I require it; And at the Hand of every Mans Brother will I require the Life of Man: who so sheddeth Mans Blood, by Man shall his Blood be shed. Levit. 17. 14. The Blood is the Life of all Flesh; ye shall eat the Blood of no manner of Flesh, for the Life of all Flesh is the Blood thereof. Ver. 11. The Life of the Flesh is in the Blood thereof, and I have given it to you upon the Altar to make Atonement for your Souls, for it is the Blood which maketh atonement for the Soul.*

I have made this progress, and produced this Evidence as Arguments, which satisfy my own Understanding; That the Life of Man, as well as that of Brutes is in his Blood, and am ready to conclude thereupon, that Blood is the Motor of the Human Fabrick; as well as of the brutal; and have shown in some Measure the manner how this motion is continu'd. And from the Premises before

Expressed, I find a great aptitude to infer, that there is nothing in the Constitution of Man, which singly, is indu'd with the Power and Faculty of Thought. I am ready to agree, that neither the Fabrick of the Man, nor his Blood nor his Breath, have singly a Faculty or Power of Thinking in them: but that rather, the Power of Thinking, is an Emanation from the Life, of all such sublunary Creatures as have that Power, and that the Degrees thereof do rather arise from the Purity and Strength of the Motor, and the aptitude of Corporeal Organs, than from the specifically different Natures of the Motors, which Act them: We do daily Observe different Degrees of Perception and Docility amongst the Brutes, and the highest degrees amongst them fall much short of that Perfection, which Human Nature is capable of being brought unto; especially by the two peculiar bodily Organs given them, of their Hands and Tongues; for that whosoever should be Born without these peculiars, could never attain to very great advantages in their Intellects, or Performances, above the more sagacious Beasts; who are sometimes found to surpass savage and stupid Persons, in their Devices of Cunning and Sagacity, and in their Capacities of Learning and Observing such Rules and Things, as by their Teachers they have been Instructed in and accustomed to perform. I have said before, that I Oppose the being of any particular thing in Man which Reasons or Thinks; and I thereunto now add, I cannot agree that Thought can arise, or grow out of Matter or a System of it, barely conjoyn'd or put together. I have before taken and counted the inflamed and glowing Particles or Spirits of the Blood for Actor of the Person of the Man, and the proper and natural Motor of his bodily Fabrick, and therefore I pretend to call the Blood and Spirits thereof, by the Term of the Spirit of Life in Man; conceiving that the Blood, so moving, in the Bodily Organs, is the
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next efficient Cause of Human, as well as of Brutal Life: from which Fountain proceeds, the Vegetative Life which is in Man, his Motions and those which particularly we call Peristaltick, Involuntary or Vital Motions which it is not in the Power of Mans Will to hinder retard or stop; but those Motions continue sleeping and waking, in Sicknefs and in Health, so long as Mens Bodies continue acted by this Spirit of Life.

We may reckon, as farther Properties or Powers of Mans Vegetable Life, those of Digestion, Nutrition and Excretion, besides which Man hath also a free Local Motion common to him with Insects and Brutes; and further, hath the Properties or Powers, of Passion and Sensation in common with the Brutes. And he hath lastly the affectionate and intellective Powers peculiar to his own Nature, and beyond the participation of other Creatures inferior to himself. I conceive that this Distinction of Powers and Properties enjoy'd by Man and other Inferior Creatures, is a distribution made by God's Wisdom and Providence; raising out of their several Natures such Powers as are necessary and profitable for the Being or well Being of such Ranks of Living Creatures, as before have been named. Local Motion, is not needful for Plants or Vegetables, because they find and receive their Nourishment in the places of their first Planting or Semination. The next Rank above these, is that of the Insects, which find not their Nourishment in any one place, but are driven to seek it in places where it may be found; and therefore God hath derived out of their Life and Nature, a Property or Power of Spontaneous Motion, as a Necessary Medium for the Continuance of their Being, and for the same Reason, raises out of the Brutal Life, and Nature, Passion, and Sensation, as Necessary, and Convenient for the Being and Life

Life of such brutal Creatures: and that lastly, out of the Human Life and Nature, he produces the Powers Affectionate, and Intellectual; peculiar to Mankind, over and above all these Powers, which he hath bestowed upon the Inferior Living Creatures; because these Powers or Properties, are Convenient and Necessary, for the Support of the Human Life, and the well being thereof: and I collect, that all these Properties or Powers proceed from the Fountain of Life, in all these Creatures; And that God derives them all, after a like manner; The acting of the Spirit of Life in the bodily Organs, produces Life in the Person or Creature, and becomes pregnant, with all these Properties, and produces and acts them as Occasions may require. So as the Spirits of the Blood Acting in the Bodily Organs, produce Life, proximatly, and the Powers before-named more remotely. I am not apt to conceive that Matter thinks, or that a System of Matter put together can do so; but rather, that when Life is produced in the Person, which by that means becomes Living, Intellect in Man springs out of the Fountain of that Life, as the Properties of other Living Creatures spring out of theirs; all of them deriving Strength and Power, from the Original Motion of Blood, in proper Bodily Organs, fitted by the great Creator to such purposes. This Motion which produces Life in the Person, doth *Mediante vita, & Ordinatione Dei* produce Intellect as well as other Powers in the Human and other Living Creatures. And thus Blood and other fluids of the Body, working in bodily Organs provided by God to such purposes, produce Intellect in Man, and all his lower Powers, and by an analagous means in all the lower Ranks of Living Creatures. And thus I pretend, that the Blood and Bodily Organs, give that Life and those Properties, to Living Creatures which themselves have not; If upon Blood letting, part of it happen to fall into the Fire, it feels

feels no pain, nor doth the Party from whom it streamed find any ; which proves that the Blood whilst moving in the Veins is neither Living nor Sensible, and yet that it is the immediate cause of Life and Sense in Creatures, can hardly be denied. Hence I further collect, that Life proceeds not from the Material Blood or Bodily Organs, or from both of them, but from the Motion of the Spirituous Blood, moving and acting, in those Bodily Organs, which God hath made apt and proper to such Purposes. This Act or Motion I say, proximately produces Life in the Person, and more remotely, all these Powers which have before been specify'd, which flow immediately from the Life of the Creature, and mediately from the acting and motion of the Blood in the proper Organs, of a Living Body, framed and made by God, to such purposes. *Psal. 139. 13. David gives Thanks to God for being fearfully and wonderfully made, ver. 15. Thine Eyes did see my Substance being yet unperfect. ver. 7. Thy counsels [in this formation] are great and unsearchable. ver. 4. Thou hast fashioned me behind and before, and laid thine hand upon me. viz. has given thy blessing to my formation; because that form of Blessing by laying on of Hands was frequent among the Jews.*

I doubt not, but that to this Discourse my Opponents will answer; we can by no means comprehend or conceive how Blood moving among the Bodily or *Cephaline* Organs, can produce Motion, Passion, Sensation or Intellect in the human Person; and therefore we must declare, that such things are impossible to be done, altho' God should imploy his Infinite Wisdom and Power, for the producing and perfecting of such Operations. And thereunto I reply, Men ought not, and cannot limit the Wisdom and Power of God (which are Infinite) by the shallow capacities of their own Apprehensions. His
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Counsels are higher than Heaven, who can reach them deeper than Hell, who can search them out? We read in *Job*, that he who will speak or think of God, with endeavour to search out his ways which are past finding out, he shall find himself rather swallowed up and confounded, than be Instructed, or Inlightened by such Contemplation or Discourses. *Gen. 18. 14.* God demands of *Abraham*, *Is any thing too hard for the Lord?* *Numb. 11. 23.* God says to *Moses*, *Is the Lords hand waxed short?* My Opponents seem to think so, but they cannot make me believe it: for *Matth. 19. 26.* Christ speaking of a Camel's going through the Eye of a Needle, says, *With Men this is impossible, but not with God; but with God all things are possible.* *Mark* says, *For with God all things are possible.* I desire to put my Opponents upon the Question, If they know any thing in the World, which seems more impossible with Men, than the passing of a Camel through the Eye of a Needle? And by the report of the Evangelists our Lord declares this Fact possible with God, and says plainly, *that with him all things are possible*, Intending, he can do all things which he pleases to doe. Whatsoever he can will to do, is in his power to do; and thereupon I think his Power of acting, hath no other Bound or Limit, but that of his Will: *Whatsoever he will, he doth in Heaven, in Earth and in all deep places*; and therefore I think Men are put to a hard stress, when they are forced to deny, that God can do any thing, of this nature, or any other thing which he pleases to do in the World.

Melanc. in his *Book de Anima.* pag. 14 says, *If it be demanded concerning the how and the why of Animal Actions; I Answer, Cernimus motus; sed quod? cur & [quomodo] ita hoc factum sit, sapientiæ est Artificis non nostræ.* pag. 116. *Non perspicimus quomodo hæc Miranda Opera, Cognitio, Ratiocinatio*

cinatio, Memoria, Recordatio, Judicium, fiant, sed fieri ea Cerebri Ope certissimum est.

Page 205. The Acting of Common Sense, Reason and Memory, are known to us, *viz.* That such Acts there are, *quomodo fiant non cernimus in hac Caligine.* Other Quotations and Arguments about the difficulty of this Search, may be found in the *Second Part of the Search after Souls*, Page 3. and forward. I am ready to grant that the *quomodo*, of these Productions in the Human Person, is a work too deep and difficult for the Powers of Human Reason to accomplish ; and I am therefore willing to let that Search alone for ever, if my Opponents will suffer me so to do : But I still pretend to seek some Light from Instances importing, That divers Powers of Life and Sensation, are not voluntary but necessary in the performance of them ; to which purpose, I have before named the Peristaltick Motions of the Pulse, Bowels, Blood, and other Fluids of the Body, which Men cannot alter by the Power of their Wills : And I say the same, for the use of their Sensations. A Man may shut his Eyes, but if the Lids be drawn open by force, and an Object be presented to the naked Eye, a Man cannot hinder the seeing, perceiving and judging of that Object : so the Ears may be stopped, but upon the removal of that Obstruction, the Man cannot chuse but hear such Sounds and Noises, as are made about him : If his Nostrils be open, he cannot chuse but smell such Odours, as are apply'd to him ; and if things of strong Taste be put into his Mouth, he cannot forbear the Tasting of them : and most eminently the Sense of Feeling is out of Human Power ; for those who are too strong for him, may put a necessity of Feeling upon any Man to as great a degree as they shall think fit to do it ; whence it seems, that Human Life, works all these Sensitive Powers, by Effluxes or Emanations so necessary, as

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that during Life and Soundness of the Organs they are under a necessity of producing such Effects, as God and Nature hath appointed for them; without being submitted to the Will or Government of such an Internal Intelligent Spirit, as my Opponents maintain to be Acting and Governing in the Human Person: But they all seem rather to work by a natural and necessary Impulse of Life in the Person, and such as neither the Human Will nor the Organs are able to resist. A second Instance of dependency of Human Faculties upon the common Nature and Organs of the Person, I take from the acting of the Nervous Powers, and thereupon say, That it is not enough for the Person to have a good Constitution of Life, and sound Organs, except the Nerves come freely in to the Assistance of all sensible Operations. If any Obstructions hinder their approaching to the Eyes, Men cannot see: and the like is true in the hearing of the Ears, smelling of the Nose, or tasting of the Palate. Each of the Jaws have an apparent Nerve passing about them, and from that Nerve proceeds a single Twig, which touches every Tooth, communicating Life and Sense thereunto; and if any of these Twigs be obstructed, or seared, this will destroy the sense of that Tooth, so as a Man shall feel no more pain of that Tooth. And further, it is commonly found, that in Acute and Painful Diseases, the administering of Opiate Medicines will cause a cessation of Pain, in the Person to whom it is given; and it may be so strongly tinctured, as to cause a cessation of Acting and Feeling in all the Powers and Parts of the Human Person, who shall thereby be disabled from the use of all his Senses, Affections and Inceptive Powers. This wonderful Operation, grows most probably, from the Stupifaction of the Nerves, which by the venom and power of those Drugs, becomes stupify'd

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and disabled from conveying their nervous and lively Juice to any, or all Parts of the Body. If the strength of Nature be able to overcome, and expel the venom of this Medicine, the Patient lives again; but then his Pains return, perhaps more grievously than they were before, or perhaps may be thereby somewhat eased or lessened; but I think this proves that Sensation, and the other Effects of Life, depend much upon the Nerves, and cannot be perform'd, except they continue in the due Power and Office which Nature and Life expects from them; and yet whilst they retain such Power, their Operation is as necessary and involuntary, as hath been observ'd in the other necessary Agents, for the support of Human Life.

If hence we shall proceed to examine, how other Faculties of the Human Life or Person are acted and performed, and therein turn our selves to consider the State of Human Affections and Passions, as of Ambition, Covetousness, Lust, Wrath and Fear. I think, we shall find them Acted after a Natural, and not after a Voluntary manner; and that in Acting, they will not submit themselves to the Government either of an Intelligent Spark or Spirit, or to that of the Rational Faculty, to which Men have commonly attributed a Monarchical Power in the *Microcosm*: but Experience may assure us, that the above-named Affections and Passions, neither do nor will submit themselves ordinarily, to this pretended Monarchical Government, but do contend against it, and both require and obtain to be satisfy'd in their Desires and Appetites, contrary to the Dictates and Commands of the Man's Rational Faculty, of that Intelligent Spirit which is said to be in him, and of all that Natural Reason and Power which may contend to the contrary. And upon this Contest it may be observ'd, that where one Man is Govern'd by the Power of his Rational Faculty, we may through the World find 40,

or an 100 Persons who submit themselves to the Government or Tyranny of these Affections and Passions ; and that in the greatest number of those People, Passion prevails above Reason to such a degree, as to compel the Person, his Reason and Intelligent Soul (if any such thing there be) to submit themselves, and be directed by the Appetites and Passions of the Man, and in such a servile manner, as to compel the Understanding and other Intellectual Faculties, to seek and find out means, for satisfying the desires of such Sensual Appetites, *contradicente Ratione*, against the Judgment, Reason, and Will of the Party. And yet the passionate Power of Acting is so strong, as to compel a search of satisfaction for such Appetites, with the hazard of Wounds and Death, and even of Eternal Death, in the prosecution of them: which manner of Proceeding strongly inclines me to think, that there is no such Intelligent Spark of a Soul in Man, as hath been commonly pretended, nor that there is such a Monarchical Power in him of any sort ; but that rather the Natural Powers in Man, stand in Co-ordination one of them with the other. Man hath a Rational Faculty, growing out of his Natural Life ; and he hath also Affections and Passions, issuing and growing out of the same Fountain. These two, Act in very different manner ; one sort of them desiring what the other condemns and refuses ; and thus there arises a Contention between them, as lasting and durable as the Life of the Person. The Affectionate Faculties are much sooner apparent in Children, than their Rationality appears to be ; and their Anger and Fear presently shews it self, and as soon as they begin to understand any thing, the Contest between Reason and Passion, becomes easily apparent to those who consider them, and is never finished till Death make an end thereof. *Aristotle* compares this Contest to a Game at Ball, where-
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in it is not certain which side shall have the Victory till the Game is ended. *Ezekiel* tells us, *That if a Man have so moderated his Passions as to live well to a very Old-age, yet if he then turn Sensualist, and suffer his Passions to get the victory; the effects of his former good Life shall be lost, and he shall die in the Sin which at last overcame him.* Which proves that Exhortation very needfull, *To work out our own Salvation with fear and trembling:* Because our Conquest over Passion is not sure, till the end of our Lives be accomplish'd; so as the old Proverb seems very true, *Nemo ante Obitum felix.* I think *St. Paul* to be very frequent in the use of figurative Expressions, which perhaps were a Mode of Rhetorick, in the Schools of his Education; and thus he says, *The Flesh lusts against the Spirit, and the Spirit against the Flesh. and these two are contrary one of them to the other.* Intending by the Flesh, Affections and Passions; and by the Spirit, the Rational or Intellectual Powers: These, I grant, are so often contrary the one to the other, that the Contest between them is as durable as Life, not finding that the Intelligent Spark of a Soul, helpeth or can help on either side; nor do I perceive that either of these Opponents, do obtain a compleat Victory over the other, during the Life of their Person. We have frequent Directions from Worldly, and Holy Persons, to Moderate, Curb, Mortify and Crucify those Lusts and Affections; which yet I do not perceive Man of himself is able to do. Heathens have said, that there is needfull to that Work, an *afflatus Divini Numinis*; And Christians believe it cannot be done without the Assistance of the Grace of God, and the effectual Operation of his Spirit; and we are taught to profess our selves, *Christ's Faithful Soldiers and Servants unto our Lives end.* And to stand fast against all Assaults, defending our selves by the *Shield of Faith, the Helmet of Salvation, and the Sword of*
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the Spirit, frequently and fervently calling upon God to our Assistance, who will never fail to give us sufficient Assistance at our need, if he knows we heartily desire it, and frequently and fervently pray for it; whosoever indeed, prays for Assistance, and even then is very desirous, or given over to commit the Crime, and enjoy those Sensual Pleasures, which he prays against, it seems nothing strange that Assistance should be deny'd to such a Suiter. I conclude then, That Man's Reason or Intellectual Powers, are not strong enough of themselves to overcome and vanquish, the Affectionate and Passionate Powers Interwoven by God and Nature, in the Contexture and Constitution of the Human Person, without the special Assistance of the Grace of God; and do not find that the pretended Intelligent Spirit in Man, can give the Person any Assistance in this Combat, and therefore I give the less Credit to its residence in the Human Person, but advise all People to use their own utmost Industry, for moderating and mortifying these strong Powers, their Affections and Passions, with a great desire to overcome them, joyning frequent Prayers to God for his Assistance to those purposes; and then Men may have a great Hope not to be hurt by them, without Incouraging them to hope, for the Rooting up or destroying them whilst they live.

I pass from hence to consider and examine, the Intellectual Powers of the Human Person, which are counted to be, Understanding, Phantasy, Judgment, Will, and Memory, Intending to find out the Manner of their being acted, and whether the same ought to be accounted, Voluntary, or Necessary in the Persons of Men. I chuse to begin this Examination from the Memory, and thereupon Conceive, that this Intellectual Power, is not altogether Voluntary, and Subject to the Government and Commands of the Human Intelligent Spirit, his Rational Faculty, or of
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the Person in whom it resides; Arguing from daily Experience it will assure us, That upon diverse Occasions, we may labour, and strive to recall to our Memories, such Expressions and Things, as we have formerly been well acquainted with, without obtaining the desired Effect of such Endeavours; and yet in some short time after, we shall have those things come into our Minds and Memories, without thinking of them or using any Labour about them, and as freshly, and perfectly, as we had formerly known them, and as if we had never missed of the memory of them: And, *e contrario*, we also find, that it is not in our Power to drive or blot out of our Memory such things as we may desire to forget, but they will still remain fixed in that Register, and be often represented to us whether we will or no. This manner of acting seems to convince, that our faculty of Memory acts rather, by Necessary than Voluntary Power, and therefore is but in part subjected to the Power of a pretended Intelligent Spirit, or of the Person himself in whom it resides.

Hence I proceed to make search into the Phantasy of Man, and thereupon I think we must find it to be acted rather by the Necessary, than Voluntary Power of the Person; for that howsoever troublesome the Conceptions therein formed may be, Men are not able to turn, or drive them out of their Phantasy; but there they will still remain, and be often presented to the Understanding and Memory of the Party, whether he will or no, and bring such troubles upon him, as he hath not a Power to help or remedy. For Instance whereof, I may recount a Visit once made me by a Friend, at about four afternoon. I knew he came from a Majors Feast of the next good Town. I told him I would offer him no Meat, because he came lately from such a Feast: he answered, *if you have Meat ready, I pray let it be produced; for I have now as good*

a Stomach to it, as at any time, and some what more than Ordinary. I desired him to tell how that came to pass, and he told me, *That at the Feast he happened to sit just over against a Gentlewoman, whose Face was very much seamed and Scarrify'd by the Small-Pox, and very Red ; her under Eye-lids were drawn down, the Rowness whereof appeared very visibly, and to the bottom of her Eyes ; which they should have cover'd : her upper Lip was drawn up on one side, discovering the inner part of it, and her under Lip at the other corner of her Mouth was distorted : The sight of this Object, said he, was so offensive to me, that it utterly took away my Stomach and desire of Eating.* I reply'd, why did you not turn your Eyes another way, and endeavour to divert your Mind from it ? He said, *he took that Course to the best of his Power, but the more he strove to look off her, the more he look'd upon her whether he would or no, so as he came to me fasting, excepting for the Drink which he had received.* I alledge this case as a Proof, That the Phantasy is diverse times a Necessary Agent which refuses to be Governed, by the Will or dictate of the Person or his Intellect, which I think is notorious enough to all, who will well examine and consider it.

Next I proceed to examine the Power and Working, of that part of Intellect which we call Judgment, and which I take naturally to be, the Supream Power of the Humane Person, That which sits in *Cathedra* about the middle of the Head, which receives and determines the Debate and Differences, between the Affections and the Rational Faculty, as far as they are capable of Determination ; for sometimes they may arise so high, as they cannot be determin'd but by death of the Party. The Affections have somtimes Power, so to trouble and torment the Person, as to Oppress and Extinguish his Life ; and the Reason may be so strong against them, as that by a firm Resolution

Resolution it is able to sacrifice the Life of the Person, and all thereunto belonging, without yielding to the violence of Fear, Appetite, or any such power of the Affections as may happen to oppose it. And this firm Resolution I take to proceed Principally from the Sentence, and Perseverance of the Judgment, without whose consent the Will cannot move to Action, nor can either of these Opposite Factions prevail upon the Will to act the Locomotive Powers, for prosecuting either of their Designs, without consent of the Judgment, upon which the Will depends for Direction and Government. The Judgment, indeed; doth often consent with great Reluctancy and Unwillingness, but yet I think it must consent, or else no Execution can follow. This Judgment or Supream Power, limited as it is, by diverse Natural Assistants or Concomitants, is not with all its Liberty, a perfectly free and voluntary Agent, but often Acts necessarily, and sometimes against the Will and Choice of the Person, and must act, in diverse Cases, against the Will and Desire both of the Intellect and of the Person. The things which commonly come before the Bar of this Judgment, are the two great Concerns of *Verum & Bonum*, and particulars thereunto belonging. Upon the Enquiries *de Vero*, we find the Judgment is under a natural Necessity of Believing and Chusing, according to the strength of Evidence which it receives, of the Subject's being true or otherwise; And if the Testimonies concerning it be undoubted, and the Reasons and Consequences, be strongly Cogent, the Judgment seems under a Necessity, of believing and consenting to the Verity arising from such Proofs, altho' the Person, have a strong Interest which makes him desire the contrary may be true; So if there be two Armies, one standing in Defence, and the other threatening Ruin to a Country, all the Inhabitants are strongly Interested, and highly concern'd for the prevalency of the

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friendly Army, and therefore do very unwillingly believe Reports which bring news of its being Routed; and yet after such Reports have been frequently confirmed with good Testimonials of the Truth thereof, Men are made utterly unable to disbelieve the Truth of it, but do of necessity believe it, and consent to the Truth thereof, utterly against their own Inclinations, and Desires. The case falls out to be much the same, in those Enquiries, which the Judgment can make, *de Bono*; In the Enquiries before mention'd *de Vero*, there are no degrees of Comparison considerable, for that the lowest sort of Verity is as true, as the highest; but in the inquiries *de Bono*, the Case is otherways; Therein there may be, and commonly is, a *Bonum*, and a *magis Bonum*, till we come to the *summum Bonum*; so may there be a *minus Bonum*, till we come to the lowest degree thereof: And I think that by such Enquiries as the Judgment can make *de Bono*. It comes under a natural Necessity of chusing, the *Bonum apparens*, and the *magis bonum*, without having a Natural liberty to do otherways. It is true, that there may be, and often are, collateral Considerations, which may induce the Judgment to chuse and prosecute, the *Minus*, before the *magis bonum*: It may apprehend the *magis bonum* to require a greater Labour, more Danger, and to have worse Consequences; To be further out of their Power, at greater distance, or more uncertain, than the *minus bonum*.

And for these and other like Reasons, the Judgment may be apt to chuse and prosecute, the *minus*, before the *magis bonum*; but I think that setting aside such Considerations, and putting the Judgment to the choice, of *minus* or *magis bonum*, with a *ceteris paribus*, the Judgment has not a natural Liberty of chusing the *Minus* before the *Magis bonum*, but is under a natural necessity of chusing the *Magis bonum*; and that in such like Cases, neither the Intelligent Spirit nor the Power or Will of the Person, can sway the
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the Judgment, to Chuse or Reject such Offices or Actings about the Subjects therein concern'd, but must leave it to the Judicial Power to act therein, according to the Strength of its own capacity, which seems to be under such a necessity of chusing as hath been before described.

In the 5th. and last place, I come to consider and Examine the voluntary Power, or Will of the Person, to which Men Ordinarily give a greater Liberty and Freedom, than they do to any other Power of the Intellect: but my Apprehension differs somewhat from the common Opinion thereabout; for I think, that the Will is more attach'd to the Guidance, and Government of the Judgment, and is more dependent upon it, than any of the other Intellectual Powers, do depend one upon another. And thereupon I think that the Term, which diverse have bestow'd upon the Will, of its being *cæca potentia*, is justly enough attributed to it; for that the Will, hath not a sufficient Power of its own, to discern or discover the *verum* or *bonum*, which may lye cover'd in Things or Actions, but is altogether dependent upon the Judgment, for its direction in such Cases; And I think it to be under a necessity of taking the last result or Sentence of the Judgment for it's Rule, which by a natural necessity it is apt, and will not refuse to follow or Obey: And when I mention a natural Necessity, I do not intend a Coaction, or forceible Necessity; but such a Natural Propensity as induces a necessary performance of what God hath appointed such Powers to produce.

And for Instance I propound the natural descent of Water from a declivity: There is such a propensity in Water to descend in such Cases, as induces a necessity for it so to do, and the thing cannot be avoided, but must and will be done accordingly, but without any Force or Coaction in the doing of it: and under such a sort of Necessity, I think the Will is ready with a strong propensity to

to follow and execute the last result of the Judgment; and as often as the Judgment shall change its directions, so often doth the Will tack about, ready always to prosecute the last appointments of the Judgment, not unlike the Sails of a floating Vessel, which must be accommodated to the Wind in every change thereof: not believing that in this Account, I take such a Freedom from the Will as is naturally due to it; and by making it dependent upon the Judgment, I give it the best Director that is in Man for its Guide, which if it follow and execute accordingly, such faulty Actions as may thereupon ensue, are chargeable upon the Man in his highest Capacity, *viz.* that of his Judgment: and from this Progress I am apt to conclude, that that which is most eminently free in the Person, and hath the greatest Power of Government in his Actions, is, the Faculty or Power of his Judgment; according to the Clearness and Strength whereof, Men become in a great Measure well or ill Guided or Govern'd in their Lives and Actions. The Will, then, I conceive is always knowing of the last result of the Judgment, for the due Execution whereof it excites, and moves all the Locomotive Powers of the Body, and all the Interior Powers and Faculties of the Mind, to a due and Vigorous performance of their Offices, and these are commonly found apt and ready, to Incline to, and Obey the Commands and Directions of the Will in a Natural Order, and according to the Necessity and Exigency, which is laid upon them by Nature in such Cases.

Here, altho' I have distinguished the Intellectual Powers, by five different Names, I think fit to say, That my purpose is not to make Men believe, that these Powers are really distinguish'd one from another, or that there is or can be a Division or Separation of one of them from another; for I think they are all Identify'd in the same Subject, *viz.* in the Human Mind or Intellect, and are all moved by the
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links of one Chain, so as by moving one Link there is a necessary motion of them all, and to one self and same purpose always; as an Instance or Semblance whercof I propound *Ezekiel's* Chariot, Cherubims and Wheels; when and where, one of these were to go, the others were also to go and did go; for the same Spirit which was in the Living Creatures was also in the Wheels: so I conceive the Motion and Power of the Mind of Man is in, and acts the Understanding, the Phantasy, the Judgment, Will, and Memory, whence they seem Individable one from another; and the distinction which Men have made amongst them, is not real, but formal only; and this formal Distinction, is intended to make Men better Understand one another, when they discourse or dispute about the Nature, or Power of the Mind of Man, which Men are made able more distinguishably to consider, by the help of such Terms or Names, as have been thus given to the before-named Faculties of the Mind.

I come next to consider, other Affections of the Mind of Man, which tho' they do not proceed from the Natural Texture and Constitution of his Person, yet may be raised in him and imposed upon him from outward Objects and Accidents in the World; And these are Principally Love and Hatred, Sorrow and Joy. Concerning which it seems Observable, that they have a Power in and over the Man, which he is not able to Regulate or Resist. Some Instances have been, wherein Joy has so far dilated the Spirits of the Blood, and other fluids, as that thereby, the flame of Life has been Extinguished in the Person, upon which immediate Death has ensued. The Examples whercof, have most usually fallen out in the Female Sex: And the contrary Affection thereunto of Sorrow, and black Melancholy Thoughts, can kill more frequently and more surely, but seldom so suddenly as the former: we
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may find many examples of dreadful Inclinations, tending to the Destruction of the Person upon such Accounts, which prove the Power of such Affections, both insupportable, and Irremediable, and such as have caused the Death of the Person, by the Operation and Execution of his own Hands: and these sort of Affections are often found so durable and lasting, as that they refuse to be cur'd by any Human Remedies. The Powers of the Human Mind, Will, and Judgment are not able to repel, cure, or resist them, nor can the Perswasions or Admonitions of Friends, work much upon them; Wine, Musick, good Air, and Medicines, are not able to remove or cure them, *usque recurrunt furca licet expellas*; which shews, that if they once become Masters, they become grafted and planted in our Natures, and oftentimes cannot be rooted out, without Plowing up the Soyle, and destroying that Fabrique, of which they have taken such a full Possession. We find somewhat like Effects, in the two contrary passions of Love and Hatred; which also grow, from outward Objects, or Accidents perceived by us in the Ambient World: The force whereof is so great in the Person, that the Human Judgment commonly Opposes them in Vain. We say of Love, that through all difficulties it will find out its way to its Object, and set at work the Man and all his Powers, *reclamante Ratione*, for the satisfaction of its Impetuous and Violent Desires. And if there be an Immortal Intelligent Spirit in the Person, that will also be Subjugated and Compelled to Serve, in seeking out Means to satisfy the Tyrannical Desires of this Passion; and if that can be by no means obtained, the Persons own Hands, shall be set at work, to kill and destroy the Fabrique of the Man, that by such Act he may be deliver'd from the Torment, which he saw no other means to escape; as *Virgil* says of *Dido*, *Non oculis aut pectore noctem accipit; ingeminant curæ, rursusque resurgens sævit A-*

mor varioque Irarum fluctuat Æstu. Our own times have given us an Eminent Example of this kind, in the Execution which Mr. *Blunts* own Hands did upon his Person, finding he was not able to live, and bear the utter disappointment of receiving Satisfaction in the point of his Love. The potency of which Affection, may receive a further Confirmation, from diverse other Examples, of such proceeding in like Occasions, and other Cases of Love. If we shall make search into the Strength and Power of Hatred, Envy, and Malice, we may find, that these Affections, have also a great Power, in, and over the Persons of Men, and keep a long and constant Possession in their Minds, without and above their Abilities to remove them, ready and able to Power *Colloquintida* into all the Man's Enjoyments, and give a Bitterness and Distaste to all that befalls him: We read that altho' *Haman*, had the full Favour of his Prince, and the most Eminent Preferments in the *Persian* Empire, yet all this availed him nothing, and he could have no joy of them, so long as he saw *Mordecai* the Jew his hated Enemy sitting in the Kings-Gate, and Enjoying a place of Honour in that Court; And therefore he set his Immortal Spirit, (that something pretended to be in him), and all his Wits and other Powers at Work, for the Destruction of his hated Enemy, altho' his Endeavours were after made fruitless, and turned upon his own Head, by the Providence and Goodness of God, whereby the Overthrow of *Haman* was procured, and *Mordecai* was raised to the highest Preferments of the Court. I have before related my Friend's Case, who had not Power to eat his Meat or keep his Eyes off from the Object that Offended him; and many like Instances may easily be found able to prove and convince with much clearness, that the Human Affections and Passions, have so great a Power in and over the Person naturally, that he has not Strength enough

enough by Nature to Command or resist them, but is and ought to be daily driven to seek and implore the Assistance of God's Heavenly Grace and Spirit for support in such Cases; which will ever be successful if the Heart be sincere and perfect towards God. For *David* says, *If I incline towards wickedness with my Heart, the Lord will not hear me.* And *Paul* says, *We have no sufficiency in our selves to think as of our selves, but all our sufficiency is of God:* and therefore rationally we must depend upon his Sufficiency more than upon our own, or any Worldly help or Assistance whatsoever, and he will never fail those who seek him, especially at their need. *David* says, *Yet saw I never the Righteous forsaken:* and we may produce two eminent Examples in this very point. The First is of *Hannah*, *Samuel's* Mother; She Pray'd heartily to God for Assistance in her Distress, and as soon as her Prayer was finish'd she received Comfort from him, *and went away and did Eat and Drink, and her Countenance was no more sad.* The Second is of *Sarah*, the Daughter of *Raguel*, who was sorely Oppress'd by the Reproach cast upon her, by Occasion of the Death of her seven first Husbands, under which Affliction she retired to her Chamber, and made Hearty and Earnest Supplication to God, to give her some Remedy in that Distress; and it follows in that Relation, that immediate Orders were given to *Raphael*, about procuring her deliverance from the bitterness of that Calamity. And *David* says, *God never fails those that seek him:* And *Christ* says, *A Sparrow dies not, and a Hair falls not, without his knowledge, or against his Will:* and we read, *all things serve for good to those that fear God.* He is not properly Good or Powerful, but Goodness and Power *in abstracto*: We may (by his Grace,) have Confidence and Assurance in him, that
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he will never fail us, or forsake us, if we call upon him faithfully, and with a perfect Heart. *Paul* says, *God abides faithfull, and cannot deny himself*; so as, tho' we through our Infirmary fail in our Trust upon him, yet we may have hope he will act like himself, and support those who in weakness apply to him, altho they should fail in some degrees of that Assurance which they ought to have in him. I have somewhat enlarged upon this Point, because I conceive it to be the sure Anchor-hold of Human Hopes and Happiness: for if we look into the Strength and Constitution of our own Natures, and all the Assistance that we may expect from the World about us, we find nothing in or amongst them, but Vanity and Vexation of Spirit; without are Fightings, and within are Fears, small and weak Hopes, and no sufficient Certainty in any of them: We may therefore say with *David*, *My hope is even in the Lord who hath made Heaven and Earth*. And we are naturally and rationally driven to place our Hope there, because our own Strength, and all others, whom we can seek to for Help, are very Impotent, and can stand us in little Stead towards the Conquering and Commanding of the Affections and Passions before Examined. I am apt to conjecture, that the weakness of Human Nature to such Purposes, may, if not probably, yet possibly proceed from the strong Bent and Inclination, which is rooted in Human Nature towards the *Nimium* of our Affections and Passions; and this may be so order'd by God's Appointment, for two (at least) special Causes or Reasons. The first whereof hath been before mentioned, *viz.* to the Intent that all Mankind may be kept in a continual Dependance upon God and his Assistance. We are not able to do any thing that is good; and yet *Paul* says, *I can do all things by Christ that strengthens me*. The mentioned Infirmary of our Nature, and our knowledge and certainty thereof, do

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necessarily drive us to God for Help and for Direction ; and all the Nations of the World that we know, of whatsoever Religion they may be, practise accordingly. The other Reason or Intent of Gods putting into Human Nature a strong Biass or Inclination towards the *Nimium* of our Affections and Passions, may hence arise ; He who has made all the great and happy things of this World, acquirable by Men, with great Labour, Industry and striving for them, insomuch that it passes for a proverbial Saying, *difficilia quæ pulchra*, would not make a happy State, future to this Life, an easy Acquisition to Persons who make pretences thereunto. Our Lord tells us, *Narrow is the way, and streight is the Gate that leads to Life, and few there be that find them ; many indeed will seek to Enter in, which shall not be able so to do.* How comes this to pass ? I say it is because they do but seek, after an easy manner so to do. And thereupon he directs *Ἀγωνίζεθε εἰσελθεῖν διὰ τῆς στενῆς πύλης.* Strive to an Agony to pass through the straight Gate, which if you do, you may have a good hope to succeed and prosper in that Enterprize ; but an easy or bare Seeking, will not serve your turn in that Attempt : you must labour and strive for that Passage, with all your Power, or to the uttermost, or else you will not be able to Accomplish it. The Christian Warfare is such, we must Watch and Pray, Strive and Fight to the uttermost, against the Devil, the World, and against our own Nature, Affections and Passions, which Assault or Menace us, continually ; They give us but little rest, and we may not freely Enjoy, that which they sometimes Offer us ; because if they take us napping, or with our Shield, Sword, or Helmet, put off or laid aside, they may take Occasion to Assail us whilst unprovided ; and if by such Accident they can prevail over us, they will not be negligent in the prosecution thereof

of; and therefore knowing the Strength, and Vigilance of our Opponents we must not loitre or linger in our Warfare, but be continually upon our Guard, ready to resist and oppose them, praying to God always, for the Assistance of his Grace and Power. Thus Watching, Fighting, and Depending, we must spend all the Days and time of our Life, and untill, and in, the last hours thereof; and whoever is found so doing, Christ in the 6th of St. *John's* Gospel, promises four times over, to raise him up at the last Day, and a Crown of Righteousness shall be given him at that Day, and to all others who have well deserved in this Warfare, and fought in it like Christ's Faithful Soldiers and Servants unto their Lives End.

I will not pretend to excuse the rehearsal of this long Argument, because I think the so doing was very needful upon this Occasion; And Mr. B's saying, *that there was something in Man, which thinks and deliberates in the Persons and Minds of Men.* I pretend there is no particular thing in Man which so thinks, but that this Power belongs only to the Man himself: If his Assertion shall pass for Truth in this Point, it will carry the Scale down upon his side of the Question; and if what I say, may be taken for a Truth, the ballance will be weigh'd down as much on my side; so as this Question seems to be the thing, upon which the whole Argument rests, or may be turn'd the one way or the other. And for this Reason I thought it needful to Examine and Discuss this Point in as unconfin'd and large a manner, as the weight of this matter in question seem'd to require, and which for the present I do not intend further to prosecute, but return to Observe upon Mr. B's following pages as formerly.

Page 15. Mr. B. Quotes here *Spinosas* Conceptions concerning *Thought or thinking*, as if they were agreeable with his

own, and that they both pretended to think, *that Thought was a Spiritual Substance*. Reply. I conceive Thought is no Spiritual Substance, and that it may be acted in Creatures capable of it, without the Agency or Power of an Intelligent Spiritual Substance. I add the word Intelligent, because I think that the Spirits of the Blood may well pass under the Term of a Spiritual Substance; and that by their Motion in the Brain, and other *Kephaline* Organs, Intellect and Thought are effected and produced in the Person; but yet I do not think such Spirits to be Intelligent, or knowing of what they do.

Page 16. He says, *Different Properties must pertain to different Natures and Essences*. Reply. I think he should have added the Word, and Substances also, for that the Terms Nature and Essence, are Notions of the Mind, and do not Include, in them, the Substances of things, nor are of the same import with the Word Substance.

Page 17. He Objects against his own Opinion, *that Men find Extension and Thought, in one common Substance of Human Nature, and this he says is to beg the Question*. Reply. I do not conceive that there is such a thing, as a common substance of Human Nature, because, I do not think Human Nature to be a Substance, but only a bare Notion of the Mind: And I do not well here understand what he means by begging of the Question; for he doth not deny that Thought is found both in the Human Nature and in the Persons of Men; And whence this Power of Thought proceeds is made the Question: he will have it proceed from an Extraneous Intelligent Spirit. I say it proceeds from the Motion of the Blood and Spirits in the *Kephaline* Organs: and he doth not deny, that Thought is found in the common nature of Mankind and the several Persons of them; so as this seems to be no begging of the Question, but a proceeding

ceeding upon those Principles, which he doth not, and I think cannot well deny.

Page 17. He says, *There is nothing wherein Cogitation, and Matter of the Human Person is united,* Reply. I say they are firmly and fixedly united in the Life and Person of the Man, and cannot be totally separated from one another but by Death. For Intellect and Thought will abide in the Head and *Kephaline* Organs, as long as Life continues in them, except the Organs be decay'd by Nature, or spoyl'd by Accident, or that the Blood and Spirits be obstructed in their ascent to the Head, as they diverse times are, in Lethargies, Palsies, or Apoplexies.

He denys the Person of the Man to be more capable of Thought than any other Parcel of Matter in the Universe. Reply. I think the Human Person more capable of Thought, than any other Matter which he can find out: first, for that the Matter of this Person, is Enlivened and Living Matter: next, because it is Organized, by the great Mechanist of the Universe, (whose Infinite Wisdom made the Heavens,) to the very purpose and intent, of assisting to produce Thought in the Person. It is true, that all other Living Creatures have Life as well as he; but the Vegetables or Insects are not furnish'd with Organs to such purposes: the Brute Animals have Organs weakly suitable to such Acts, and such as testify and produce Vegetation, Local Motion, Passion, Sensation, Memory, and some low degrees of Understanding among them; so as thence they can *ex uno colligere aliud*, which all are unanalogous (in their Natures) to those which are produced in Human Persons, and seem to fall short of them only in the degrees thereof; and prove greater Capacities in the Brutes to such purposes, than Mr. B. is able to discover in any Dead, or any other sort of Matter whatsoever.

Page 18. He says, *Sine necessitate Entia non sunt multiplicanda.* Reply. I think he offends against this Rule, when he induces two different and contrary Principles into the constitution of the Human Person, when there is no necessity for him so to do, as out of my former Discourse may be collected.

He says, *That in one of his Principles we find nothing but Cogitation ; and yet he generally calls it, by the name of a Spiritual Substance ; seeming to intend, that his Cogitation and his Spiritual Substance should be both the same thing.* Reply. I find in my self no aptitude to believe that Cogitation is a Spiritual substance, or any Substance at all ; but that it is an Act of the Person produced amongst the *Kephaline* Organs, by Motion of Material Spirits in those Organs ; and that the Existence of Cogitation consists only in the Acts thereof, so as when that Act ceases, the very Being of Cogitation is destroy'd ; and I apprehend that the very being of his Intelligent Spirit stands upon someweat alike foundation, viz. the Conceptions, Idea's or Phantasies of Men. I have said before that when such Phantasies have gotten Possession of the Mind, it is very hard, and diverse times impossible, for the Intellect or Judgment of Man, to Conquer them or drive them out, without obtaining help of God, and the Illuminations of his Spirit : but if by these means or other Accidental helps, they shall at any time prevail to conquer these conceptions, and drive them out of their Minds, Mr. B's Extraneous Intelligent Spirit, will have no more Being left in the World, than Cogitation can be found to have, after the ceasing of that act wherein its Existence consists.

Page 21. He Introduces a Supposition by way of Possibility, and says, *Men may think that Rain may proceed from the Sun's Rays, for that God hath Power to produce Rain from*

from that cause if he pleases; This I will agree to be within the compass of God's Power, then says he, *you may make this a Question, or Supposal, at your pleasure.* Reply. I grant this may be made such a Question or Supposal, but I think that will lead Men *ad absurdum*, because we have already a Competent knowledge, from what causes the Rain is produced, Confirmed by our Experience, and such as leave no great doubt in our Minds about it: And for as much as we know of the Sun, we find no reason to say or suspect, that the bright Rays of that Luminary should be an Immediate cause of falling of Rain upon us. Hence I collect, the Question or Supposition thus rais'd, would appear Wild, absurd and needless: but in our present Question, concerning the Nature and Being of the Human Soul, I think the Case to be much otherwise; for that Sense, and Experience plainly convinces, that Man's Intellectual Powers, reside only in his Head, and that all the Acts and Products of them proceed from thence. And thereupon we Enquire, what there is, ever was, or hath been found in that Capital Member, likely to produce or capable of producing, the Powers of Intellect in that narrow Region. Experience teaches, that the Power of Phantasy hath its natural Residence about the Fore-Head, and parts approaching to the Face. That the Judgment principally resides in the middle part of the Head, And the Memory in the back part of it. If the fore part be indisposed, the Phantasy is thereby principally disordered, if Wounds or Infirmities fall upon the middle part of the Head, the Judgment is chiefly, thereby, crazed and disordered, and if like harms fall upon the back part of the Head, the Memory becomes thereby the prime Sufferer, and by Wounds or Blows in that part, Men have sometimes quite lost the use of their Memories: and if Men seek cure for their sufferings upon such Occasions, those intended to help the Phantasy,

tasy, must be applyed to the fore Part; those which are for help of the Judgment, must be apply'd to the middle part, and these for cure of the Memory, must be apply'd to the back part of the Head: and if Medicines to such purposes be apply'd in other manner, they are not likely to prevail, for there intended Cures. Thus practically we have traced, the Intellectual Powers to their proper places of residence. Experience assures us, that the Members and Organs of the Head imploy themselves, with great vehemency, in the Agitation of the Mind, and in Life we cannot perceive any particular Motor, which Acts or works amongst them; and when after we are Dead our Heads are dissected, nothing could ever be found therein, but Brain, Nerves, Veins, Arteries, Muscles, Skins, Films, Nodes, and other Material and necessary Organs, and Instruments, which I think God did use in the Person whilst alive for producing Life, Intellect, and Thought in him; and may, and I think doth do so, in all Persons who have a Sound and Healthful Life in the World. I pretend the Brain to be the principal Agent in producing Life, Intellect, and Sense; and we all know, that if that be Corrupted, Dissipated, or Scatter'd, by Wounds or Blow's, beyond the Power of Medicine to recover, the Person, his Intellect, Sense, and Activity, all die, cease, and Perish together; and there is no certainty of any thing left after that dissipation, but that which may subsist and remain, in the Phantasies and Opinions of Men. I think that by this it certainly appears, that there is an Intellect, and diverse Powers of it resident in the Heads of Men, and the parts of them; and we are to make search from whence these Powers grow: Alive and Dead we find no Lines or Footsteps of any other Original for them, save the *Kephaline* Organs and the Motion of the Blood and other Fluids of the Body amongst them; and I think, not only that God is able to produce

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Intellect and Thought, by such Motors and Organs, as have been before named, but that it is very likely, he hath so done, and produces those Powers, by the means before mentioned; without raising any difficulty in my Mind, about giving credit to it.

Mr. B. said before, *One of his Opponents pretended, that God by his great Wisdom and Power, might produce Intellect, by the Motion and Acting of a Material Spirit in the Cephaline Organs*; to this Mr. B. replies, *You may as well pretend, that God immediatly produces Rain, by the Motion and Brightness of the Sun's Beams, for that is also possible to be done by God's great Power.* And upon this case I produce other Proposals, which I think to be like it, as that if a Man should say, *Human Art can make Wheeled Carriages, to run upon Land with Sails, at a great rate:* To this; another Replies, *You may as well say, that Human Art can frame a Vessel, which may be moved in the Air, by Sails at a like rate.* I think the first of these Propositions to be Practicable, Reasonable, and Likely, and the second to have none of those Qualifications. And hence I am ready to Infer, that he who pretends a Man may say, one of these as well as the other, will thereby prove nothing more apparently, than his own Weakness.

Page 22. He says, *Such relying upon God's Omnipotency, will put Mens thoughts into confusion; except Omnipotence hath actually exerted it self, as Men suppose it may do.* Reply. I think God's Power hath so exerted it self, in the Frame and Constitution of the Human Person.

He pretends rationally to have proved, *that there is an Immaterial Substance in Human Nature.* Reply. I think, that by the Terms of Immaterial Substance, he Intends an Extraneous Intelligent Spirit, and if he so do, I cannot grant, that he hath given any Proof of it that is Real or Substantial; but that all his pretended Proofs, are drawn

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out of Terms and second Notions, which have little Convictive force, or Power of proving in them.

Sect. 5. pag. 23. He says, *the difference between Extension and Thought is so wide, that there is no third Idea to Unite them in one Substance.* Reply. The Idea of the Human Person doth very fitly Unite them in one Substance, and the Cause from whence that Union springs, is the Life of the Person; conceiving, that Matter and Life are *magis disparata*, than living Matter and the power of Thinking are; so as that Power which can make Matter Live, can by a like Power of Operation produce Intellect out of the Motions and Actings of such Living Matter; And hence I think it consequent, that Arguments taken from the unaptitude of Dead Matter, in which he considers Extension only, are very unfit to conclude, against Arguments drawn from living Matter, Its Motions, and those Impressions, which God's Wisdom and Power, hath communicated to it, and given it a Causal Ability to perform.

Page 24. He says, *That upon this Question, Men ought first to suppose and consider their Material part alone, and then conceive, if they can, how it Thinks.* Reply. This Proposition raises against me the Old Objection of all my former Opponents, concerning the *Quomodo*, of Life, Sensation, and Intellect, from what next Causes they are all derived, and the Modes of working by which they are performed. To this Demand I have pleaded *Ignoramus* from the beginning, and I do so still; professing not certainly to know the *Quomodo* of these Productions and Performances. He grants Men find themselves to be, both Thinking and Material Beings, and Judge this a good Reason to bring Thought and Matter into one Substance. He do's not deny this to be a Reasonable sort of Arguing, but grants the Truth of it to be founded upon Experience, which I think to be one of the firmest Grounds from whence Convictive Arguments

Arguments can be deduced ; but to avoid the dint of this Argument, he puts Men upon the difficulty of declaring to him, the *Quomodo* of these Natural Performances. This I profess my self unable to Accomplish , believing it to be a reserved Case, and an *arcanum Opificis* ; and am apt to think, Mr. B. propounds it in this place, rather as a Difficulty to trouble his Reader and Examiner, than as a Question to which he expects a scientific Answer.

He grants that Corporeal Motions naturally produce Thoughts in the Person ; And says, *One Substance may produce an Effect in another Substance, which that other Substance could not have produc'd by its own proper Efficiency.* Reply. I think he should have given us some Instance, of the working of one Substance upon another, or else his Intent may be so various, upon such a sort of working, as Men cannot make an adequate Examination of the Truth thereof.

Page 25. He says, *The Idea of Pain and Pleasure, is as really a Thought, as the Idea of Thinking is.* Reply. I do not deny the Idea of Pain to be sometimes a Thought, but say, that Ordinarily it is more than a Thought, and is a sensible and certain Knowledge of what Men suffer. I conceive that sensible Perception is as certain a ground of Knowledge, as any which God hath Naturally given to Men ; and whosoever will Sceptically deny this Truth, may (by one stronger than himself, and Punishments laid upon him) be made so sensible thereof, as to confess there is great Truth in this Assertion.

He says, *There is a Repugnancy of conceiving Extension and Thought, as the Properties of one same Substance.* Reply. I have no Inclination to contend with him, about Terms or Expressions, nor have I yet said, that Extension and Thought are the Properties of one same Substance ; and yet I do nevertheless conceive, that Extension and Thought, are both of them Natural Properties of the Human Per-

tion, whole Power of Thinking, I say proceeds, from his Life and Constitution, acted by the Spirits of his Blood, and Motion thereof among the *Cephaline* Organs, and all the other Organical parts of his Body.

He requires *Men should frame a distinct Idea of that which acts Life and Intellect in Man, as distinct and separate from the Body.* Reply. This I conceive to be a Demand which is unreasonable for him to make, and impossible for me to perform, because I profess to believe that there is nothing in Man which can Think or Live, without the Body. *De non apparentibus, & non existentibus, eadem est ratio.*

He would have Men try to mark out an Inch of Reason, or an Ell of Contemplation. Reply. I think that *pari passu* I may demand of him to mark out an Inch of Motion or an Ell of Blood so Acted. And for his Measure of Reasoning by an Inch or Ell of Matter, I think there is no material strength of Reasoning in it.

Page 26, He says, *To suppose the Faculty of Thinking preserv'd in Human Body, while alive, by a perpetual Miracle, would be Unphilosophical:* and says further, *That the one Spirit of God can communicate Thoughts and Words to another.* Reply. I agree, that to make Human Thoughts to depend upon a perpetual Miracle, is Unphilosophical; but I deny that his Opponents speak in that manner, or that they say, *The faculty of Thinking is so preserv'd in the Human Body:* And I offer to express it thus, *That the faculty of Thinking or Intellect in Man grows out of his Life, and is derived from it, as a Stream from its Fountain:* And that this is so far from being perpetually miraculous, that there is no Emanation in the World, more natural, easy and continuing, than this Efflux of Human Intellect, from the Life of the Person. They begin, grow, and continue together during the whole Term of the Man's Life, and are as naturally proceeding from one another, as any ordinary

nary Stream is from its Fountain, which to ordinary Observers hath no appearance of a Miracle. It is true, that if we consider, by what Means or Power, Springs rise out of the higher or lower parts of the Earth, our Ignorance of the next Causes thereof may occasion our recurring to the Power of God for it, which may be our Case in the Point of Intellect: we know not how or why, Intellect rises out of the Life, nor how or why, Life grows or rises from the Motions of the Blood, in the *Cephaline* or other Organs of the Body; but we pretend that all these grow after a Natural, and Constant Order in the Persons of Men, without having any more Miracle in them, than there is in a Stream's running from the Fountain, which springs out of the Earth continually; and we look upon it, as a thing not strange nor that hath any Miracle in it. What he says concerning God's Spirit communicating Knowledge to other Spirits. I think it may be true; but because I do not understand, what he means or intends by it in this place, I pass it over, without further observing upon it.

He says, *If we may apply God's Power, for the producing of strange Effects, to all Subjects, and such as we do not know to be capable, or naturally active towards the Production of them, we shall be able by such application of Gods Power to bring any thing out of anything at our pleasure, according to the Old Proverb, supposito quolibet sequitur quidlibet.* Reply. Mr. B's Opponents do not pretend or proffer to proceed after that Manner. I say then, we first Enquire after the Truth and Certainty of that Effect, whose Cause we make search into; next we enquire after the Nature of the Subject, wherein it resides, and consider what natural Capacities or helps are to be found in that Subject, capable and tending towards the production of such Effects, chiefly such as are Natural, and Permanent; and if we find and know, that such Effects, do constantly proceed from such a Subject, we may have reason to conceive, that a Subject from
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which such Effects, do usually and constantly proceed, hath in it Capacities subservient to the Production of such Effects ; but if then upon our strictest Examination, we are not able to perceive or find, the *why* and the *how*, such Capacities of the Subject are sufficiently able or likely to produce those Effects, by any thing that to us appears, in our best Searches of them ; then, upon finding that the Effects are constant and real, and the Causes of them so abstruse and hidden, as the Wit of Man is not able to find them out, Men find it needful to apply themselves in solving such Difficulties, to the great Wisdom, Power, and Appointment of God. And this I think to be the Case in our present Point : we find that Intellect and Thought, are natural and constant Concomitants of the Human Mind and Person, and that their only Residence is in the Head ; we therefore search and consider what can possibly be found in that Organ, capable or helpful towards the producing of such Effects ; we search and examine it whilst alive, and dissect it when it is Dead, using the best Scrutiny that we can to find out, amongst its parts and Organs, whatsoever may be capable or helpful towards the producing of such great Effects. And upon such Searches, some parts or Organs have been found, which Men have conceived to be helpful, particularly towards the Production, and Support of the Memory. Some Men have also learn'd by Experience, that high and great Foreheads, produce large Phantasies ; So Large and Protuberant back parts of the Head, produce great and tenacious Memories ; and when the Head it self is Great, Weighty and Full, without empty or hollow spaces in it, the Judgment of its Person, hath a greater Degree of Perfection than Ordinary. And thus we find some Parts, and Capacities of the Head, helpfull and agreeable, to some distinct Powers of the Intellect : but Mens best Searches never did, and likely never may be able to attain to the certain Knowledge of the true and next Causes from whence the Intellect of Man doth proceed ;

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and for these Reasons Men are driven to fly to the refuge of the Power of God, and draw from thence such satisfaction of their Doubts as they are able ; that they may have in *tanto*, that which they cannot attain to in *toto* ; and when our Ignorances cannot attain to know the next Causes of these eminent Productions, we may crave leave, or even assume upon our selves the Liberty of flying for Refuge and Assistance to the mighty Power of God, as we must do in a Multitude of other Cases besides this, and think our so doing will be approved, and thought Reasonable ; altho' the same may be censured by Mr. B. as an Unphilosophical proceeding amongst us.

Page. 27. He says, *That what is not possible any way to be conceiv'd, argues as much a Repugnancy in Conception as what is contradictory.* Reply. His Words *not possible any way to be conceived*, are not easy to be comprehended by my Understanding ; because I think, there are many things in the World, whose Natures and Beings were never truly conceived or known by any Man, which yet may be some way possible to be conceiv'd, by the Capacities of Men or those of some other Superior Intelligences. The present Ignorance under which we Live, doth not so hinder the Knowledge of those Things wherein we are Ignorant, but that such things may be possible to be conceiv'd upon a further Revelation of them by God, and an Illumination of our Minds for the Apprehension of them ; and altho' we have not yet the Conception how Man's Intellect is rais'd and Acted amongst the *Cephaline* Organs, yet I think it still possible to be conceiv'd when God shall reveal it to, and give us Illuminations for the Conception of it. We do not yet conceive how this thing is done ; but I think the thing is possible to be conceiv'd, and is very far from including any sort of Contradiction in the nature of it. We are yet Ignorant of it, but have sufficient Capacities to conceive how
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the Thing is done when it shall be reveal'd to us. I do not find that my Opponents make any great Boggle, at Agreeing and Confessing, that God gives Life to all the Matter and Creatures that have it; and that no Creature can give Life to any Matter or Body whatsoever.

And I am thereupon apt to demand, How, or by what means God gives Life to his Creatures, and to Man in Particular. If they be able to declare this to me, I shall be glad to hear what they say upon it and consider it very well. We no where Read, that any Creature did or can give Life to Man: I think that is granted to be only the Effect of God's great Wisdom and Power; and when Life is once Totally perish'd in the Person, it cannot be again restored by any Power less than Divine. Men very near Dead may be sometimes restor'd to Life, by Meat or Medicine; as *David's Egyptian* at *Ziklag*, and *Sampson* when he was ready to Dye for Thirst; and by such revival or restoring to Life, the Senses and Intellect revive withall, as Necessary Emanations or Concomitants of Life; and so it was with all those, who were revived by God's Miraculous Power; their Sensations and Intellects came again and were restored with their Lives, And I conceive Men know as well, and as much how God gives Intellect, as they know how he gives Life: I profess my self Ignorant as much of the one of these, as I am of the other, and I am apt to conceive the same thing of my Opponents in this Case, as I do for my self, and that none of us know the *Quomodo* of either of these Productions; and therefore I place them both to the Account of God's great Goodness, Wisdom, and Power, without finding any other Principles from which such Works of Wonder can be produced; and in that Abyss I leave them, without further Wandering in such untrodden Paths, where we have more cause to fear the losing of our Way, than expect the finding out of such unrevealed Mysteries.

Myſteries. Some Revelations we may find concerning this Queſtion: *Acts. 17. 25. God giveth to all Life and Breath and all Things. Ver. 28. In him we Live, and Move, and have our Being, and are all his Offspring.* I Demand, How can he give us Life, and Breath, and Motion, and all Things without alſo giving us Intellect and Thought; I think he gives us the laſt as well as the former, and by giving us Life, gives us all the reſt which are natural Incidents thereunto, and Concomitants thereof. We read, that after God had finiſh'd *Adam's* Body, He breathed into his Noſtrils the Breath of Life, whereby he became a Living Perſon; And ſo he did to his Wife, and other the firſt Animals: He gave them their firſt Breath, and that gave them Life, and that gave them all other Properties to their Natures belonging, *eodem Inſtante*, that they became Living. Inſects had Local Motion, Brutes had Senſation, and Men had Intellect, as Natural Incidents to, and Emanations from, the Lives of ſuch Creatures: God by giving them Life, gave them, *ipſo facto*, the Incidents, and Properties thereunto belonging, one of which Incidents is Intellect, which is properly belonging to the Human Nature and Perſon: Hence I infer, that as truly as God gives to Man Life, Breath, and all things, So truly he gives him Intellect and a Power of Thinking: but ſtill about the *Quomodo* of theſe Productions, either of Life or Intellect, we continue uncertain and unreſolved, and under a Deſign of Proſecuting the further Search thereof, as occaſion ſhall be offered.

He ſays, *We ought to reject as Falſhood, what is impoſſible to be Underſtood as Truth.* Reply. I thereupon demand, How he or any Man can know, what is poſſible or impoſſible to be underſtood as Truth? Except he will pretend to collect, that the Things which he now doth not, or cannot underſtand to be true, are impoſſible in their own Na-

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ture so to be Understood. I think he must have a great Talent of Boldness, who dares venture to assert, that what he now, neither doth nor can understand, is therefore impossible to be Understood. And thus I leave it upon him as no easy Task, to discover what is, or what is not possible or impossible to be Understood.

He says, *Truth must consist in a clear and distinct Perception of it.* Reply. If we will admit of no Truths, but those which we have Clear and Distinct Perceptions of, I think we must admit of a great many fewer Truths in the World than we do; not finding there are many Things in the World of which we have so clear and distinct Perceptions as he requires; but I think, we may reasonably take things upon Trust from the Testimony of our Senses, and Constructions thereupon made by our Understanding and Judgment, without searching after or obtaining such a clear distinct Knowledge thereof, as he requires, and which I doubt himself can but seldom attain unto: And thus he is ready to lay heavy Burthens upon others, which he may find troublesome, and overheavy for him, when it comes to his turn to bear; as when he shall be put to give a clear and distinct account of his Intelligent Separate Spirit, the manner of its Production, the time of its Injection, the Mode of its Union with the Body, the place of its Residence, the *Quomodo Operatur*, and the *quo a volat*; about each of which, I think, he will find such difficulties to arise, as will put him beside the clear and distinct Declaration of any one of them. And thus I leave his clear and distinct Conception of all that he Treats upon, to a further Consideration.

Page 28. He says, *That all Circular Proof (by which I think he intends Circumstantial Proof) is but pretended Proof in this Case.* Reply. I think Circumstantial Proof may have a very good force, in this, and divers other Cases, concerning Speculative Knowledge; And that our present case, admits of no other sorts of Proofs, (except

cept from Scripture) than such as can only conclude to an apparent Probability of the Thing, with which I am willing to be satisfied, without making a strict search, into the clear and distinct Nature thereof, which I am not yet able to attain unto: but I expect that when he shall come Rationally to maintain his part of the Question, he shall give us Directions concerning his Spirit, drawn from the clear and distinct Knowledge of the Nature and Operations of it. This I expect, because he Demands such dealings from his Opponents; not believing he can make a sufficient performance thereof.

He seems to say, *His Opponents deny the Truth, and Power of their Faculties.* Reply. I think it enough to wipe off this Aspersions, by denying it.

He says, *His Opponents can come to no Certainty in their Case, except Men will grant them, that God may have deceiv'd us.* Reply. I know of no Ground afforded for this Assertion, and therefore it can pass no otherways with me, but as a Feigned and Groundless Invention.

He Concludes, *That Cogitation and Extension are found, upon comparison, to be Inconsistent and Incompatible in one and the same Substance, and that their Inconsistency in one, is a full Evidence of their Appertaining to two Substances.* Reply. His general Notion of Extension and Cogitation, gives no great satisfaction to my Understanding, *quia dolus versatur in Universalibus*: therefore I pretend to argue against his Conclusion, from a Topick that is singular and ordinary: Intending which I say, that a Power which can and doth Ordinarily give Life, Motion, Perception and Passion, to a low rank of Creatures in the World, as their natural and specifical Properties, without the Intervention or Use of an Intelligent Spirit, can and doth also give to Man, his Natural and Specifical Properties of Intellect and Thought, without the Intervention or Use of

an Intelligent Spirit ; but God's Wisdom and Power doth give Life, Motion, Perception, and Passion without the Intervention of an Intelligent Spirit, to a very low Rank of Creatures: *Ergo* He can, and doth give, the specifical Properties of Intellect and Thought to Man, without the Intervention or Use of an Intelligent Spirit. And to prove this Major, I propound a familiar Instance of the thing, and say, That Wasps have Life, Motion, Perception and Passion, and doubt not but Mr. B— will agree, that none of these, can be grounded upon, or extracted from, a bulk of Matter or Extension ; nor do I think he can or will pretend, that these Properties or any of them, are caused by the Intervention or Use of an Intelligent Spirit : And tho' I think he cannot doubt, that Wasps truly have these Properties and Powers to act them, yet to avoid all Scruple, I propound the Instance of a Man's going to destroy a Wasp's Nest ; he will quickly find, that besides Life and a brisk spontaneous Motion, they will have an Evident and Strong Perception that he comes to do them Mischief, and this will certainly raise their Passion to such a Degree, as they will soon fall upon him with all their Forces, and striking their Lances into him on every side, will strive to do him all the harm they can ; and tho' they kill him not, yet they will clearly convince him, that he came thither *suo magno malo* ; and that there is a good Direction in the Old Proverbial saying, *noli irritare crabrones*. I am not able clearly to trace the Original or *Quomodo* of these Waspish Qualifications, from what next Causes they grow, or the *Quomodo* of Acting them ; but upon the best search that I can make, I am apt to conceive, that God first gave them Life, as he did to the rest of his Creatures, and since that time, their Species have been continued by Generation ; and that the Life given them at the first, was easily and Naturally productive of all the Faculties

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or Properties before named, as soon as they were made Living they had these Properties, and became able Immediately to exert them, and make use of them accordingly : And I think no otherways concerning Man ; as soon as God had perfected his Organical Body, and fitted the Blood and Humours thereof ready for Accension, he breathed into Man's Nostrils the Breath of Life, who thereupon became a Living Person ; and immediately, upon, or with that Life received, Intellect, Thought, and Memory, were found in him, at the time of his receiving Life, and not before : whence I conceive, Life was the Source and Fountain of them all. *Adam* had none of them before, and by his receiving Life he receiv'd them all : What then shall hinder Men from Collecting and Concluding, That Life is the Fountain of all Human as well as Brutal Powers, and so down to the Insects, and Vegetables also ? The Life of such Creatures, is Proportionate and Adequate to the Nature of their Beings, and produces Properties in them fit and suitable to the Being, and well Being of their Natures : Each of them have a Fabrick, and a Motor which enlivens and acts the Fabrick, and produces things suitable to the Nature of it. They are all Ultimately Fabricated, Acted, and Ordered, by the World's great Artificer, who, I think, only knows the *Quare* and *Quomodo* of them all. Mr. B—pretends to perswade us otherways, and will admit no other Knowledge to be worthy of his Acceptance, about Matters under Examination, but such as is Clear, Distinct, and Causal : But if no other Knowledge will serve his turn, I doubt he will hardly be able to know any thing as (according to this Rule) he ought to know. I think, I have puzzled him, with the *Quare* and *Quomodo* of a Wasp ; and I doubt he Clearly, Distinctly, and Causally knows not the *Quomodo* his Finger moves, or how his Nail grows out of the End of it.

Señ. 6. p. 30. He says, *We are said to gain the Idea of Things, three several ways: First, by the Operation of our pure Intellect, which without the Mediation of our Senses, any further than they are generally requisite to all our Thoughts, receives or frames the Idea's of Universals, &c.* Reply. He says, *The Use of our Senses are generally requisite to all our Thoughts, and then, that we frame Idea's, by our pure Intellect, without the Mediation of our Senses: how we should frame Idea's by pure Intellect, without help of our Sensations which are requisite to all our Thoughts, I leave to be further Explained by him, because yet I do not understand it.*

He says, *He conceives the Power of Reflection to be an Immaterial Operation.* Reply. I think he may as reasonably conceive, the Power of Phantasy to be so to; And so also these of Judgment and Memory: but I conceive them all to be Organical, and that they cannot be Acted or Performed without such *Cephaline* Organs, as God first Framed, and Appointed to Assist in the Production and Acting of them.

He says, *Sensation is properly a Thought.* Reply. I think as before that Sensation is more than a Thought, as being one of the greatest Foundations of Certainty and Knowledge, which God by Natural Powers hath given unto Men, Including under the Word Sensation, both the common Reception of the Species by the Organ, and the Power of the Understanding thereupon Working, and Assisted with often Repeated Trials, of the truth and certainty of such Operations. I conceive that Thought must be considered, both in the Act of it and the Power of it. That in the Act it is very uncertain and changeable, and subject to produce contrary Apprehensions, and Confusions, which our Sensations are seldom or never capable of, for that being try'd Day after Day, the same Product
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and Judgment doth seldom fail to follow upon them. The Organs of Sense may be disordered by Accidents or Natural Infirmities, which thereupon may fail in the Execution of their Offices; and so may the Power of Thought or Thinking, be misaffected and disordered, by like Distempers or Accidents, of Wounds, Blows, Phrensies, Vapours, &c. Wherein the Cephaline Organs may Principally be concerned; but, I conceive, the Tryals by Sensation and Judgments thereupon made, do far Exceed in Certainty and Knowledge, the Conclusions which are commonly drawn either from the Act of Thinking, or from the Power thereof.

He says, *Sensation can neither be in the Object, nor in the Organ of Sense.* Reply. I agree, that the Power of Sensation lyes in the inward Perceptive Faculty of the Person, usually Express'd by the Term of the common *Sensorium*; and the Species being receiv'd into that Organ, is thence transmitted into the other Organs of Understanding, Phantasy, Judgment, and Memory, which are all acted by one same Power of the Human Intellect, and therefore cannot differ amongst themselves, or one of them have Desires contrary to the other. The differences which arise in the Human *Compositum*, arise not in or from the Head, or the variety of its Organs, but from the Passions and Affections, whose Residence is among the *Præcordia*; whether they are Natural Products of the *Compositum*, or grow from outward Objects or Accidents in the World. These are that Flesh, which maintains War, and fights against the Intellect, or Judgment and the Powers thereof; and these are very often contrary one of them to the other; so often, as the Warfare may be reputed a continual Conflict of one of them against the other. The proper Organs for 4 of our 5 Senses are placed in our Head; where the Organ of our common Sense is likewise resident, and the

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Communication is very easy amongst them: And though the Power of Sensation lie neither in the Object nor in the Organ, yet no Sensation can be made without them both ; so that they are at least the *Causa sine qua non* of all Human Sensations, which cannot be acted without them, no more than Thought can be without Intellect, and other Organical Powers, therewith concurring and Assisting thereunto.

Page 31. He says, *Sensation must consist in an Idea that is rais'd in us, which Idea, tho' it is not to be described in words, yet it is something real within us.* Reply. I enquire what now is become of that clear and distinct Knowledge of the Subject, which is under his present Examination? He says *That Subject, and his Apprehensions of it, are not to be describ'd in words.* I ask, How then he will be able to make Men understand what he means? And tho' he thus confesses he knows not what it is, yet he takes upon him to maintain, it is something real within us ; I Suspect that by the word real he intends Substantial, Extraneous, and different from all other Organs and Powers of the Person, *innuendo*, that Sensation must be an Act of such an Intelligent Spirit, as, *Invita Minerva*, he strives to make a Substantial part of the Human Person ; and to Induce a Belief thereof he argues, it must be something real within us, because we can distinguish the several Kinds of it, as perfectly, as those of any other Nature. When he speaks of distinguishing it, I am in some doubt what he means by the Particle it, whether he thereby intend the Sensation, the Object, or the Idea ; and I think it most likely that he thereby intends the Idea, and seems to have the same Import, as if he said, we can distinguish betwixt the Ideas of a Man, a Horse, or a Dog ; and this I grant to be undeniable : And thereupon I proceed to enquire what an Idea is, or what that Term signifies? I pretend, that the Ob-
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ject being represented by *Medium* of the Organ, to the Common Sense, passes thence to the Understanding where it is receiv'd, and distinguish'd in a particular manner, and thence so distinguished it passes, for further Examination, unto the proper Organ of the Phantasy, where such distinguished Perceptions, are framed and formed into several distinct shapes and fashions, according to the Capacities of the Intellect and this Organ; from whence they are again exhibited to the Judgment for a final Determination upon them, whether they be true or false, good or bad, beneficial or harmful, &c. This Shaping or Fashioning of the distinguished Object in the Phantasy, and the Form so produced, is that which I think to be signified by the word or Term of Idea: And therefore Ideas have no more Reality in them, than what by this Description is allow'd them, nor have any other Subsistence in the World, save in the Minds of Men, and their Apprehensions and Phantasies. So as an Idea hath no other sort of Reality, than an Imagination hath, and proves no more the Being of an Intelligent Spirit in Man, than Mr. B— can prove it by the Power of Acting Human Sensations. I have divers times in Summer Evenings frequented a Pasture-Ground, where, upon a Cow's dropping her Dung, I should soon after perceive a multitude of great Beetles, both Ruffet and Black, come flying towards it, at three or four or more yards highth from the Ground, coming at as large a distance from me, as my Sight could perceive such Creatures, who would all fly directly to the place, and fall either upon the Dung, or so near it, that they could easily crawl to it. They all came from that side towards which the Wind blew from the Dung, and none from the other side of it, but always came flying against the Wind. This then convinced, and doth still convince me, that they were drawn to that as their Food, and therefore, tho'

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they might not have the Senses of Seeing or Hearing, yet they had the Senses of Smelling and Tasting, and probably the Sense of Feeling, bestowed upon them by God as needful for the Support of their Natures, and Continuance of their Beings in the World. I think Smelling and Tasting are two of the Sensations bestow'd by God on Mankind, and are acted in these Creatures, by God's Appointment and Organical Powers, as they are in Men; not in them by an Intelligent Spirit, nor is their any more need to act them in Men by such a Spirit, than to act them so in these Blind Creatures, and other several Ranks of Fowls, and Brutes, which have as full and perfect use of their Senses as Men have; and some of them do far excel Men in the Power of their Sensations, as in Seeing, Hearing, Smelling, and perhaps in Tasting; for that by some of these they can discern their Meet and Medicines, and distinguish wholesome Food from Venomous, which Men by such Senses have not commonly the Power to do. I know not whether Mr. B— will chuse to answer me, by the Opinion that Brutes have Intelligent and Separable Souls, as well as Men; or will make choice to say with the *Cartesians*, That Brutes have neither Souls nor Sense, nor any other Powers of Perception whatsoever. I hold them both to be very Insufficient Answers: And because I do not find that he hath Offered either of these Answers, I do not know that he approves either of them, and therefore will not at present prosecute this Examination any further.

Page 31. He says, *That to affirm we know nothing of Thought, is as much as to say, we know nothing of any Thing; for to be Conscious of a Thing, is the highest degree of certainty of it.* Reply. I am not at a good agreement with that Reciprocation which he makes between *Thought* and *Thing*, because I have not the same Idea of one, that I have of

of the other: For when I speak of a Thing, or others speak to me of it, I think thereby to be intended, a Thing of such Substance, as is perceptible by some of my Senses; such as I can hear, see, feel or understand what it is. I do not find that I have, or can have, such a Perception of Thought, and therefore conceive it cannot be put into the number or classes of such Existences, as we call by the name of Things.

In *Thinking* I consider two things, the Power of Thinking, and the Act of Thinking; and that the Power of Thinking, is not a thing that can exist by it self, but a Qualification of some such thing as can Exist by it self; that also the Act of Thinking, is not a thing so Existing, but a Modification or Motion of something, which hath a self Existence; and for this reason I do not agree, that Wisdom, Power or Skill are Things, but Qualifications of Things which can exist by themselves. So there is a Power of Singing and an Act of Singing, a Power of Running and an Act of Running, but no Man can call these by the Term of Things without a great Impropriety in such Expressions. The Terms of Thought, Skill, Idea, and the like, are words invented by Human Art, to signify such Activities or Motions, as frequently fall out amongst us, and by Custom their meaning is commonly understood, by such as hear or otherwise meet with them; but they have no Allowance by Custom or otherways, to present or signifie to our Understandings such Things as have a real Being and Existence in the World. I think the Words *Thought* and *Idea* are both of this Nature; they do not signifie Things themselves, but the Motions, or other Qualifications of such Things; and thence I conceive it came, that Mr. B-- having said, *That Sensation consists in an Idea*, adds, *that Idea cannot be describ'd in words*; and yet he would have it believed to be something real within us. This I Reject, and

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say, that neither *Idea* nor *Thought* have any thing in them, truly Existent and Real, but represent to Mens Minds the Qualifications, Acts and Powers, of such Things or Beings that have a real Existence of themselves, and make use of these and the like Qualities or Powers, for performing such Actions, as by those Things and Beings were by their Creator intended to be performed.

So as the Terms of *Idea* and *Thought* do not properly signify to our Minds any true substantial Thing or real Being, but the Qualifications, Modes, Motions, or Acts of such Things as have a real Being and Existence amongst us; and to the Classes of such Qualifications I refer them, without allowing them any Substance of themselves, or divided from these things that are their proper Subjects, which I also think cannot act them without such Organs, as God and Nature have appointed for their Assistance in such Cases.

He Demands a Definition of Extension, and says, *No more can be said of it, but that it has Partes Extra partes*; and says, *That according to this Definition we can have no Idea of the Omnipresence of God.* Reply. I will give myself no Trouble by enquiring into such Nice Questions, which I think are no way necessary to our present Search: And for God's Omnipresence, I think it Vain to Enquire after an Idea of it; because within that Consideration, the Infinity of his Being, must come under Examination; And I think Men have not sufficient Capacities to comprehend any Thing that is Infinite, within the Compass of their Imaginations, and therefore can by no means frame an Adequate or true Idea thereof.

Page 32. He says, *The Idea of Sensation does discover something Imaterial in us*: and this he pretends to prove, from the pleasant Warming, and painful Scorching of the same Fire, according to the distance Men keep, or the near approaches which

which they make towards it. Reply. I think Men make no Use at all of Ideas in such Cases: their Sense of Feeling assures them, that by keeping at such a distance, they feel a pleasing Warmth, and by near approaches they feel a Scorching Pain; and this is enough to make them chuse the one, and avoid the other, without having recourse to their Ideas, for direction in such Cases: and if they will enquire after a Reason of this difference, an Old Proverb will give it them, *Omne nimium vertitur in Vitium*: that which makes the Heat become *peccant*, is the *nimium* of it; and tho' he make it a very nice and strange Question, how the same Fire should work upon the same Person in the manner before express'd, it seems to me very easy; and that we may conclude this difference comes from Intensity of Heat in the Fire, at near Approaches to it, and becomes more dissipated and expanded, by Interposition of the Air at a greater distance from it; so as that, which by every common Person is Plain and Easy to be known, he turns into a difficult and nice Dispute, without any Reasonable Cause for it that I can perceive; and seems thereby, *nodum in scirpo quærere*.

Page 33. He says, *The nice Difficulty which he pretends to have started, about the Warming and Scorching of the Fire, will be easily solved, if you will but suppose an Immaterial Substance United to our Material, and so United as to be affected with all the various Motions the other receives, and so affected, as upon a great Degree of disorderly Motions in the Body, to be perfectly loosen'd and disunited from it: this Supposition will account for divers Things.* Reply. If Men will suppose all which Mr. B. desires they should suppose, such Suppositions will make a speedy Conclusion of all our Disputes, and weigh the Scales down on his side; for then you must suppose, that the Human Person is acted by an Intelligent Spirit, which can remain and Live after its
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separation from the Body. He adds other Suppositions, but this is the Main, and enough to do his Work, and give him Victory in the Dispute between us; but he must never hope to obtain this Point, by means of his needless and untrue Supposals: that which he now demands may be supposed, is the main Point in Question between us, which will never be supposed or granted to him, unless he make a great deal better Proof of it than hitherto he hath done.

Page 34. He says, *That the Human Mind, by the Fall of Adam, is not only weaken'd and stupify'd, as to the Knowledge of Intellectual Beings, but as to the Knowledge of it self too*; and Quotes *Malbranche's* Authority for Proof thereof. Reply. I put no great Stress or Value, upon what Mr. B. or his quoted Author says to this purpose; and am not so satisfy'd therewithal, as to acquiesce in their Opinions: And therefore I demand good Proofs of the Truth of what they say, upon this Topick. First I request him to prove, that the Human Faculties or Powers were either Stupify'd or Weakened by the primitive Fall: And next how far, or to what Degrees, such Stupefaction proceeded? And Thirdly, whether such Weakenings work upon all Men alike, or have a greater or less Operation upon some Men than they have upon other Men? And till these, or some of these things be well proved, I think his, or his Author's saying Things are so, will have no great prevalence upon the Minds of Inquisitive Persons; and untill such Proof appear, this Assertion shall pass, for the serious Saying of him that delivers it, and of the Author from whom he derives it.

Señ. 7. Begins at pag. 34. and proceeds to pag. 38. in discoursing upon the Nature of *Matter* and *Extension*; and pag. 38. concludes *the Nature of Matter to be Passive*. Reply. I make him no Opposition thereupon. He says,
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This Passive Nature of Matter is of very great concern in the Dispute between us. Reply. I do not think it to be so; for that I do not, and I know of none that do deny Matter to be of a passive Nature.

He says, *A Substance indu'd with an Essential passive Property, is utterly incapable of Thought.* Reply. I think if this were true, it would not serve his Turn in this Dispute; but he must further prove, that it cannot be made Use of as an help or assistant towards the Production of Thought; and till that be done, Matter's being Uncapable of Thought in it self, will be of no great Consequence in this Question.

He says, *Spontaneous Motion in our selves, is neither rais'd nor determin'd Mechanically.* Reply. I say this Motion is determin'd in us, Naturally, and therefore Easily, and by like means, as a Fly, a Bird, or a Brute, can raise and determine their own proper Motions; so as all these have a self Active Principle of Motion, as well as Man proceeding in such Actions by the Power of Matter and Motion skilfully qualify'd, as all the Products of our Maker are. From hence to pag. 45. Mr. B. lays out his Talent in a long Discourse about Atoms, which to my Understanding conduces very little towards the true Knowledge of Man's Nature, either of Body or Mind; and I think, makes little to the purpose towards gaining a satisfaction in this Enquiry; and if any other Man be able, thereby to Inlarge his Knowledge upon this Subject, I am contented he shall bestow his Observations thereupon; resolving to excuse my self at present from that imployment.

Page 45. Mr. B. Pretends to have said so much in this Section, as that from thence he may reasonably conclude, that physically Extended Substance, is, in its own Nature, utterly incapable of Human Thought. Reply. I make no difficulty to agree with him, that Matter is in its own Nature incapable

ble of human Thought; and thereunto add, that It cannot be made, capable of Human Thought by all the Skill, Industry and Power which Men can Imploy about it, believing the Angelical Power could not be Effectual, if it were Imployed to that purpose; And that no Power less than Divine, is capable of producing Thought, by the Skilful Mixture, and Acting of fitting Materials, by naturally appointed Motions Circular and Endless, so long as the Fabrick and all the Necessary Parts of it shall abide and continue in that Soundness and Operation which are absolutely Necessary for the Constitution and Support of that Person, whose parts they are. And I further profess to think, no Power less than Divine, can give Life, Voluntary Motion, Sensation, or Intellect to any of those Creatures which have them; but that all these Effects are products of Divine Power only, without ever having yet been communicated to any sort of Creatures whatsoever.

Señ. 8. p. 45. He repeats the Rule, *Quicquid recipitur, recipitur ad modum recipientis*; And thereupon says, *No external Cause can Act upon the Subject, beyond the Capacity of it.* Reply. He should have said beyond the Ordinary Capacity of it; for I think the Ordinary Capacity of Things and Natures are subject to Increase, Diminution and Addition, by Conjunction with other Things and Natures; by Accident, or by the Arts and Industries of Men: And in such Works (as in all other Powers) of Acting, the Operations of Divine Power can produce Effects, exceeding the Capacities of Men to comprehend or conceive.

Page 47. He says, *It is clear that every Body operates upon another by Contact only.* Reply. That Bodies can by Contact communicate divers Qualities one of them to another, some good and some bad: some communicate to others sanative and helpful Operations; others communicate noxious and harm-

harmful Qualities, and such as bring present Death or Dissolution with them, without Mens being able by their common Senses to perceive that any such Qualities are lurking in them, or likely to be communicated by them, until Experience Taught them, the certainty of such Communications, without their being able to find out the next and true Causes of such Operations. I think it beyond the Power of Human Capacity to find out by Experience, and thereby to know, what Products and Performances can be made out of Matter, by the Addition of Motion thereunto.

We do not know that Human Art can so Order, or Apportion Matter and Motion, as to produce Life by them, in any manner whatsoever; but we know that Man by a fit application of Motion to Matter, can so Imitate Life, or some Actions of it, as that all the Unconscious Spectators have believed, that such Creatures of Art were acted by a Natural Life residing in them. I will not speak of *Architas* his Pidgion, but offer for Example, *Regiomontanus* his Eagle, and his Fly; his Eagle was made of Wood with Wings display'd, cover'd neatly with Feathers, and Fashion'd with a Beak and Talents thereto annexed; the Emperour *Charles V.* was to have a splendid Reception, into the City of *Nuremburg*, where this Artist dwelt. The time whereof was fixed some Months before the performance, and in the interval, our Artist had time to fit and order the necessary Springs suiting to the time given for the Regular and Stinted Motion of the Fabrick; whereby it must first pass from the Tower of its Station to the City Gate, and thence must pass by the High-way, leading to a void place in the Road, above a Mile from the City, where the Emperour was to be met in State, and have an Oration made to him, without making him privy to the Design; but the Orator had directions to break off his Speech, as soon as he should have notice, that the Eagle was

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approaching; and upon the Noise thereof he finish'd his Speech accordingly. The Conscious Parties had unperceiv- edly shuffled the Emperour into that very place, whither the Eagle must just come, and upon its Arrival, it made a short turn over the Emperour's Head, and hover'd over him a little while, and then the Cavalcade set forward, march- ing at a moderate Foot pace, to which the Eagles Veloci- ty was timed, so as the Bird continued moving over the Emperour's Head, till they came to the City Gate, and then she left the Emperour, and passed over to her own Tower, all this was done amidst loud Acclamations of the People, without giving a disturbance to the Eagle: And this Fact was taken for a Prodigy, or Miracle, both by the Emperour and by the People, till the Design and Secret come afterwards to be made known. And then the Emperour (as Wise Men use to do) gave Commenda- tions and Rewards to the Artificer; but the People (like Mr. B.) would by no means be perswaded and convinced, that such a Fact as this could possibly be performed by the Powers of Matter and Motion, but that the Artist had certainly made Use of a Dæmon or Seperate Spirit for the Effecting of this Prodigy; and that therefore he ought to be put upon his Tryal for it before the Magistrate, and suffer as a Conjuror: And for some short time after, he was forced to keep private, for fear of being Stoned by the People upon that account; but the Emperour took him into his Service, and carried him along with him into *Spain*, where he produced a like effect of this Art, and made all of Iron one of the larger sort of Flyes; for his Assistance therein, a designed long Table was purposely set, and he had time given to fashion his Springs and Screws, to the Dimentions and Fashion of the Table; and when all was ready, the Emperour invited to Dinner the great Men and Courtiers about him. The Emperour

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was placed at the upper end of the Table, and the Artist at the lower end of it. At the end of Dinner, the Artist thrust out his Hand, and the Fly crept out from under his Sleeve upon it; then it took Wing, and flew along before the Guests Faces on the one side of the Table, then Crossed the upper end of it, before the Emperour's Face, passing thence on the other side, down to the lower end again, where the Artist put out his Hand as before, and the Fly lighted upon it, and from thence crept under his Sleeve from whence it first came. Those who saw this Fact without knowing the Design, could not be made believe that this Fabrick was other then a Living Fly, and divers of them could not be made to believe, but that if it were not so, it was acted by a Diabolical Practise, and the Ministration of an Intelligent Spirit. Divers other Instances of this sort, might easily be produced (if I did not think these sufficient) to Prove, that when Men see things unusual, whose Causes and Originals they do not understand, and are by no means able to find out, they are very ready and prone, to ascribe the Production of them, to the Power and Working of Intelligent Separate Spirits, as Mr. B. now doth, I suppose under as great a mistake as those People were in, who would needs Condemn our Artist for being a Conjuror.

Page 46. He says, *Such is our Venerable Notion of the Creative and Omnipotent Power, that we think it can do any thing.* Reply. I think as before, that God can do any thing that he will do; and that his Power hath no other Bound or Limit but his Will, and when he Represents the Power of God, under the Terms of Venerable Notions, I think him mistaken in that Expression, for we have greater and stronger Apprehensions of God's Power, than can be Represented to our minds by the Terms of a Venerable Notion: For we know and are sure, that God's Power exceeds

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the highest Comprehension of Man's Capacity, and that whatsoever he will do is Possible with God: Shall the Son of Man then, who is a Worm, presume to raise Disputations amongst us, about what God can do, and what he cannot do? as if Man were a competent or tollerable Judge of such matters, *Absit*; and if he will pretend so to do, yet will I give no Incouragement thereunto by entring into Dispute with him upon that Subject.

Page 47. He says, *Motion it self is not Thought.* Reply. The Term of Motion is a great deal more Comprehensive than the Term of Thought; whence it must follow, that Motion in general, or all Motion, is not Thought, and yet Thought is Motion; all Thought is so as well as rising from Motion. And I conceive no Thought can rise or be without Motion, and thus Thought is Motion, tho' Motion be not Thought.

He says again, *One Body works upon another by Contact only.* Reply. I have answered, that by Contact, Qualities and Powers may be so Communicated to one another, as to make a great alteration in them all: And as there are no Qualities and Powers without some Subject to which they may adhere, so there is no Matter, as dead as he can suppose it, without some Qualities in it, which may cause other Operations to proceed from it, than that of a bare Contact, without any other Operations or Powers from thence proceeding.

He says, *Bodies can work upon Bodies no otherways, than by change of place.* Reply. I have before ascribed Qualities and Powers to Bodies, by which they may, and often do work upon other Bodies by Contact, without any change of place at all, and by Effluxes from them may work upon other Bodies, at some distance, without coming to any Contact at all.

He says, *If the Motion Impress'd upon a Body moves the whole*

whole of it without causing any Internal Commotion of its Parts. Reply. By his *If the Motion of the Body, &c.* He seems to intend, that there usually is, or may be such a Motion, wherein the whole may be moved, without causing any Internal Motion in the thing. I think all Ordinary Motions as otherwise, and do cause Internal as well as External Motions, and am apt to conceive, that there can be no External Motion, without causing an Internal Motion also in the thing moved.

Page 48. He says, *Change of Place is the immediate and only proper Effect of Motion.* Reply. Had he said, That Change of place is an Immediate Adequate Effect of Motion, I should have agreed it; but that it is the only proper Effect of Motion I must deny; because I think, there are very many other proper Effects of Motion, besides change of Place.

He Questions, *How Men can conceive, that a Body should Think, because it is in one Place, and be Senseless, because it is in another.* Reply. I see no cause for propounding this Question, for that I know of none who have pretended to make that a Question. And yet I think it to be somewhat clear, that change of Place, and different scituation of Bodies with respect one of them to another, may make great alterations in their Effects, and the Power and Working one of them upon another.

He says, *A Body in Motion seems to be so far Active; but all its seeming Activity will be found to be nothing else but a Passive Removal.* Reply. I cannot agree this, because such a removal tho' Passive, may, and doth often produce divers other Effects, both in the places to which it removes, and the Impulse which it imparts to other Bodies by Contact in its passage by them, or its Protrusion of them, and the Change of all the Scituation thereby happening.

Page 49. He says, *It is Impossible that a Body should think,*
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by virtue of being in one Place, and not in another. Reply. I know none who propound, or say, first that Matter thinks, next that it thinks by being in one place rather than by being in another; and therefore this passes with me for a needless, and so a trifling Question. And that which I Oppose in it, is the Word *Impossible*, because I think it Possible with God to Indow a particular Place or Scituation with such Inergy and Vertue, as it may increase Intellect, and advance Thought in Man, and restore that in one place which was decay'd or lost in an other; and his saying has created no doubt in me, but that God if he pleases can indow a particular place with that Vertue, as to restore a weaken'd and soft Intellect, by coming into that place Indowed with such a Sanative Quality, as we Read he did to the Pool of *Bethesda*, upon stepping into which Men were cured of all sorts of Diseases, without perceiving or knowing any thing of the manner or means whereby the same was Effected. And thence I Collect, it is possible for God to appoint, that by removing a dead Body to such a place, it shall thereby recover, Life, Memory and Thought: And I think this doing would be a good Proof, that God can give Intellect and Thought by removing Matter from one place to another, if He is so pleased: And I profess still to continue my Aversion to the Dispute of what God can, and what he cannot do; towards which I have been somewhat provoked by the Interposition of his Word, *Impossible* in this place. In Opposition to which I am apt to repeat our Lord's Expression, *That with God all Things are Possible*; but if he will so far Accomodate his Word *Impossible*, as to intend by it an Impossibility with Men, I am ready to agree with him in it.

He says, *It is Impossible for Motion to graft upon Matter the property of Intellect or Thought.* Reply. I know of none

none who Speak or Write after this manner, or to this purpose : I have never said, nor know that others have said, that Motion doth or can Graft Thought upon Matter. I do not attribute Thought to the Matter or Fabrick, nor to the Motor or Spirits of the Blood, nor to the Motion, not to any of these singly taken, but I say, That all of them in Conjunction one with another, produce Thought or Intellect, and that these in Men are Natural Products of that Conjunction, and the easy Effects of that Operation: We know there are in Men, very nice and fine *Cephaline* Organs, and that there are fine, pure, and warm Spirits of the Blood, in a continual Motion amongst these Organs, and that Life and Sense proceed from these Motions acted amongst those Organs. For that if such Motion ceases but for a few Moments, as by stoppage of the Breath, they will certainly do, *ipso facto*; by the ceasing of such Motions the Life of Man is lost and perishes, and all Human Art will be unable to recall or restore it: And this Progress proves (to my Understanding) that Life is acted and preserved by such Motion of the Blood in the Vital Parts and Organs of the Body, because Life cannot be continu'd without it, seeing that upon ceasing of this Motion, Life also ceases in the Person at the same time; making it Evident, that it ceaseth for the same reason *Cessante causa cessat Effectus*. The Motion of the Blood in the Vital Organs of the Man ceasing, Life ceases at the same time; which proves it ceases for the same reason, because the Motion of the Blood in the Vital Organs ceases. Thought or Intellect, I say, is produced in the Person *Mediante vita*: The Immediate Fountain from whence it proceeds, as one of its Natural Products, is the Life of the Person, and the Motion of the Blood in the Vital Organs, is the remoter Cause of Intellect: But as I have said before, I take Life to be the next Cause of it; and if this Motion

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on cease, and thereupon the Life cease ; it must needs then follow in our Course, that Intellect and Thought must cease also ; and so Experience proves to us that they do, one and all : They come together into the World in feeble and weak Originals, and grow Naturally altogether to a State of Perfection ; they decay in like manner, and in Death, (according to the best of my Understanding) they perish and cease together ; and there is nothing left but that which was the most Solid and Material Parts of the Person, which *gradatim* turns to that Dust from whence it was taken : From whence (if there be any Truth in Scripture) God will again recollect and raise it, endowing it with like Organs as before, and the same Organical Powers, wherein like Spirits of the Blood shall move as formerly, and by the Motion of the Blood therein, shall be produced and recovered the same Understanding, Phantasy, Judgment, Will and Memory, and the Powers thereof, which were in the formerly Dead Person. The means by which this shall be done, and the manner of it, hath not yet been revealed to us, and our Capacities are too weak to wade through the Secrets thereof. If God had not reveal'd the Truth of such a Resurrection to us, we should never have been able by Human Powers to have attained the Phantasy and Imagination of such a Blessing to the Good, and such a Proceedure against the Bad : The only Foundation for this Expectation is the Word of God, which if it could fail us, all the Effects of Christian Religion might do so. *Paul* tells us, *If the Resurrection of Christ and of Believers be not true, than our Preaching is vain, and our Faith is vain ; then all that we have told you is a cunningly devised Fable, and we are found false Witnesses in what we say of Christ. Then all that are fallen asleep in Christ are perished, and Christians are of all Men most miserable.* Thus necessary we find, *St. Paul* thought the Resurrection of the Dead to be

to be, and this he hath revealed to Christians and good Men for their Comfort : If it had not been revealed, we could by no Human Means have known any thing of it. The true Sum and Substance of it are clearly revealed ; but the *Quomodo* how the same shall be Acted hath not been so ; and therefore I think, the Industry of Mankind cannot attain to know the *Quomodo* of it, till it be further revealed, or that the Act it self come to be performed upon us. And therefore I content my self to answer all nice Queries thereupon, with a *Deus providebit* ; he that hath promis'd such things shall so come to pass, neither doth nor can want Means to perform it, how difficult soever it may appear to those, who perhaps have no mind to give credit to the Thing. St. Philip says to our Lord, *We know not whither thou goest, and how then can we know the way?* And so I say of the Resurrection : We have no natural or rational Means to know there will be that Thing or Act ; and how then can we know the Means of it, which may be very various, and surely are past our finding out. The thing is very clearly reveal'd to us, that there shall be a Resurrection, which plainly Imports of the same Person that died, for otherwise it cannot truly be called a Resurrection. Next, that these rais'd Persons shall stand in Judgment before the Throne of Christ, and shall there be Judged and Rewarded every Man according to his Works ; apparently Works done by them before in this World ; and there they shall receive Sentence of Rewards and Punishments accordingly ; this proves the Persons rising, must needs be the same with them which before dyed : And if Curious Men will say, they cannot comprehend how this can be true : I ask them again, If they can comprehend how a Camel can go through the Eye of a Needle ? and assure my self they are not able to do it. That is plainly declared to be possible with God, and I see not why they

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should think themselves able to apprehend the *Quomodo* of one of these things, any more than that of the other. I find no better means of setting the Truth of this Matter in a clear Light, than by examining the links of that Chain, which are knit one to another, in passing from the lowest Living Creatures amongst us, to the highest order of them: intending which I begin with the Vegetables, and observe that amongst them, there is a Perception by the Sense of Feeling, which is most evident in the sensible Plant, which upon every Touch of an Human Hand, will close and croud up its Leaves together, without opening them again, so long as the Touch continues, nor till a small time after the Touch is removed, and then it will open them again as formerly; of which Fact I have had the Experience. Next, I have also observed, that where Trees grow near one another, the Younger sort of them will alter the Course of their Natural Growth, to avoid thrusting their Tops under the Shade and Droppings of higher Trees which stand near them, and for that Reason will sometimes forbear their growing upwards, and shoot themselves out horizontally, or in a side Line, for the space or distance of some Yards, before they turn to grow upwards again; and they do not stay for this Alteration till they come to touch, the overgrowing Trees, but do often begin to take this unnatural Course of proceeding, whilst they are yet at a very considerable distance from the overgrowing Trees. And these Evidences prove to my Understanding, that Plants have a Perception in nature of Feeling, of things which may be very harmful or helpful to them. And if we from Plants pass to Insects, common Experience teaches, they have Life, from whence proceeds a Freedom of Local Motion, and a Perception by Feeling, Smelling and Tasting, and the Passions of Liking Disliking and Wrath. Thence ascending to the Brutes

we find and know there is a near Similitude in their Natures to that of Mankind: They have a like Composition of Flesh and Bones, of Blood, Humours and Breath, and are indued with Life and Motion, both Peristaltick, and Voluntary, and with Perception by all the five Senses; also with the natural Passions of Lust, Wrath and Fear, all which are in them, to as high a perfection as Men have them. We find further in Brutes low degrees of Understanding, Fancy, Choice and Memory, which last they eminently show in their Revenges upon such who have done them harms at long distances of time before; and their Kindness to such as have formerly done them good. From Brutes we pass to the Supreme Race of Mankind, upon whom God hath bestowed Life, from whence proceed Motion, Perception, Passion, Sensation, common with the Brutes, superadding thereunto (as peculiar priviledges of Mankind) the outward Bodily Organs of Hands, and Tongues apt for Speech, and inward Organs suited for the production of compleat and perfect Understanding, Phantasy, Judgment, Will and Memory. I think this Induction makes it apparent, that Life, in all these Creatures, works to the production of such Faculties in each of them, as are necessary for the Being, and well Being of them; such as in Plants are the Growth, Qualities and Fructification of them. In Insects their Life produceth Locomotion, Perception by Feeling, Smelling and Tasting, and the Passions of Wrath and Liking according as they are cherished or provoked. In the Brutal Nature, Life produceth like Motion as in the Human, together with the like full sensible Perception, and the Passions of Lust, Wrath, and Fear, and the low Degrees of Understanding Phantasy, Choice, and Memory. From Brutes we ascend by a Degree to the Human Nature, upon which God hath bestowed the outward Peculiars of Hands and a Speaking

Tongue, an upright Fabrick and Situation of the Head, together with more nice and curious Internal *Cephaline* Organs, perfectly contriv'd and fitted, for acting towards the Production of Human Understanding, Phantasy, Judgment, Will and Memory. I think this course of consideration, affords light enough to perceive, that God with and by Life, gives to all Living Creatures Properties Requisite for the good Support of their Lives, and the Continuance, and Propagation of their Species. The Plants have all Things necessary for their Life and Being, which the Insects also have, with a superaddition of Properties necessary for their Being; Brutes have the lively Properties of Plants and Insects with a Superaddition of such as are necessary and proper for their Beings; and Men together with the Properties of the Inferior Orders, have the addition of such Properties as peculiarly belong to those of their own Order. This Chain of Properties and Powers, belonging to the several Orders of Living Creatures, induce to believe, that they are all the Agents of the same Wise Artificer, who seems to have knit those Links one to another, so as to have a sort of Relation each of them to the other. The lower Ranks have but few Properties because no more were necessary for them; but the higher Ranks have all those of the lower, with divers additions, because they were all necessary for the good Support of their Beings, and the Progression amongst them seems very apt and regular, all proceeding in a like causal Order: He that gave them Life, gave a Power to it to produce in the several Creatures Properties necessary for the Conservation of their Natures; so as he who produceth Life in Man, by Motion of the Spirits of Blood in the Vital Organs of the Body, indu'd that Life with a Power of producing all those Faculties and Powers in him, whereby amongst the rest Intellect and Thought are acted.

I foresee, that to this Argument it may be objected, I allow to Man but small Advantages or Priviledges above the Beasts; and I am ready to grant, that I cannot with Observance to Truth allow to Human Nature all those Priviledges, which Men of divers Ages and our own times do confidently challenge for it, and arrogate to it, *viz.* the guidance and support of an Intelligent Spirit: I think my Argument hath allow'd it many peculiar Priviledges above the Brutes, and all that I think properly due to it; allowing that, by any thing before spoken, there appears no difference at all, between Human and Brutal Creatures, at or after the time of their Deaths; and I am apt to conceive that by the Natural Course of their Lives, there appears no real difference, between the Death of the one and that of the other sort; as *Solomon* expresses himself in *Eccles.* 3. And yet I neither will, nor can truly affirm, that there is not a great and wide difference, between Men and Brutes, at and after the time of their Deaths; but this difference, I conceive, arises not from the Nature or Constitution of the Creatures, but from the Institution and Appointment of God, who hath declared and promised, that there shall be a Resurrection of all Dead Persons, without making such a Declaration or Promise, on behalf of the Brutes or other Inferiour Living Creatures: whence *David* hath rightly termed them, *the Beasts that Perish* [utterly.] This Resurrection of Dead Persons, the Scripture gives so full and clear a Testimony to, as no Man who believes the Gospel to have Truth in it, can continue in doubt, whether the Article of the Resurrection, be a Truth or not: For the Scripture proves nothing more fully or truly, than it does the positive and punctual Truth of this Article in above an Hundred Texts, which may be collected out of it; and relying upon these Proofs, they give so full a conviction to my Understanding, that I do not with more

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Certainty believe, there will another Day succeed to that which is now passing, than I believe the Truth of this Article to be certain ; and such a Certainty (tho' it be not absolute,) I think firm enough to build my Faith and Belief upon it. A certain Consequence of such a Resurrection, is a second coming of our Lord Jesus Christ, who will sit and judge the World of raised Persons, and pass Sentence and Doom upon them, according to the Works which in this World they have done, whether Good or Bad, and Immediate Execution shall follow thereupon ; so as the Good shall be rewarded, and the Bad punished according to their Works.

Having gone through the proposed Argument, I return to observe upon Mr. B's last pages ; wherein I can perceive no other design, save that of proving, First, *That Matter is not Thought* ; and Secondly, *That Motion is not Thought*. To which I reply. If any Man have asserted that either of these were Thought, I am ready to differ from him in that Opinion, and do thereupon say, that there are three things necessary for the production of Thought, *viz.* proper Organs which I may call the Fabrick, the Motor or Material Spirit, and the Motion. I do not conceive that any of these three are Thought ; but think the Motion of the Spirit in the Vital Organs, produceth first Life, and *mediante Vitâ* produces all the Properties to the Living Creature belonging ; for if Life be not first produced by such Motion, there can be no Properties produced in the Creature ; if there be no Life there can be no Thought, Memory, or other Property of the Person whatsoever : They all come with the Life, and cease with the Life, and have there dependence upon it ; they are at least concomitants if not Products and Consequences of it, so as the Motion of the Spirit in the Organs, is a Remoter Cause of these Properties in the Person ; and Life (as

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I have said before) is the proximate Cause of them, and that from which they immediately proceed, and upon which they depend, deriving from it Power Vigour and Activity, proportionate to the Vigour of that Life from whence they proceed. I propound for a teaching *Medium*, the instance of a Fruit Tree, where I take the Matter of the Tree for a Fabrick, and the Sap for the Motor or Spirit; the Motion of this Spirit produces Life in the Tree, by means whereof, the Fruit is first formed, and then brought to maturity: Here the Tree is not the Fruit, nor the Sap the Fruit, nor is Motion the Fruit; and yet if any of these fail, the production of the Fruit cannot proceed: they must all be and work together, or else there can be no Fruit produced by the Tree: If the Bole fail, or be unfit for Operation, or the Sap want of its due goodness, or free ascent; if the Motion be not due, and proportionate to the Work, the Fruit cannot be, or but be unperfectly produced according to the Operation; but above all, if the Life of the Tree fail, all future hopes, expectant thereupon, are thereby destroy'd and come to nothing; and the same is true in the Case of the Living Person; if the *Cephaline* Organs fail, or the moving Spirit do so, or the Motion be obstructed, or disorderly, there will be a Failure in the Powers and the Acts of Life, and all the Properties from thence proceeding, and above all, if the Life it self fail and cease in the Person; all the Faculties and Properties of that Person fail and cease with it immediately. I am prompted to add another Instance of this kind, taken from a Trumpet: The Organical Form of which I take for the Fabrick, the Breath for the Motor, and the Violence us'd, for the Motion; by all which the Sound of the Trumpet is produced: here the Fabrick is not the Sound, nor is the Breath so, nor is the Motion the Sound; but all these concur to the Production of the

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Sound, and if any of these three fail the Trumpet cannot be sounded; if the Fabrick of the Trumpet be alter'd, and the Metal drawn out at length, or be otherwise turn'd into another shape, this would spoil the Sound of the Trumpet; or if the Breath be over feeble for the practice of it, there will be no Sound or a very weak one: but if the Trumpet be rightly Organized, the Breath sufficient, and the Motion skilfully acted, these all together will act to as much perfection of Sound, as the Instrument is capable of. And from these instances I argue, that there seems to be no need at all of Mr. B's. proving, that Matter is not Thought, or that Motion is not Thought; for that these Positions would easily have been agreed to, upon his first demand made of such a Concession.

Page 49. He says, *Some have pretended that Thought is generated, as other Qualities in the Body are.* Reply. I think he should have said as other Qualities in the Person are. I do also conceive, that by ranking Thought with other Qualities of the Body, it gives occasion to suspect, it pass in his Mind for a Bodily Quality, and why then should it not as well be generated, as other Bodily Qualities are?

Page 150. I design not to meddle with the 4 hard Names, which this Page exhibits to us.

He says, *The Notion of Thought's being generated, and the two former by him confuted, of Matter's being Thought, and Motion's being Thought, make up the two Oldest Forms of Atheism, to prove nothing but Matter in the Universe.* Reply. I think he should better expound to us, the manner how he extracts Atheism out of the Position that Thought is generable; and for the other two, I will not desire him to expound them, because I have agreed that they are Errours, and *dato uno Errore sequuntur mille*: but concerning the Generation of Thought, as a Quality re-
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siding in Human Person. I desire his Exposition and Application thereof, that its tendency to Atheism may be better discovered: And for the assisting towards that Discovery, I purpose to make a further search into the danger of that Opinion and the truth of it. And to that intent, I think a discovery of what was Created by God at the Formation of *Adam*, will be a great help towards knowing what was afterwards generated by *Adam* in his Posterity. We read in *Genesis*, That God made *Adam's* Organical Body, of a Loam Composed of Red Earth, which God after *Adam's* Sin expressed by the term of Dust, in saying, *Dust thou art, and into Dust shalt thou return.* Ezek. 37. 4. God bids the Prophet say, *O ye dry Bones hear the word of the Lord.* ver. 6. *I will lay Sinews upon you, and will bring up Flesh upon you, and cover you with Skin and put Breath in you; and ye shall live and know that I am the Lord:* after which there was a noise and behold a shaking, and the Bones came together Bone to his Bone; and the Sinews and Flesh came up upon them, and Skin covered them above, but there was no Breath in them. Then God directed to say, *Come from the four Winds O breath and Breath upon these slain, that they may live: So the Breath came into them, and they lived and stood upon their Feet, an exceeding great Army.* Here seems to have been a Formation like that of *Adam*: The outward manner whereof is here express'd; but there must be further supposed Blood and Humours in the Veins and Arteries, apt and fit for moving and acting those new Bodies, ready and strongly inclin'd to an Inflammation of its Parts; and that such a Living Flame was therein kindled, by the moderate Breath, which was called for from the four Winds, and entring into the newly Created, made them become living Persons. I take this for the best Specimen which we find upon Record concerning the Creation of Men: neither these Bones nor

Adam lived, till God Communicated or Breathed into them the Breath of Life, or the Breath which caused Life in them all : And that in both these cases, the Breath was not created, but taken and received from the Ambient Air, drawn in by the Lungs, as soon as the flame of Life was by the first breathing kindled in the Person ; whence it seems, there neither needed, nor was a Creation of any more parcels, saving those of the Organical Fabrick of the Body, the sufficiency of the Blood, and other Fluids thereunto belonging, and such a motion of this material Spirit or Motor in the Fabrick, as was caused and acted by the Breath, which kindled and inflamed the Particles of this Spirit, and thereby produced Motion and Action, both in the Spirits, and Organical Parts of the Body ; and this Motion produced, and acted Life in the Person, and, *mediante Vitâ*, produces all the other Faculties and Powers to a Living Person belonging : By which progress it appears, that this lively motion in the vital and living Organs of the Body, produceth, *mediante Vitâ*, all other Faculties, Properties and Powers, naturally to the Person belonging. And thus it seems there was no need of creating Thought, Motion, Sensation, or any other particular Human Faculty ; but they were all to be derived, from the Principles before-named : So as the Faculties of Motion, Nutrition, Passion, Sensation, Perception, Intellect and Thought, had none of them a particular Creation, but were derived unto *Adam*, by the Motor's acting its Fabrick and its Organs, which produces and maintains Life, and, *mediante Vitâ*, produces and maintains all those other Faculties, which grow out of the Life as necessary Incidents of it, and to the continuance of the Being and well Being thereof. I come now to apply what hath been said, to the manner and faculty of Generation, and do thereupon conceive, that *Adam* by Generation communicated to his Posterity

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all the Parts, Powers and Faculties, which he had received from God in the work of his Creation, *viz.* an Organical Body, acted and enliven'd by a fine Material Spirit, indowed with Organs or Lungs fitted for Breath or Respiration, and with all such Parts or Principles, as are necessary Incidents to being or well being of Human Person, weakly distinguishable, and therein suitable to the present State of the Infant, but after growing to a full maturity, as the Person it self and the Organs of it grow to be enlarg'd and perfected. *Gen. 5. 3. Adam begot a Son in his own likeness, after his own Image. Chap. 1. 28. God bids Adam and his Wife be fruitful and multiply and replenish the Earth and subdue it.* The first Text proves, that *Adam* did by Generation communicate to his Son those necessary Parts, Perfections, and Powers, which God by Creation had bestow'd upon himself : The second Text teaches, our first Parents were Created to multiply and replenish the Earth with Men and Women, such Persons as their selves were, living Persons, and furnish'd with all such Parts, Faculties and Powers, as God before gave them at their Creation. It is apparently proved by our common Senses, that Human Children are as like their Parents, as any young Products of Beasts are to themselves: all sorts come Living into the World, as well those of the one sort as those of the other : we find no pretence of doubt, but that the young Brutes draw Life from their Progenitors ; and I find no cause to doubt it of the Children of Men : *Solomon* comparing them says, *As the one dies, so dies the other*, and I conceive the same of their Procreations ; as the one is generated, so is the other : and thus *David* also compares Men to the Beasts that perish, so as they may be concluded alike, both in their Generations, and at their Death naturally : And thus the Life coming to them by Generation, brings with it, or there springs and grows

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out of it, Motion, Nutrition, Passion and Sensation in the Brutes, and all these together with Judgment, Memory, Intellect and Thought, which are Properties peculiar to the whole Race of Mankind, which set Men by divers degrees above the Natures of Beasts that Perish: but these appear in their Lives only, and not in the manner of their Generations or of their Deaths, and may be justly ascribed to their Hands and Speech, to the upright Postures, and Shape of their Persons, the aptness and fitness of their *Cephaline* Organs, and to the Purity, and Fineness of the Spirits of their Blood, joyned to the Tenderness of their Complexions, which makes them less rugged and stupid than the Beasts. Having thus far proceeded in the Discourse of Generating Creatures and their Powers, with intent to discover, how Thought may be said to be Generated, I go on to Enquire, how the Opinion that it is so Generated, is likely to produce Atheism, or be any way tendent thereunto; or what Assistance it gives to the belief, that there is no other Principle but Matter in the World. We find the Maintainers thereof asserting, That there is one great God Maker of the Universe, and every Part thereof; and particularly of the Earth, and of all the Creatures in and upon it, in whom *St. Paul* says, *We live and move and have our being*: in which I think our Opponents agree with us, and therefore we have no difference, till we come to the Examination of the *Quomodo* the Intellect or Thought of Man is produced and acted. Mr. B. says, this is done by means of a Substantial Intelligent Spirit, of a different Original from that of Generation, without troubling himself with the Enquiry, how this sort of Spirits comes to have a Being, whether by pre-existence *a mundo condito*, or by new Creation, upon every fruitful Coition between Man and Woman or between Man and Beast where the product obtains an Human Shape; and whether the Procreation by Persons be Lawful, or else by Adultery or Incest.

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He enquires not, how this created Spirit obtains Entrance into, and Possession of its Body, whether by Insinuation of it self into the Body, or is Injected thereinto by God's Power and Appointment : At what stint of the Embrio's Growth this happens ; if it have a certain place in the Body of the Person, or be extended in and over the whole Body ; What shift it can make to avoid the Tincture of Original Sin, by which the Body is infected ; or that there be an absolute necessity of its falling under that Contamination, and the Condemnation thereunto belonging. Mr. B. takes no notice of these Rocks or difficult Passages which lie directly in the Way of his Tenet, but passes them over as if he saw them not, or with a resolution to take no notice of them ; the reason of which (I think) is, because he knows not how to resolve or answer them. But for the greater strength of maintaining his Opinion, he says, *It is impossible for the Wisdom and Power of God to produce, or act Intellect or Thought in Human Persons, without the Assistance or Intervention of a substantial Intelligent Spirit, by the Power and Energy whereof, Intellect and Thought can only be produced and acted in the whole Race of Mankind ; and that it is impossible for the Wisdom and Power of God, to produce Thought in Man, by Bodily Organical Powers, and the Spirits of the Blood circularly acting in those Organs continually* Thereupon I have observed, that by such circular Motion of the Blood in the Organical Parts of the Brutes, their Local Motions, Nutrition, Passion, Sensation, Perception, are naturally, and therefore ordinarily, and easily produced : and why then cannot God, by the like means, produce in Men the like Powers with an Addition of Intellect and Thought thereunto ? This I think he can do without difficulty, and that he hath so done ; without allowing any sort of probability, that he uses in such Productions the Assistance or Operation of
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Such a substantial Intelligent Spirit, as Mr. B. pretends must needs be the cause thereof, so far as it is Impossible for God to produce Thought, without this Intermediate Assistance. I Reply, God produces the proper Powers in the Brutes before-named, by the bare Operation of Matter and Motion ; and why not than Thought in Man, as a Power proper and peculiar in him by the Intervention and direction of natural, and generated Powers? And I thence conclude, he is certainly able so to do if he please ; and I quote thereupon Mr. B's. own rule at Page 18, *Sine necessitate Entia non sunt multiplicanda* : to which I add, *non debet fieri per plura, quod fieri potest per pauciora*.

Now I pretend to compare two Positions, and the manner of propounding them, that it may appear, which of them tend most to the Introduction and producing of Atheism. He says, *It is Impossible for God's Wisdom and Power, to produce Thought and Intellect in Man, by any other means, save by the Intervention of an intelligent ungenerated Spirit* : in maintenance of which Opinion, he says (as before quoted) Page 46 *Such is our venerable notion, of the Creative and Omnipotent Power, that Men are commonly apt to believe, it can do any thing, and so may bestow the Faculty of Thinking on some corporeal Systems*. In which words he exposes the mighty Power of God, under the Expression of a Venerable Notion, as if God's Omnipotency were but a Notion floating in Mens Minds, and not a real and substantial Property in God, and that Men raise it to a greater height by the Venerable Opinion they have of it, than there is Cause for in the true being thereof. I take this to be a great presumption in Mr. B. and as such I expose it to the Judgment of our Perusers, concluding thereupon, that by Mr. B's. Opinion in this Dispute, and the Expressions which

which he uses in the maintenance thereof, there are greater assistances and inducements to Atheism, than are likely to arise from the Opinion, That God can (if he pleases) bestow the Faculty of Thinking upon some Corporeal Systems, or *Compositum* of it; and that Mr. B's Apprehensions concerning God's Omnipotency are faulty, and less veritable, than those of other common People are.

From the 50th to the 57th. Page, I find nothing but *difficiles nugas* about real Qualities, and Atomical Inventions, which I think are little pertinent to the Dispute in question, and therefore I pass them over.

Page 57. I think he makes it his Collection, *That if Matter fitly dispos'd can think, then all Matter and the parts of it, tho' not so disposed, must think also*: this I think not a reasonable Inference, and therefore refuse to grant it.

He says, *Matter when it is made Thinking, must be a different thing from that which we now take it for*. I say the same for Matter made living; and if he would first consider Matter as living, he would much more easily conceive, that it might be made conducive to Thinking.

He says, *He cannot think, that a Man of good Sense should pretend to solve a difficulty, by an Appeal to an Omnipotent Agent, without Presupposing a Capacity in the Subject*. Reply. Our Lord being asked how a rich Man could be sav'd, after he had said that it was as hard to be done as for a Camel to go thorough the eye of a Needle, makes an immediate Appeal to the Omnipotence of God, without supposing there was a capacity in a Camel to go through the eye of a Needle, but tells them plainly this was Impossible with Men, and yet it was possible with God, with whom all things are possible; and with Mr. B's good leave, or otherways, I think it possible with God to

to produce Thought in Man by the ordinary working of material Agents in him.

If we shall consider the Power of God's working, in making the Red-Sea stand like Walls on each side the *Israelites* at their passing through it, or the lower parts of the River of *Jordan* running away, and the upper parts of it stopping and rising up upon an heap, and consider the natural Fluidity of the Water hath no capacity in it self, that may contribute to these performances; I think we must reasonably make an immediate Appeal to the Power of God, for the production of those Effects and Operations.

Page 59. He says, *He will tell us in what Sense, and upon what Account, he maintains that Omnipotence cannot create Cogitative Matter.* Then says, *He does not Assert this absolutely, but upon the supposition of the truth of our Ideas in contemplating, and the truth of our Faculties in collecting, from that Idea of Matter.* Reply. I think there are few things in the World more subject to Errour and Mistake, than the Idea's of his Contemplation may be, except the Collections, which he may gather and infer from them. And I demand of him, whether Fluidity in the Water be not as Essential to the Idea of it, as Extension is to the nature of Solids? And till I receive his Answer I take upon me to think, that Fluidity in the Water, is as natural, and specifical to the Idea of it, as Extension is to the nature of solid Bodies; and that the same Power, which stayed Water from falling, or running down, according to the Fluidity of its own nature, can make Matter Cogitative if he pleases, or produce Thought in the Person by the Motion and Operation of material Agents.

Page. 59. He says, *He that affirms a thing to be contradictory, doth virtually declare that God cannot do it.* Reply.

ply. A Declaration that a thing is contradictory in it self, is no warrant for any Man to say God cannot do it, unless he make a better and clearer Proof, that the thing is contradictory in it self, than Mr. B. has yet offered, or, than I think he is able to produce, for evincing to ordinary Understandings, that there is such a Contradiction imply'd in God's extracting and producing Thought out of Matter.

Page 60. He says, *Extension and Cogitation, are Properties inconsistent in the same Substance.* Reply. This is that which I demand to be fully and clearly proved: perhaps he will say, that he hath proved it to the satisfaction of his own Judgment; and this I cannot deny, because I have no means to search into the Truth thereof: but I am sure he hath not yet proved it to the satisfaction of my Judgment. His pretences of Proof are all so subtle and airy, that I find no strength of Coersion in them; no Proofs drawn from Human Experience or certain Knowledge, but all drawn from *posito quolibet sequitur quidlibet*, without any thing solid, which he avoids to consider in Bodies, to make his mode of Extension the only considerable Quality amongst them: And therefore I think, his search into the Nature of Body or Substance, to be very superficial, and very short of such Enquiries as he might have carried on, towards the Explication, which I think might have reasonably been expected from him.

He says, *That considering his former Proofs his Assertion, that it is Impossible for God, by his Wisdom and Power, to produce Thought by the Operation of material Agents, may not appear so presumptuous, as it has done to some.* Reply. I doubt not but it hath done so to much the greater part of those who peruse his Treatise. Mr. Bentley some Years ago publish'd a Sermon intituled, *Matter and Motion cannot think*, which I have newly again perused upon this Occasion. I find he says the same things in that Sermon, which our

Mr. B. in this Treatise. Pag. 27. of that Sermon says, *The Idea's of Matter and Thought are absolutely incompatible*; And adds, *Omnipotence it self cannot create Cogitative Body*; and maintains his Tenets by such Reasons, or Pretensions, as our Mr. B. hath divers times repeated in this Treatise, with like success as M. Bentley's Sermon before had, upon my Understanding.

I have often professed ignorance of the *Quomodo*, or how Intellect is produced amongst the *Cephaline* Organs, *applicando activa passivis*, in the next Causes thereof; as I am also Ignorant, how Flowers and Fruit are produced by the Motion and Operation of Sap in a Fruit-Tree; or how it comes to pass, that one sort of Tree bears one sort of Fruit and Leaves, and another another. I am not so well acquainted with the *Cephaline* Organs, as to say, one sort of Organs produce one Faculty of the Mind, or another, another. *David* hath told us, *We are fearfully and wonderfully made and fashioned in the Womb, and in his Book are all our Members and Organs Written*. He lays his Hand upon us there, and gives his Blessing to our Formation; whence it comes, that together with Life received by Generation, we bring into the World with us all the Natural Effects and Products of that Life, Motion, Nutrition, power of Growth, Perception, Passion, Sensation, Intellect, Thought, Judgment and Memory, as natural Emanations, growing and streaming from the Fountain and Efficacy of Human Life, by powers of Generation, which no Power, less than Omnipotent could or can give by his own Ordination or Appointment; and *when he takes away our Breath we die, and are turn'd again to our Earth, and then all our Thoughts perish*: And I call *David* to Witness of the Truth of this Progress, and a multitude of other Texts of Scripture therewithal agreeing.

Page 61. He says, *It is Impossible for Omnipotence to make the three Angles of a Triangle, equal to three right ones.* Reply. He may as well say God cannot make the Part, as great as the Whole, or that 10 Inches should be as long as 12 Inches, whilst all the Inches are of the same proportion; or that 2 and 2 shall reach to the number of 5: for these things may be Demonstrated, both to Reason and Sense, to be clearly opposite and contrary, to the known natural Being of such things: And I thereupon propose to him, to make his Cases of Properties as Demonstrative and Proveable, as the above-named things are; and then I will be ready to Subscribe to such Proofs, and thereby give him the Victory in this Dispute; but till that be done, (of which I yet see no probability,) I think my Proofs and Reasons against any thing which he hath said, or is likely to say, will still continue in their full Force, beyond any Power of his to overthrow them.

The Dispute between us, is, Whether Man be acted, by a Material or an Intelligent Spirit: My Opponents say it is done by an Intelligent Spirit; for proof of which they offer no positive Arguments, but insist only upon such as are Negative, intending them to infer, that if Man's Intellect cannot be acted by a Material Spirit, then it must needs be acted by an Intelligent separate Spirit. To prove it cannot be acted by a Material Spirit they say, *That the prime and singular Property of Matter is only Extension, and that such Extension is of a quite different nature from Thought or Intellect, so as one of them cannot be effected or produced by the other.* From which Supposal both our Mr. B's pronounce magisterially and *ex Cathedra*, that the Idea of Matter and Thought are absolutely incompatible, and are utterly inconsistent in the same Subject.

But these Sayings or Propositions they neither prove,
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nor offer so to do ; and yet are not contented only to say, that such Supposals are true, but that there is as apparent certain and mathematical Truth in them, as there is in the Proposition, that the three Angles in every Triangle are equal to two right ones ; which I take to be a boldness not easily sufferable amongst them. In proof of which I say, *That Extension and Cogitation, do as plainly and clearly subsist together in one subject, as Hearing and Seeing do ;* for that they are both as clearly existent and visible in the Human Person at the same time, as Speaking and Feeling, or any two Properties of the same Person are ; the truth whereof I think to be self evident, and such as neither needs nor requires any further Proof, than the Testimony of Men's Senses, and their daily Observations, And by this undeniable Instance to the contrary of all their pretended Mathematical Certainties, I think their Theorems, and all which they build upon them, may be clearly avoided and utterly overthrown: So as by this clear subsistence of Extension and Cogitation in the Persons of Men, there will also be removed the farther Question, whether God's Power can make Extension and Cogitation subsist in the same subject or not For? by this Instance it appears, he effects that (to them unconceivable Practise) every day:

And yet I grant this doth not determine the Question, Whether God doth produce Intellect in Man, by an Intelligent or a Material Spirit ; but only takes away the Force of such Arguments, as they have produced against the Power and Possibility of Material Agents producing Thought in Man, and gives me Room and Power still to pretend it more probable, that Intellect is produced in Man, by the Agency and Motion of Material Spirits, than by the Being and Acting of an Intelligent Spirit, in the Persons of Men or any parts of them ; and I think that
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will leave it upon both my Opponents, as a great and notable Presumption, that they have dared so publickly to affirm, That the great Creator of Heaven and Earth, cannot by the joynt Forces of his Wisdom and Power, make Matter Cogitative, or is able to produce Intellect in Man, by Acting and Energy of material Spirits. If there can remain any doubt, whether Extension and Cogitation can subsist in the same Person, I proffer further to clear it, by referring it to the tryal of Ideas, with which I perceive Mr. B. is very conversant: And thereupon say, that whosoever will frame an Idea, or draw the Character of an Human Person, he must make Express mention or representation, both of Extension and Cogitation, in that Character or Idea, for that if he balk either of them, his Idea of the Person will be false and faulty; and therefore these two Properties do not only subsist in the Human Person, but are necessary Incidents thereunto belonging, and such a Person cannot naturally and Ordinarily subsist without them.

Page 62. He pretends to infer from his own Proposition, of the Inconsistency of Extension and Thought, and their Impossibility of being at one time in the same Subject, *That a Material Spirit cannot produce Thought.* Reply. I think this Pretence sufficiently answered in the foregoing Paragraph.

Page 64. He says, *Thought neither is nor can be included in the Essence of Matter.* Reply I cannot be satisfied concerning the truth of this Assertion, nor think it worth my Examination whether it be true or no, because I do not find it has a direct tendency, towards the Explaining the truth in our present Question.

Page 65. He says, *Those who deny Thought, Reason, and Volition to Matter, deny also to it, Spontaneous Motion and Sensation.* Reply. I think they are so far in the right

right, that he who can produce Spontaneous Motion and Sensation by the Ministry and Power of Material Agents, an by the same Agents also produce Intellect and Thought; and I further say, That he who produces Motion and Growth in the Plants, Local Motion and Sensation in the Insects, and Motion, Sensation and Passion in the Brutes, without the Ministry or Aid of an Intelligent Spirit, can, and likely doth produce all these, together with Intellect and Thought in Human, Persons, without the Ministry or Aid of an Intelligent Spirit.

Page 66. He quotes out of Mr. Newton the following Lines, where that Writer says. *The Gravitation of Matter towards Matter by ways unconceivable to me, is not only a Demonstration, that God can, if he pleases, put into Bodies Powers and ways of Operation, above what can be derived from our Idea of Body, or that can be explain'd by what we know of Matter, but also an unquestionable and every where Instance, that he hath done so.* To this Mr. B. says, *That the Gravitation of Bodies one to another, falls short of the Products and Powers of the Voluntary Motion, Sensation and Thought;* he says, *It does not come up to Sense, because then all Matter would be Sensible.* Reply. I deny this; for that Matter may by some Preparation be made capable of producing Sense, which no other Matter can produce, for want of such a due Preparation; and some Matter may be less capable of such a Preparation, than other Matter may be; and therefore his way of Arguing, That because rightly prepar'd Matter can produce Sensation, therefore all Matter tho' unprepar'd can do so, seems very unsequential, and nearly approaching to Absurdity. He says further, *Tho' the production of Sensation be unaccounted for as proceeding from Matter, yet may it not be accounted for as proceeding from some other Cause?* Reply. I say it may be so accounted for, from the Skill, Power, and Appointment of God, who can produce such

such Effects, by the Operation of Material Agents, as Men are not able to account for, or comprehend. He rejoyns, *But why should not we account for such Productions, by deriving them from the Power and Agency of an Intelligent Spirit, created by God for every new-Born Person, to the Intent that Spirit should Inliven, Act, and Govern the Person, until Death should them depart?* Reply. I cannot admit this, because I neither know, nor doth he offer or pretend to prove, that there is or ever was, such a sort of Spirit in the World, as here he pretends to offer to us; And because I neither know of any such Spirit, nor he hath proved nor offer'd to prove, that there is such a sort of Spirit in *rerum natura*, as he calls it; I am not able to believe that there is such a sort of Spirit; upon which is consequent, that it can neither act Sensation, nor do any thing else in the Person: And therefore shall be left by me amongst the *Secundæ Notiones*, and other Inventions of Men.

Page 67. He Quotes Mr. Lock's Saying, that *tho' we should suppose it impossible to conceive, how Matter can think; yet Omnipotence can Act beyond our Conception of Things.* To this Objection Mr. B. Answers, That we not only cannot conceive, how Material Agents should produce Thought, but we do conceive that they cannot at all produce it, by any natural preparation or course of their Motion. He proceeds and grants, No Man can conceive the Manner how an Immaterial Being thinks, or how it applies it self from one Object to another, and receives impress'd Ideas from them.

Page 68. he says, *Tho' he cannot conceive how his Immaterial Spirit works, yet he can conceive that it doth so work, but conceives a Material Spirit cannot work to such purposes.* Reply. I am content he have full liberty to conceive as he pleases, provided he will give me the like Liberty; and then

then, if I may deal truly with him, I must say (as before) I do not conceive, that there is such an incompleat Spirit in the World, as he pretends his Intelligent Spirit to be, and thence, that it is much more easy for me to conceive, that God by the natural Motion, of well prepar'd Spirits of the Blood, acting the *Cephaline* and other apt Organs of the Body, made by God to such purposes, can and doth produce Intellect and all other inferior Powers in the Human Person, by the natural Motion and Agency of such Spirits in the before nam'd Organs, without using or needing the Ministry or Assistance of such a pretended intelligent Spirit as aforesaid.

He says, *We are Conscious of our own Thinking, and have reason also to believe that Spirits do Think.* Reply. I do not grant, that we derive our knowledge of Spirits or their Understanding, (which perhaps may not be Thinking, but Intuition or Knowledge) from natural Reason or Power of our Contemplation; but the prime or only Ground of our knowing that they are, and are Intelligent, grows from what the Scripture declares of them, and their Actions, and what other credible Histories or Relations have made known to us concerning them: but neither in Scripture or other Histories, is there one Testimony to be found, that a separate Spirit inlivened and acted an Human Person with a *continuando* or naturally. This Concept therefore of such a Spirit acting a Human Person naturally, is more likely to be an Invention of a spirit of Errour, than of an Human Invention, or drawn from natural Conceptions of Human Reason, which affords us no sound Ground to think or conclude after that manner.

He says, *From what we do perceive and know of Thought, we collect, that it belongs to a Subject uniform, and self active in its Nature.* Reply, I am desirous he should tell us what he collects and knows of Thought; for that I yet know
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no more of it, but that it is a Power communicated by God to some of his Creatures, and most particularly, and certainly to Man, who is therefore qualify'd as Mr. B. requires; being a Subject self active in his Nature; and that therefore his Conclusion is good, that such a Being can Think or is capable of Thought: And in my Opinion it naturally can do so, without the assistance of an Extraneous Intelligent Spirit. He says, *He finds insuperable Objections, not only against our manner of Thinking in Man, but against the very possibility of the thing.* Reply. I meet not with any one of the Objections, which he hath yet delivered, either against the Fact or the Possibility, which is not easily superable, or hath not hitherto by me been sufficiently answered and confuted; professing that I have left none of his Objections unexamined, which hitherto have come in the way of my reading his Treatise.

Page 70. He says, *God hath not Created all Natures or Substances so, as to be susceptible of all manner of Properties.* Reply. I think he delivers here more than he knows; but to avoid a prolix Examination, I pretend, that however this may stand or fall, God can when he pleases, give new Properties to Bodies, so far different from the Old ones, as to be of a contrary nature to them; as I have said before, Fluidity is a real Specific Property of Water, and yet God's Power can make that Element firm and solid when he pleases. Also the Body of a Camel is a firm and solid Substance, and yet God can so loosen, and liquify that Substance, as to change it into a Fluid, and so make it easily capable of passing through the Eye of a Needle: And these Instances prove, that what is impossible for Men to do, or for such Men as Mr. B. to conceive, is yet easily possible with God; according to what he expresses of himself, *Is any thing too hard for me saith the Lord.*

He says, *If God can do this, all our Reasoning from the*

nature of the Thing is at an end. Reply. So they are, when we come to put the Power of God in Question, upon those Accounts, so as to argue, God by Natural Operations, gives such Properties to Beings, and therefore he cannot enlarge or alter them; or to say, God ordinarily works in his Creatures in such a manner, and therefore he cannot change that course among them if he pleases; so as he cannot change a liquid into the Nature of a solid Body, or that of a solid Body into a Fluid.

He produces a Saying, which he calls *an old Principle*, viz. *That God may have deceiv'd us: but as sure as our Faculties are true, and as sure as our Creator hath Imparted variously differing Natures to his Creatures, so sure it is that he hath tied himself to that Rule in conferring Properties upon them.* Reply. These Words confess, that such Properties as Creatures have, are bestowed upon them by God; this I grant, and, that he who gave them, can advance or alter them at his pleasure: No says he, for he has tied himself to a certain Rule, in conferring Properties upon his Creatures, which if he will be true to himself and his own Appointments he cannot alter. I say, he should produce some Evidence, that God has so tied himself as he supposes; and for want of his so doing, I collect, God's tying himself not to alter Natural Properties, is a bare Surmise or Fiction of his own, erroneously collected out of the ideas of his own Phancy; and that truly there never was such a tying of God to the Course of his ordinary Proceedings, and that he may and doth proceed otherways as oft as he pleases. His words quoted in the beginning, *that God may have deceived us*, term'd by him an old Principle, is so new to me, as that I do not remember to have met with it in any other Writer. I think it may be put under the same Yoak with his former, that it is impossible for Omnipotence, to produce Thought by the Motion
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or Acting of material Agents; I think that the Bounds which he thus puts upon God's Power, and the Pretence which he makes, that God may or will deceive Mankind, are each of them so pregnant with Atheism, and so apt to produce it, that I think nothing can be produc'd out of the later Materialists Writing, that may be compared to these Tenets for giving advantage to Atheism, or an erroneous Conception of the Power and Acting of God amongst us, who know that God is not, cannot be deceiv'd, and will not deceive any Man who heartily makes Application to him, and confides Faithfully in him.

He adds further, *When I say Omnipotence cannot do such a Thing, I would be understood to mean, Rebus sic stantibus, and his own Immutability consider'd.* Reply. I think his *Rebus sic stantibus* signifies no more, but that God cannot alter his mentioned Properties, and leave them *sic stantibus* at the same time: but I conceive, he can alter the Station and Condition in which they now are at his pleasure, without Impeaching his own Immutability; he is no more Immutable, than he is Omnipotent; and it is no Mutability in him, to do what he pleases, seeing that for his Pleasure all things are, and where created. We know not any Property in Nature, knownly more real or specific, than Heat, (which scorches and burns) is in the Fire; and when *Daniel's* Friends were cast into the Furnace, the Flame thereof Scorch'd and Slew the Ministers of that Cruelty, but the Heat was inoffensive to the Friends, without Scorching and Burning any thing about them: No Stiffness is more Rigorous or Inflexible than that of Iron, and yet when the Angel came to deliver *Peter*, the Chains fell off from his Hands easily, and of themselves; and it seems, if God could not alter the Natural Properties of Things, and the manner of their Working, that imagin'd Impotency would deprive him of the Power of working

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Miracles, which are commonly performed by changing the Operations and Powers of natural Properties, restraining them from exerting their usual Powers, or causing them to work beyond the usual or commonly known Capacities of them.

Page 71. He says, *Inconsistency with some known Property in a Subject, is the chief Rule whereby we can exclude any other from being grafted and nourished on the same Stock.* Reply. He has told us often before, that Extension and Cogitation are inconsistent in the same Subject, and therefore one of these cannot stand or be in the same Subject with the other: The Truth of this Assertion I have formerly opposed, by producing a plain and clear instance to the contrary in the Human Person, wherein all Men know, Extension and Cogitation do evidently subsist together without one of them exterminating another, or finding any such Repugnancy between them, as Mr. B. endeavours to persuade us, must always be found, And hence I think it reasonable to infer, that there is no such Inconsistency between those two Properties, as he says there is, without producing in me any sort of Inclination to believe him.

He says, *That self or spontaneous Motion and Thought, are in all cases inseparable.* Reply. I think this Intends that wheresoever we find spontaneous Motion, we must of necessity find Thought also; and by consequence an Intelligent Spirit, without whose Operation, he says, *Thought cannot be Produced or Acted.*

He says also, *The Power in a Body to rest or move of it self, is a Will so properly called.* For better examining the truth of these Sayings, I propound the Instance of a small ordinary Fly, because I do not remember any other Creature that hath a more brisk and free Spontaneous Motion than it hath: And yet I rest somewhat assured, that it neither hath Thought, nor Will, properly so called

led; I think he will not pretend to differ from me in this Opinion, or allow Thought to such Creatures; because it would set a World of Intelligent Spirits at work, to produce Thought and Will among such Creatures.

Page 72. He says, *Matter is as incapable of self-Motion, as it is of Thought.* Reply. I am willing to agree this to him, and say, that self-Motion as well as Nutrition, Passion, Sensation, Intellect, and Thought, spring and grow out of the Life of the Creature, one as well as the other; for they all come, grow, decay, and cease with the Life, and by the Efficacy and Energy thereof; they begin and end with it, and are acted by the Power of it, so long as they all continue: Divers particular Acts or Properties, may perish with the Organ, that should help to produce them; as Seeing, Hearing Speaking and Remembring do divers times perish with the Organs appointed by God to produce such Effects; and yet the Life may continue, even altho' Intellect and Thought should perish in the Person by Disorder or Defect of the proper Organs therunto belonging: And yet there may still be a Vegetative Life maintain'd in the Person, retaining still his Powers of Motion Digestion, Nutrition, and Generation; but if the Life once fail and cease in the Person; all the Man's Properties, and Faculties, fall and cease, together with that Principle out of which they grew; and I conceive that then there is nothing left of the Man, but the dead Matter and Earth, out of which he was first taken.

He says, *To whatsoever Creature God has given self Motion, he hath given it Thought.* Reply. If this be true, Flies and all the Generations of Insects have Thought, which neither I can grant, nor think he can intend to pass for a Truth.

He says, *The Question between him and Mr. L. is, Whether God can give Thought to a solid, as well as to an unsolid Substance?*

stance? but, says he, *I find ever solid to be an extended Substance, and therefore would have the difference to be, betwixt a Substance Extended, and not Extended*: And thereupon clearly conceives, that such a solid extended Substance is uncapable of Thought: And this he says, *He has proved both forward and backward, from the Cause to the Effect, and from the Effect to the Cause*; and concludes, *to what Substance soever God has given the Faculty of Thought, he has either never given to that Substance, or being given, hath actually taken away from it Physical Extension*; and this proves that every thinking Being is Immaterial. I discover no other Proof in all this, but his own Affirmation that things are so, which I can by no means admit for a truth of their being truly so. I have before Instanced in the Human Person which all Men know to be an Extended Substance, and to be also naturally Indow'd with Thought, and Intellect; which makes it apparent, that Extension and Thought are together consistent in the same Substance: And I think it so clear as to be undeniable, that the Person is an Extended Substance, and that it is naturally, and universally Indow'd with Thought. And therefore all his Pretences of the Inconsistency of Extension and Thought in the same Subject, are by this Instance clearly avoided and Overthrown; so as his saying, that he hath proved this Inconsistency from the Cause to the Effect, and from the Effect to the Cause, passes with me for a vain and empty Brag; believing (as I do) he hath not proved it either of these ways, nor any other way. I do not deny, but that he may have prov'd it to his own Apprehension; but I am sure he hath not done it to mine, nor can I think it done by him, to the satisfaction of his other indifferent Readers of this Treatise, and the Observations now made upon it.

Page 73. He says, *His intent in this Treatise, is to maintain the Bishop of Worcester's Opinion against Mr. Lock*: And
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in supply of what the Bishop might have said if he had liv'd longer. Reply, I am very sorry that the Bishop did not Live to Exhibit his further Thoughts upon this Subject to the World: how well his Intentions have been supply'd by this Treatise, I submit to the Judgment of indifferent Perusers: but I do not think fit to suppress a credible Hearsay, that the Bishop when he read in the Sermon call'd *Matter and Motion cannot think*, the bold Words that *Omnipotence it self cannot create Cogitative Body*, was much offended with them, and said they were not to be us'd upon any Occasion or Pretence whatsoever: The certain Truth of this Relation I do not assure; but I am very apt to believe it my self, because I think it agrees well both with Reason and Truth, and the usual Deportment of that Pious Bishop. And I am further ready to collect, that his Displeasure shown against that Expression, may have been the Cause, why the same hath never been repeated or revived, (that I know) by any Maintainers of the separate Subsistence, from that time, to the publishing of this Treatise by Mr. B. And I say further, that if the Opinion of Separate Subsistence cannot be well enough maintained, without restraining God's Wisdom and Power, from Acting as He pleases, I think that will be a strong Evidence, that the belief of the Soul's Separate Subsistence is an Opinion *ducens ad absurdum*, and that will be enough to destroy the Verity, or at least the Certainty of it.

He says, *He has chosen principally to oppose Mr. Lock, because he has more avowedly and laboriously maintain'd the Possibility and Power of material Agents producing Thought, than any other Writing or Person that he hath met with.* Reply. It is a common Practice in Schemes of Poetry and Phantasy, to magnify the Power and Faculties of such as are brought in to Oppose the Course of their Hero's Conquest;

quest, that by such Amplification of the Opponent's Force they may make their own Parties good Resistance, or Prevalency over such Opponents more Conspicuous and Applauded, than the Conquest over a common Adversary would ; which I offer unaccompanied with the invidious Design of detracting from that *Encomium*, which I hope Mr. B. willingly bestows upon his Opponent.

He Further says, *That by the Answers which he has given to Mr. Lock, he supposes enough is done, to Answer all other Opponents whatsoever.* Reply. I place this Supposal, amongst many other Mistakes Surmised in this Treatise.

He says *He has prov'd at large the Incapacity of Matter, either to produce or sustain the Property of Thought.* Reply. I compare this his Imagination to a Man Riding in a thick Mist, as my self once did, and after divers Miles riding, found I had fetch'd a great Compass, and in the End was return'd to the same eminent Passage through which I had gone, at the time of my first setting out. I am far from believing that he hath done those things which he professes here to have done ; no such Proofs as he saith he hath made, nor such Satisfactory Answers as he saith he hath given to his Opponent's Objections, and if he were not inranced with the Strength of his own Apprehensions, I know not how he can be excused from having acted the Part of a Person more powerful and pretending in Words than in Deeds.

9 Sect. Page 74. He pretends to prove, *That whatsoever it is that thinks in Man, it is not God himself that does so.* As if he meant to asperse the Opposers of Separate Subsistence, with a belief that it is God himself that thinks in Man. He says, *He would not be thought to trifle, by what he says in this Section ;* And yet I cannot perceive that there is any other thing but trifling in it. He cannot but know, that in the beginning of these Observations, and some former Treatises, I have

have professed to believe and maintain, that there is nothing in Man that thinks, but 'tis the Man himself only who thinks ; which yet he cannot do without Life, nor without these *Cephaline* Organs, which God hath prepared for such Purposes: and if they be obstructed, dislocated or spoiled, the Man cannot think, or thinks disorderly according to the present Capacity of his Organs.

These Assertions and such other like, do take from Mr. B. all manner of pretence to say or think, that the Opposers of separate Subsistence, have such a Conceit among them, as that it is God himself who thinks in them ; whereas it is far from us to imagine any such thing ; and therefore I think this pretending to fix that upon us, which we do not offer to maintain, besides that it is a bare Fiction and against Truth, seems to be a Practice pregnant with Malice, as if he sought to make his Readers believe, that his Opposers were Men of great Ignorance, and little Care or Conscience ; but I reject the Aspersions as erroneous at least, if not malicious ; and pray God forgive him such ill Intentions, as possibly he may have had in broaching, and casting this Calumny upon us: And intend to spend no more care about Examining this Section, because I think it enough to deny the truth of his Accusation, and say, that it is unjustly and without Cause that he hath rais'd and cast this slander upon his Opponents without a just reason inducing him thereunto : and thus I discharge my self from any further observing upon this Section or any part thereof.

Sect. 10. Page 80. He says, Our Senses are a great hindrance to our Apprehending what it is that thinks in us, and so long as we harken entirely to them, we shall be utter Infidels in the Point of our being acted by an Immaterial Substance.

Reply. This Saying grants, that Man's being Acted by an Immaterial Substance, Opposes the Common Sense or Sensation of Mankind; upon which Occasion may be remem-
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bered the old approved Rule, *Nihil venit in Intellectum quod non prius fuit in sensu* ; whence if we can derive no Perception of a Thing from our Sensations, it gives us good reason to believe there is no such thing really resident within us, which Acts in us, and gives us Life, Motion, and those Faculties which we perceive and know we use and enjoy ; and conclude thereupon with another Rule, *De non Apparentibus & non Existentibus eadem est Ratio* : and I propose it as a great Prejudice to the truth of his Opinion, that our Sensations do not favour it, but rather give a strong Testimony against it,

Page 81. He says, *There are divers Cases wherein we may not intirely trust the Testimony of our Senses, and gives three Instances to that purpose. First of a straight Stick, which being put into the Water will appear crooked : Next of a square Tower, which at a great distance will appear round : Thirdly of one tainted with a Jaundice, to whose Sight all things will appear Yellow.* Reply. We easily find out, by often Tryals, that our Sight is deceived in these Cases, and the Reason why we are so ; in the first, because the Water is not a proper *Medium* for conveying the Species of the Object truly to the Eye ; whence it comes, that by Refraction the Species is distorted, and arrives to the Eye, in that condition : in the second Case, the Tower must be, at such a distance from the Eye, as to exceed the true Sphere of its Activity, so as the Gibbous parts of it, at that distance, cannot be perceiv'd till we approach it at a nearer distance : in our Case of the Jaundice, we know that comes by the Eyes being tinctured by a Yellow Juice, which imparts its own Colour to all those Species which passes through it. But the drawing of an Argument, from some few mistakes in our Sensations, to prove that we are not ordinarily to trust the Testimony of them, in things which concern us and are near about us, I think to be very fallacious, and apt to

to induce Scepticism in the ordinary Practices of our Life; and Mr. B. after in this page says, *That the Testimony of Sense is infallible in its proper Place.* The whole Human Body is the proper place of Feeling, and the Mind or Intellect is the proper place of perceiving; and therefore if in neither of these places we find or perceive, that there is such a Spiritual Substance within us, as Mr. B. pretends, I think he may well agree, that this will always raise a great Prejudice against the Truth of his Opinion: I am ready to grant him, that the use of our Understanding and Reason, is always requisite, and often necessary for applying the product of our Senses, after a right and true manner; for that Mistakes thereupon may oftentimes happen, such as will require a Rectification, by often repeated Tryals of the same Sensations, and imploying the Understanding and Judgment of the Person in such Cases. And thus sensitive Perceptions examin'd by the Understanding, Capacity and Judgment of the Person, I think to be the best Natural Foundation of Human Knowledge, and that they may firmly be rely'd upon, in all such Cases as may fall in dispute amongst Men.

He professes to think, *that our Senses are sufficient Grounds for knowing that Bread is still Bread, after the Words of Consecration pronounced over it, and that we have reason to believe the Testimony of our Senses, more than the literal Expression of our Lord's own Words:* And this I think, gives a great Strength and Credit to the Testimony and Evidence that may be drawn from the power of our Sensations, and seems strongly to oppose that slight Opinion, which he before deliver'd, concerning the Weakness and Frailty of our common Sensations.

Page 82. He says, *We find then, (or by his former Words) that our Senses alone would bring us no Notice that can certainly be depended upon, even of a sensible Object, any farther than*

it concerns and affects our own Bodies. Reply. This he Says, after he had newly before asserted, that our Senses give us notice, that Consecrated Bread is still Bread, and such as we may certainly depend upon, that so it still is, altho' the Letter of our Lord's own Expression seem to the greatest part of *Christendom* to be of a quite different Import.

He says, *If our Reason conclude as strongly for the Operation of things remote from Sense, as if we Sensibly perceive them to do so, we may make thence as strong a Conclusion, as if we had sensibly perceiv'd they did so.* Reply. I am ready to agree, if we be reasonably convinc'd that the thing is so, Men ought to believe that so it is, and I think they have not power to disbelieve it if they would; but I do not yet perceive, that his Tenet can be made apparently agreeable to either of these Principles.

He says, *He has prov'd at large, that nothing can think but an Immaterial Substance.* Reply. I know he has so asserted in divers places, but deny that he hath any where proved it: I have asserted it self evident, that a Human Person is no Immaterial Substance, and yet such a Person can Think, and all Persons naturally have the free use of that Faculty.

Page 83. He says, *He has evidently discover'd two distinct Substances in our Nature as every Man discovers One which is the Material.* Reply. Thus he confesses, that every Man discovers one Substance in himself, and therein I easily agree with him; but for his discovery of two distinct Substances in the Human Nature or Person, I do by no means agree thereunto, but conclude that such Discovery thereof as he hath made, is only to his own Apprehension and Fancy, or others who are very inclinable to be of his Perswasion; but to me or others who profess Indifferency in this Disquisition

tion, I think there is no such Discovery made, by any thing which he hath yet said in this Treatise.

Sect. 11. pag. 83. He freely owns, That when all the Attempts that have been made have had their utmost Effect, the Reason [or Manner] of the Union between the Material and Immaterial Substances in the Person of Man, must resolve it self entirely into the sole Power, and Will, of the Creator.

Reply. I have said the same thing before, concerning the Reason and Manner of producing Thought in the Persons of Men, by the Ministry of material Agents. I think it very probable, that Thought in Man is produced by the sole Operation of such Agents; but the manner or *Quomodo* of this Production, I have said, is a Secret not yet reveal'd to Men, or found out by any that I know. He says further, *That upon this Concession of his, Men may accuse him of recurring to Omnipotency, to solve what others esteem a Contradiction; for they Esteem it a thing in its own nature Impossible to be done, that two such Natures, as Material and Immaterial, should be thus united, as he pretends, unless by Virtue of some Tertium quid as a Cement, which they conceive cannot be, in rerum Naturâ.*

Reply. First, I conceive he may be rightly accus'd, of flying to the aid of Omnipotence for defence of his own Tenet, which he will not allow his Opponents to do, for the defence of theirs. 2d. He pretends, his Opponents will not allow the Shelter which he seeks from God's Power, because they will say, there is a Contradiction in such an Union, and that therefore God has not the Power to produce it in the Persons of Men; but I take this for a meer Invention or Supposal of his own, and therein he is much mistaken; for I do not say, nor know of any that do say, that the Power of God cannot extend to make such an Union if he pleases; but I am rather ready to grant, that if he will, his Wisdom and Power may effect such an Union, by first creating the Immaterial Substance,

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needful for such an Effect, and which Mr. B. or his Abettars have never prov'd to be done; and think it very improbable that the same ever was done, or that an Immaterial Substance was ever Created to that purpose; but that if it please God to make such a Creation, I will grant it may then be in his Power to make such an Union of the two Substances in the Person of Man, as Mr. B. sayshis Opponents pretend is beyond the Power of God to do: Thus his forequoted Expressions are a Misrepresentation of what the Materialists either say or think: For they never pretend or say (that I know of,) that God cannot do what he will, in all such Cases, of making Unions, altering Properties, or creating any thing out of what Matter he pleases, or without Matter, if it be his Pleasure so to do. And this Concession I think sufficient, to cut off all just Occasion from him to proceed in his long following Arguments, with intent to prove by dint of those Arguments that the Power of God may extend to create such an Immaterial Substance, and unite it to a Material one in the Person of Man if he pleases; but that which lyes hard upon him to answer and prove, is, that God did ever make such an incompleat, immaterial Substance, whose Perfection lyes, in being united with the Human Body; and next, that he hath united these two Substances together in the Persons of Men, in such manner as Mr. B. and his Abettors, do every where pretend and assert.

Page 85. He proceeds to describe such Qualifications of his invented Union between the two Substances, as are little material to the Point now in dispute between us. I deny there is such an immaterial Substance in Man; he affirms there is such an one; I say *Affirmanti incumbit onus probandi*; and if he will bring me over to be of his Opinion, I assure my self he must make a great deal better Proof, than yet he hath done, that there is truly such a Spirit in *rerum Naturâ*, as he pretends God makes for Man, upon every

every fruitful Coition, between Man and Woman, how wicked soever the same may be ; or between Man and Beast, when the Product happens to be of an Human Shape. And if he be able to make good Proof, that this is true, I will not greatly stick with him about his Proofs, that God's Power may be able to unite those two Substances, in one Human Person, as often as he pleases.

Page 86. He says, *He hopes he does not offend, in explaining the Union between Soul and Body according to his own Conception of the thing.* Reply. I assure he hath given me no Offence in so doing ; but yet I profess to have reap'd no increase of Knowledge by any thing that he has spoken to that purpose ; for still it remains utterly improbable to my Understanding, that God did ever create a Spirit to the sole Intent and Purpose of animating or inlivening an Human Person, and it seems more strongly Improbable that he still continues to imploy himself, in the new creating of such Spirits every Moment all the World over, and for Procreations so qualified as before is said ; *Credat Judæus Apella :* and yet if all this be not either proved or granted, all which follows in this Section seems to me utterly insipid and to no purpose ; for if there be not such an Immaterial Substance, it can then have no Unity with others, nor Properties or Powers in it self.

He Confesses his perfect Ignorance in the manner of the Union, and can conceive no Cause of it, but the first Cause of all things. Reply. I confess as full Ignorance of the Being of such an Union, as he does of the manner or Cause of it. From hence to the 96. Page, all his Discourse is laid out, upon the Union between two Substances, one of which I deny to have any Being at all ; upon which Conception of *non entity* in one of them, all discourses about Uniting or Unity of them, must needs be useless, till the Being of the question'd Thing be determined or granted.

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He says, *We can no more conceive how a material Spirit, moves a Body, than we can know, how upon Corporeal Motion, Thoughts arise in the Soul.* Reply. I grant Men do not know the *Quomodo* either of the one or of the other; I am sure I do not know or believe, that there is such an Intercourse of Motion between them, nor do I conceive that he knows it; for that if he did he might be able so to describe it, as to give other Men some Assurance, that this Motion between them is true and real.

Page. 99. *After a long and Fruitless Argument, he is still at a loss, how an immaterial Substance can be United to a material one and act it.* Reply. If there were really such an Union in Nature, it would be worth our Enquiry how the same should be brought to pass; but to those who believe nothing of his mention'd Immaterial Substance, I think this Enquiry to be no way material, nor deserving any of those long Arguments which he hath made about it.

Page 100. He says, *The not comprehending the manner of the Union, is no Objection to Arguments in themselves conclusive for their Union.* Reply. I think the Arguments which he hath brought for his coveted Union, are so far from being conclusive, as that I find nothing that do's either perswade or incline me to an Acceptance or Belief thereof.

Page 101. He says, *The Soul cannot think without the Instrumental Assistance of the Body.* Reply. I conceive there is nothing in a Man that thinks; but the Man himself hath only the Power of thinking, and that only in his Head; because there are the Organs of Thought, and in no other part of his Person.

He says, *The Soul may possibly have, in it self, an Original Power to think; but this Possibility or Power, he know not how to solve, nor that it is true.* He says, his Abettors

ters, hold a corporeal Vehicle necessary to the Operations of all Created Spirits, and therefore they did not esteem the Union of Soul and Body to be an Absurdity. Reply. I think both the one and the other of these Opinions, to be utterly unproved and unprovable, and until some good Proof be made of them, they pass with me for meer Surmises and deceitful Imaginations, not doubting but that Immaterial Substances subsist of themselves, as well and as much, at least, as the Material ones do; and that it would be an eminent Imperfection in their Natures, if they should not be able to subsist and act of themselves, without any sort of Assistance from Material Agents or Beings; and that all such Vehicles and Assistances as he mentions, are but Phantasies.

But, says he, be that as it pleases God, we are sure that ourselves do not think, as material Beings only, but as immaterial Beings united to a part of the material World; so as that which, separately consider'd could not affect both the Parts, doth by their being united into one Human Nature affect both the Substances, of which that Nature is Compounded. His saying, That we are sure that we think as material Beings united to immaterial ones; is a meer and a bold *gratis dictum*, all along denyed by me, and no where rationally or scripturally prov'd by him: And so we may continue to say and to deny *ad infinitum*, without giving needful satisfaction to ourselves or other People, which I think cannot be obtain'd, without offering sound Proof, that there is, or ever was, such an Intelligent Spirit in the World, as cannot be perfect or compleat without being conjoyn'd or united to another material Substance: And because Mr. B. hath not made such a Proof in this Treatise, nor he or others have any where been able to make a good Proof thereof, I think it very probable there neither is, nor ever was such a Spirit in Nature, as he pretends should be created by God, for producing Thought and Intellect in the Persons of Men.

Sec. 12. Page 102. He says, The Soul's Immortality does not intend a Future State of Rewards and Punishments ; for that this is properly the Immortality brought to light by the Gospel : (with which it seems he will not meddle.)

Page 103. Nor does he understand by Immortality a State of Eternal Duration ; but his sort of Immortality depends as well upon the preserving Power of God, as upon the Soul's own Nature. Reply. I take this to be a shuffling Description of the Immortality of his sort of Soul ; for I think that by God's Preservation Matter may be made Immortal as well as his Soul, if God so please to preserve it. I conceive he has been over cautious in this Description, and do not yet discover the Reason, why he did not make it Immortal by the bare Constitution of its own Nature, to which purpose his former Discourses have been altogether tendent. But he expresses to mean, That his Souls are not so mortal as Bodies are. Reply. If he can soundly prove there are really such Souls as he pretends, I have no design to dispute their Immortality with him ; but leave that to stand or fall, as the Nature of the thing so proved may require.

He says, That after Death the Soul will continue the same Individual self Conscious Substance. Reply. Many have said the same thing before him, and he and they continue so to speak and affirm ; but that which is mainly expected from them, is a good and sound Proof of the truth of this Assertion. Therein I think they have hitherto failed, and therefore I give small credit to this Affirmation.

He says, He has prov'd the Soul to be [an Immaterial Intelligent] Substance. Reply. This I am forced to deny ; because that tho' I have diligently observ'd his Treatise, I can find no place in it, where he hath so done, unless we shall account his saying and pretending may pass for Proofs of it, which I can by no means allow for good Proofs thereof.

Page 104 He says, If his Soul were capable of Divisibility, it would be incapable of Thought. Reply. I find no reasonable strength

strength in this Inference, nor why things divisible may not be capable of Thought ; we find the Person of a Man is divisible, and certainly know of no other Being that thinks : Therefore a Thing capable of Division is capable also of Thought. He hath not yet proved, that separate Spirits know or act by thinking, or do so by Intuition only, as God probably doth ; and I think the latter to be somewhat a more likely way of their Intelligence than the former : And therefore in his next Treatise, I desire him to bestow some pains upon proving, that Angels or separate Spirits do think.

He says, *We perceive Thought in our selves, and that it is incompatible with Matter* Reply. I perceive quite otherwise, viz. that there is Thought in our selves, and that therefore it is certainly compatible with Matter, and dependent upon it ; for if we remove the Material Organs, by Death or otherways, all Human Thoughts and Thinking, do thereby Perish and come to a speedy end.

He says further, as I have done just before ; *The Faculty of Thinking, is not the result of Union between our Body and Soul, however it may be determin'd by that Union, and the Will of him that caus'd it ; but has its Foundation in the separate Nature of the Soul.* Reply. Thus he flies for shelter to the Power of God and his Will, which he condemns as Weakness in his Opposers, when they fly to that shelter, for producing Thought by the Operation of Material Agents. How this is done, passes the Wit of Man to prove *ex causis* ; and therefore they fly to the Wisdom and Power of God for that Production, being sure that Thought is produced in Man by his Will and Power : and (believing he is able to produce Thought by the Operation of Material Agents) they fly to his Power, for shelter of their Ignorance in the *Quomodo* of this point. This Mr. B. would deny us the liberty to do, and yet himself takes shelter under it, as oft as the necessities of his Tenet seem to require it. He says, *The*

Faculty of Thinking does not arise from the Union of his Soul and Body. Reply. This he doth, to avoid the fatal Consequence of that Faculty's being destroy'd at Separation of the Soul and Body by Death: I think the Fear of that Consequence led him to assert this Errour; but that truly the Faculty of Thought is (as I have said before,) a natural Emanation from the Life of the Person, and continues no longer than the Fountain from which it arises, but dies with the Person as all other its Faculties and Powers do.

Page 105. He says, *Our Body and the Parts of it, are not able to contribute any thing, as an Efficient Cause, towards their own Motion, and our Soul therefore could not move the Body, now they are united, unless it self had a Power to move Matter antecedent to that Union; and this Motion, he says, is done by an Act of Volition.* Reply. That Motion is an Act or Consequence of Volition, I do not deny, nor do I deny, Volition is an Act of Thinking or Intellect as he says; but after all his Pretences, I do still clearly conceive, that Intellect, Thought, and Volition, are all produced in the Person by the Agency of Spirituous Matter, in proper Organs, prepared and fitted by God to such Purposes: As to his saying, *The Soul had a Power to move Matter antecedent to its Union with the Body;* I Reply. He either never knew, or seems to have quite forgotten, how often I have call'd upon the Abettors of his Opinion to prove concerning their sort of Soul, *quod sit in rerum natura, quid sit, unde oritur, quando ingreditur, ubi residet, quomodo operatur, & quo avolat*, after the Dissolution. And now for him to come upon me, without having proved or offered to prove any of these Particulars, I think to be a Proceeding very unreasonable; and that he would take such a Proceeding unkindly, if it should be so done or offered to himself: it looks like an obtruding his own Surmises upon those, who he knows will never comply

ply with them, unless they shall come very well and sufficiently proved ; for otherways I shall always recur to my old Denials, that there is, or ever was such a Soul as he pretends, and then it can have no Unities, Properties, or Operations, or any other such like Qualities, as he endeavours to heap and thrust upon it.

He says, *What shall become of his sort of Souls in a State future to this Life, entirely depends upon the Will of God, which he refuses to consider further of in this Treatise,* Reply. Fair fall such a small Friend, as this seems to be, to the Tenet of the Soul's Immortality, where the main dint of the Question, hath continually rested upon this Point, Whether Men shall be recompenced according to their Works done in this Life, immediately after their Deaths ; or shall stay for such Recompences till the time of our Lord's second Coming, and the Resurrection of the Dead ? I profess to conceive, that such Recompences to be made according to Mens Works, shall stay till our Lord's Coming to Judgment, which shall be preceded by the Resurrection of the Dead ; and that then all our Persons shall be received to answer for themselves, and give Account for their own Works ; and then only Recompences shall be appointed for them, according to the Doom and Judgment which then shall pass upon them. Whence I conceive, if these different Times of appointing Recompences according to Mens Works, could be fairly and finally determin'd amongst us, there would remain very little cause of Animosity or Disputation about the Separate Subsistence of Souls : for that if they should be thought separately to subsist, yet if they shall not partake of Recompences, before the time of our Lord's Coming to Judgment, the Point would be found of much less Concern, whether the Soul subsisted in a State of Separation, or became really extinguish'd at the Death of the Person : And here Mr. B. puts out his Light, and refuses to.

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communicate to other Men, what his Thoughts are in this particular Point ; which I think to be of greater Importance, than any of these which he hath before discussed, and in positive Words determin'd, by telling Men what they ought to think in such Cases.

Señ. 13. Page 108. He says, *The Christian Faith makes the Resurrection to be a Re-union of Soul and Body.* Reply. This Faith makes it to be a Resurrection of the Dead Person, which could not be true, if there were two Parcels of such a Person, the Principal of which never really died ; because that which never did so, cannot have a Reviviscence or Resurrection properly so called ; whence if what he says be true, there shall be no Resurrection of the Dead Person, but of the Body only, which is not warranted by any Expression found in the Scripture, but throughout the same is always termed the Resurrection of the Dead, when it makes particular mention of that which rises. The Apostles Creed in *English*, calls it *the Resurrection of the Body* ; but therein our Translation differs from both its Originals of the *Greek* and *Latin* Languages : The *Greek* terms this, *ἀνάστασις τοῦ σώματος*, the *Latin* terms it *Resurrectionem Carnis*, both properly signifying in *English*, the Resurrection of the Flesh ; thereby intending the weight and purport of the Resurrection, and all that was visible of it, to consist principally in that of the Flesh, or living Person of the Man, together with which Person and Life, all human Faculties, Properties, and Powers do revive, as necessary Emanations from the Life of the Person then raised ; and I repeat, that wheresoever we meet in Scripture with particular mention of what is rais'd, it is always term'd and call'd the Resurrection of the dead [Person], which I think cannot be true *in terminis*, except the whole Person, both Soul and Body, had before been once dead. He, further proceeding in this page, argues from his own Inventions, without Ground from Scripture, or Cogency from the Nature of Things which have
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real Being in the World, but goes principally upon his own Supposals what God will do. As if God were oblig'd to act according to his Imaginations.

He says, *He cannot conceive the raised Person to be the same Person which died, except this shall be deemed to happen or grow from joining the old Immortal Soul to the new raised Body.* Reply. What is this but to think that God can do nothing, the *Quomodo* of which he cannot conceive; whereas I think it certain, he cannot conceive the *Quomodo* of raising the same Body which died, out of such Flesh and Bones, as were before devoured by Dogs; or others, out of Ashes scatter'd in the Wind or upon the Waters of great running Rivers. I know he cannot comprehend or conceive how this is done, and therefore says, he cannot call this or think it to be a Resurrection, but thinks fitter to be term'd or counted a new Creation, and not a Resurrection of the dead, as the Scripture always calls it; And why will he thus oppose what the Scripture delivers in express Terms, and many several Texts, all intending the same thing? He tells us he doth this, because he cannot conceive, how God is able to make either a Resurrection of the same Flesh, or if he were able so to do, then how to make up the same Person again, without Joining to it the same Immortal Soul that was in it before; he thinks God is not able to do either one or other of these things, because he cannot conceive by what rational Means, such things can possibly be done; proceeding upon the same Grounds that he did, when he concluded it impossible for God, to produce Intellect in Man, by the directed Operation of material Agents in *Organs* framed by him, and Intended for the performance of such Operations. He could not think it possible things should so come to pass; and here he thinks it not possible such a Resurrection should be, because he cannot rationally comprehend, or *ex causis*, how such things can be acted or come to pass: but I think, that in all cases

the plain Words and Expressions of Scripture, are to be preferred and believed, altho' they deliver such Truths, as exceed the Capacity of Men to comprehend. *Moses* was a great Officer in God's House, and yet when God told him that he would give the whole Camp of *Israel* Flesh to eat for a Month, this Man was ready to *diffide* and distrust, because he could not conceive how God should be able to perform that Promise; to which Diffidence God reply'd, *Is there any thing too hard for the Lord?* And yet this Inconceivable thing was performed accordingly. The like whereof was done at the Siege of *Samaria*, where *Elisha* foretold such sudden Plenty, as that a great Man answered, *If God should open Windows in Heaven, and pour Corn down from them, the Prediction could hardly be performed:* and yet this came to pass at the short time Appointed, without straining God's Omnipotent Power, or any great Difficulty in the thing: and in both those Cases, and many others, God's Power far surpass'd the Conceptions of such as heard those Prophecies. Propose we that Mr. B. should see a Fiery-Furnace heated like that of the *Caldean* King's; It would pass his Comprehension to conceive how Men thrown into that Fire should escape Burning, any more than the *Israelites* could conceive, how they should march upon dry Land in the Waters of the Sea, till they saw the thing actually done by them. From these Examples, I pretend to advise Mr. B. to believe what the Scripture assure us in divers places shall be done, altho' he be not rationally able to comprehend or conceive the *Quomodo* of it, or by what likely Means the same may be brought to pass; but to believe rather God's Hand neither is nor can be shorten'd, but that whatsoever he says, will surely come to pass, tho' Man cannot possibly reach or comprehend the *Quomodo* of it. I do not advise him *Credere quia Impossibile, sed quamvis Impossibile viribus & conceptionibus Humanis.*

Page 109. He says, *If the Person thinks, it draws this Consequence after it, that Man is wholly mortal ; And a Christian cannot admit of this.* Reply. I think Christians may, and the more knowing among them do admit of this, *viz.* That all Men are mortal ; by the frame of their own Natural Constitutions, the Human Person is mortal, and therefore with ceases, all the Life, and all the Powers and Faculties thereof ; and that the prime and only sure hope which Christians have above others, is founded upon the Promises of God, that there shall certainly be a Resurrection of the Dead, of which Paul says, *If this Expectation be not firm and sure, our Preaching is vain, and your Faith is vain, we are found false Witnesses of Gospel Truths, and all those who are fallen asleep in Christ are perished :* whence I conceive, all Christian Hopes of Happiness future to this Life, are founded and Built upon the firm Rock of a Resurrection from the Dead ; which if it could by any means fail us, we should indeed have no sound Ground left, whereupon to build a likely Expectation of future Recompences to be made us after this Life ended ; but God is True who hath promised, and therefore I confide he will certainly bring it to pass. There are three great Mysteries of our Faith : First, The Holy Trinity in Unity : Secondly, the Incarnation of God ; and Thirdly, the Resurrection of the Dead : and he that will not, or says he cannot believe all these, or any of them, without Satisfaction thereupon given to his own Rational Faculty, I leave him to be further instructed in the Rudiments of the Christian Religion.

He says, *Some of the Fathers held our Souls to be Material, and of themselves Corruptible, but made Immortal by the Will of God.* Reply, Then they did not think Mens Souls to be of that sort, which Mr. B. hath described in his foregoing Treatise : Therefore I hope Mr. B. will not cast very much dirt upon those who now think, as these Fathers then thought.

thought, *Viz.* That the whole Person of Man, as well Body as Soul, is Material, and of its own Nature Corruptible. I Agree with them in this ; but desire the Defendants of the Immortality to prove, That God makes such Material Corruptible Souls Immortal ; for I cannot grant this, except it intend, after our Bodies are Glorify'd and become Eternal too. From hence to page 113, he undertakes to assert *Rewards and Punishments after this Life* ; and p. 113. says, *He wonders that such a State was not asserted by the Heathens, who held the Being of a God.* Reply. I grant the Certainty of Recompences future to this Life, and say the same was held and asserted by the ancient Heathens, and in Greece by *Orpheus* and his Successors.

Page 114. He says, *Divers of his Opposers reject the Doctrine of a State Future to this Life.* Reply. I have not yet met with any of their Persons or Writings that do so.

Page 115. He says, *The Scripture Account of our Entrance upon a future State, makes it wholly Miraculous. We are told it begins with a Resurrection of our Bodies, which, he says, is in order to be reunited with our Souls.* Reply. The Resurrection in Scripture is never called the Resurrection of the Body, but of the Dead: And intends thereby the Resurrection of the Person, which shall then be revived and inlivened, and the Life thereof shall be accompanied with all the Powers and Faculties of Body and Mind thereunto formerly belonging ; and which are necessary and natural Emanations from the Life of the Person: When that ceases, all those Faculties of the Person cease with it: And when that returns, it comes accompanied with them all again, as necessary Effluxes from that living Fountain, and needful Perfections and Accomplishments of the Person in whom it resides.

Page 116. He says, *The Breach which Death makes upon our Natures, is perfectly healed by our Resurrection and Revivification.*

fication. Reply. This I readily agree to, and grant; adding thereunto, that our Expected Resurrection, will render our Persons and Accomplishments not only more advantageous than they were before, but we expect thereby a Glorification of our whole Persons, that our Bodies shall be made like Christ's Glorious Body, and our Minds elevated with greater Perfections, than are afforded to the highest degree of such Persons as continue and live in this World.

He says, *The Person shall not be so far chang'd as to lose its Identity.* Reply. This I grant. He adds, *Our Souls shall still have the same, tho' refin'd Vehicles and Instruments of Thought and Sensation.* Reply. I deny the being of such a Soul in Man as he pretends, or that can subsist by it self in separation from the Body; and, therefore that which he calls a Vehicle, is a meer Logical Invention, and hath no more Truth in it than the Soul's Separate Subsistence; and therefore they are like to stand and fall together, and to him that well proves the one, the other shall be easily granted.

Page, 117. He says, *We cannot well conceive a Separate Spirit indu'd with Memory, or Recollection: for Memory is not solvable either by Corporeal Impressions only, or without them; but is a proper Result of the Union (of Body, and his sort of Spirit.)* I agree, that Memory is not to be accounted for without Corporeal Impressions; and say, Memory cannot be acted without proper Corporeal Organs thereunto belonging; and that if the Organ of Memory, which God hath placed on the backside of the Head, receive deep Wounds, Blows, or Dislocations, the Faculty may be, and hath often been so obstructed and spoyled, as that Person so used have lost their Memories, and been made Unable to use them any longer, as Men may loose their Sight by putting out of their Eyes, or Speech by cutting out their Tongues. Whence I conclude Separate Spirits can have no Memories at all, for want of the proper Organs there-

unto belonging. He says, *It is absolutely necessary for his sort of Soul to have a good Memory of what the Person did in his Life.* I say so too, if his Soul had a real Being, and were not a meer Invention; but Souls of my sort need no Memory at all; for that before my Person shall be called into Judgment, and so to give Account of his Actions, his Life with all its Emanations and Faculties shall be restor'd to him in the Resurrection: amongst which his Organ of Memory will be of principal use in that Day: And he shall thereby be inabled to account for his Actions, his Conscience at that time, Accusing or Excusing, according as the Nature of his Actions may then require.

He Quotes *Dives's* being bid to Remember. Reply. I say, this Expression, amongst other like, of having Hands, and Eyes, and Head, and Tongue, prove this Relation to be meer Invention, a Symbol, or Parable: And that the two Persons here named never had a real Existence in the World.

Page 118. He says, *It is fit Corporeal Pleasures should be rewarded with Corporeal Pain.* Reply I agree, that Personal Sin shall be recompenced with Personal Punishment; but I cannot approve of his fancying what it is likely God will do, or in Mr. B's Judgment is fit for him to do, to give, or to Order in a State Future to this Life, without a *Scriptum est*, for what he says; *Because such Proceedings are otherways beyond the Reach of Human Knowledge*; and this make me apt to think and to say, he doth not Enquire wisely concerning such things, which Nature or Reason cannot lead him to the knowldge of.

He says, *Upon the Resurrection, there will follow a general Judgment; which Doctrine establishes and improves the natural Notion, upon which is founded our Expectation of a Future State.* Reply. I am willing to agree, with what is here said.

Page 120. He says, *We are told, that our continuance in a Future State will be to all Eternity.* And collects that *the Human Soul, is made capable of Eternal Duration, by the Frame and Constitution of its Nature.* Reply. I doubt what he means by his Word *made capable of Duration*; conceiving as I do, that at, and after the Resurrection, the whole Person shall be as capable and as actually Possessed of such an Eternal Duration, as his Soul or any other supposed part of him can be. He says, *The great Design of God, is to make all Mankind Eternally happy.* Reply. I crave pardon for saying, I think this to be a very important Mistake: for that if God had design'd so to do, the Effect thereof could not have so greatly miscarried, as the same is evident to have done. Our Lord compares the number of the saved, to a straight Way and a narrow Gate, and says, *Few there be that find it.* The whole World besides going in the broad Way, and through the wide Gate; so as there seems to be no Comparison, between the number of those that are sav'd, and the vast multitude of those who are made for Destruction: And if we may trust our own Sight and Experience, that will strongly confirm the truth of this Expression: If we shall consider the Multitudes of *American, Indian, and other Pagan Idolaters, Mahometans, Tartarians, Africans, Greek and Latin Christian Idolaters,* and amongst the Reformed Churches, the great number of evil Livers, and bad Practisers; what can we think thereupon, but that our Lord's straight Way and narrow Gate is strongly confirm'd and proved to be true, by these undeniable Evidences, too well known to the World to have their Attestation of this Truth questioned. I think this Evidence proves that Mr. B. is mistaken when he pretends to think, it was God's Design to bring all Men to Eternal Happiness. This Progress makes me conceive, God had not a Design of bring-
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ing all Men to Happiness; (if we may pretend to think any thing concerning his Designs) but that rather he has chosen to make the Ways, which lead to that Happiness, so stony, thorny, narrow and cumbersome, as that few in comparison shall be able to hold out to the end of that narrow Way, and pass through the strait Gate before mentioned. We may perceive that God hath made the Ways of attaining to great and high things of this World very sharp, cumbersome, and laborious, so much as to make it Proverbial, *Difficilia, quæ pulchra*: according to which Course, it may be collected, that he would not have Eternal Happiness easily compassed or obtained; And therefore hath made the Way that leads thereunto very difficult and dangerous to pass through, so as few in comparison can find it and pass through it: Whence our Lord directs *Αγωνίζεσθαι εἰσελθεῖν διὰ τῆς στενῆς πύλης*, adding, *many shall seek to enter in but shall not be able*; why? Because they do not strive to Agony, or with their utmost Force and Endeavour so to do. It is not an easy Seeking, or a faint Striving, that can bring Men through this strait Gate; whence it seems, God's Design was not to make all Mankind eternally happy, but his Design rather was that no Man should be so, who did not to the uttermost of his own Power strive to purchase and obtain that Happiness. I think God's Designs, cannot be frustrated by the Actions of Men, or any other known or imaginable Power whatsoever: And therefore it passes with me for a certain Truth, that whatsoever God really designs must finally come to pass accordingly.

From hence to Page 123 Mr. B— gives his own Apprehensions or Surmises, about the Happiness of a State future to this Life; which I will suffer to pass without Opposition, but also without admitting them as Directions for my own or other Mens Judgments, believing that he knows no more than

I do, wherein the Happiness of a State future to this Life will consist; other Men may rove and guess, as he doth, but never be sure they are in the right concerning it; and we have been much more learnedly and knowingly told, *That Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man to conceive, the things which God hath prepared for them that love him.* But Mr. B— takes upon him to declare divers things, which I believe he knows not the truth of: Paul says, *such things can enter into no Mans Heart to conceive,* and yet he pretends to make us a clear and true Narrative of them; somewhat according to our common Proverb, *Many talk of Robin Hood, who never shot in his Bow.*

Page 123 He says, *Whereinsoever the adequate Happiness of Man consists, it cannot be so called without the Addition of Eternal Duration.* Reply. I agree Eternal Duration is a great Addition to a happy State; but say, Men may be very happy without that Addition; and Men may be truly called happy, and thought so without it.

Page 124 He says, *We are Conscious of a Capacity in our Nature to Enjoy an Happiness without End.* Reply. I doubt what he may intend by the words *we are Conscious*: If thereby he intend himself I will not oppose him in it, because I know not all that he may be Conscious of; but if by the word *we*, he intend Mankind, I think he mistakes in this Assertion; for I do not find such a Notoriety in my self of my own Eternal Duration, I do not perceive any ground from Nature or Reason so to think; but all the Notion I have of such a Duration arises from the Words and Tenor of the Scripture: That says, *That after the Resurrection, the Good shall be caught up to the Clouds, to meet the Lord in the Air, - and so shall we ever be with the Lord.* As far as these Words and other Texts of Scripture promise an Eternal Duration of Happiness, I be-

believe it shall come to pass accordingly; but that the knowledge of such a Duration is natural to us, or that we can come to the Knowledge thereof from our own Constitutions, or other Natural Causes, I deny,

Page. 126. He says, *The Happiness of Heaven it self would be destroy'd, if Men were not assur'd of the Eternal Duration thereof.* Reply. I find him so bold in his Adventures to know, what I believe he cannot know, that I dare not give Belief to what he here says, nor think fit to dispute it against him; because I do not find it material to the Point in Question, concerning the Separate Subsistence of Souls. I think it sufficient for me to conceive, that as God gives Men all things needfull for them in this World, he will give them all things needfull for their several Degrees of Happiness or Misery, in a future State: not believing that all Men shall be alike happy or miserable in such a future State of their Being: But to what Degree of Happiness, Misery, or Eternity, or what other Qualifications shall fall out in that Estate, I do not find it revealed; and therefore count it Rashness, at least, to pretend to a Determination thereof.

He says, *That in Contemplation concerning a future State, he relies more upon Reason drawn from God's Nature and Attributes, than upon such Assurances thereof, as the Scripture affords us.* Reply. I take the quite contrary Course, and Rely wholly upon the Revelations found in Scripture, for the Proof and Belief of a future State after this Life; and therefore pretend to know no more of that State, than so much Only, as is in Scripture revealed; and for his Arguments drawn from the Nature either of God or Man, I find little Strength or Cogency in them, either as to the finding out, that there would certainly be such a future State or what the Modes or Qualifications thereof will be; and so I leave them to himself to make the best Use he can of them.

Page 127. He quotes our Lord's Words, *I believe in God, believe also in me.* Reply. I request him to follow this Direction, and rely more upon our Lord's Sufferings and Revelations for the Assurance of a happy future State, than upon his own Reasonings, drawn either from the Nature of God, which he knows not, or from his own Nature, wherein I think he is very much deceived.

Page 128. He says, *It is a great Mistake of some Men, that they think God's Government of the World to be Arbitrary;* whereas I conceive, the greatest Perfection of the World's Government rests upon God's being Absolute, and Arbitrary in it; because whatsoever he doth or Commands to be done, is therefore certainly Good and Just, because he Commands it, altho' to Human Reason and Understanding, the thing commanded may seem unjust and unreasonable, according to Rules of Morality accepted amongst Men. So was the Borrowing commanded by God to the *Israelites* amongst the *Egyptians*, with intent to carry the Goods away with them, and to cheat and spoil the *Egyptians*. He who had refus'd to perform this Command, should therefore have been justly punished, both by God and the Government, for his Disobedience; And if *Abraham* had not by an Angel been forbidden to proceed, but gone on to slay his Only Innocent Son, the command of God for it, would have so much meliorated that Action, as to change it from a Murther to a Sacrifice. I agree it true, that God never did, nor will do any thing disagreeable to the Rules of Justice and Goodness amongst Men; but yet that he may, and sometimes doth such things, as Men, at the time of the doing them, are not able to reconcile to the Rules of Justice and Goodness amongst them; as it was in the Case of *Job*: His Friends, like Mr. B. could by no means believe, that God could have us'd him in the manner he did, if in truth

He were such a righteous Person, as in the Eyes of Men he appear'd to be; and therefore they certainly concluded, that *Job* was not truly righteous before God, but only a Pretender thereunto and an Hypocrite: and it seems he might still have continued under that Imputation, if God by Revelation had not made known the true Cause of his Sufferings. Having thus argued, I draw this Inference; That in the Case of God's bringing his own Son to live and dye in Shame and Sorrow, for Expiating the Sins of the wicked World, we are not yet able to reconcile this Fact to the Rules of Justice and Goodness amongst Men; yet it is enough for Mankind to know by many Texts of Scripture, and the whole Series of it, that all this was done by God's own Appointment and Command; which must pass for a Proof abundantly sufficient, that this Proceeding is certainly agreeable to the Rules of Justice and Goodness amongst Men; altho' our present Capacities, without some further Revelations, are not able to reconcile this sort of Proceeding to the Rules of Justice and Goodness amongst Men: but I herein rest my self in sure Belief and Confidence; God hath so Appointed, and Commanded it to be done, and our Lord obeyed him in it; therefore the Fact is agreeable to Justice and Goodness; altho' I am not able to reconcile the Performance thereof to those Rules of Justice and Goodness which are received amongst Men; and do also believe, that when the true State of this Case shall be revealed to us, we shall be as well satisfy'd thereupon, as we are in the Case of *Job's* Sufferings, since the Case and Cause thereof became revealed unto Men: And hence I conclude, that the World's Safety and Security consists mainly and only in God's being Absolute and Arbitrary in the Support and Government of it.

Page 130. Concluding he repeats, *That Human Nature is*

a Constitution, arising from the Union of a Spiritual with a material Substance. Reply. After the Perusal of his foregoing Treatise, I continue still to think, he is mistaken in this Conclusion.

He farther says, *This Spiritual Substance will remain after Death the same that it was before, and subsist in a State of Separation from the Body.* Reply. This I continue to deny, as I have done throughout the Course of this Treatise.

Page. 131. He says, *He has past by many other conclusive Arguments, which he might have used for Proof of the Soul's Separate Subsistence.* Reply. If the Arguments which he hath omitted, were no more conclusive than those that he hath produced, I think he did well to save Men the Labour of Perusing them.

He says, *His Aim in this Treatise, was to gain his Point with on Impartial and Competent Judge.* Reply. I think his Point intended, is, to gain a Belief, that the Human Soul subsists in a State of Separation, after Death of the Person ; and profess, that he hath gain'd no ground with me towards that Belief, but that I still remain firm in Belief of the contrary, viz. That the whole Human Person dies together, as well the wise Man as the ignorant and foolish, and leaves nothing behind him, but the Dust out of which he was taken: but that the whole Person shall be again restor'd and brought together at the appointed Resurrection of the Dead.

Page 134. Mr. B. concludes his Treatise, *That where a clear Evidence cannot be had, about the Truth of a disputed Question, Men should content themselves with accepting that Evidence that preponderates on either side, and joyn themselves to that Side or Opinion, upon which they find the preponderateing*

derating Evidence. Reply. I am so far agreed with this Direction, as to give a Consent in this Case suitable to the Preponderation of the Evidence, and no further.

Here Mr. Broughton ends his Treatise intit'led, *An Account of the Nature of the Rational Soul*; and here I bid him, and my Reader, Farewell.

Ended the 22d. of
October, 1703.

F I N I S.

OBSERVATIONS

UPON

Mr. *BROUGHTON*'s
PSYCHOLOGIA

Part Second.

MR. *Broughton* intitles this Treatise, *An Account of the Nature of the Rational Soul* ; and hath divided the same into two Parts. I have already bestow'd Observations upon the First Part of this Treatise, and in my Introduction thereunto have said, I did not intend to concern my self, in the Disputes fallen out between Mr. *B.* and the Author of *Second Thoughts*, whose Arguments Mr. *B.* pretends to Answer and Confute in this present Second Part of this Treatise. I continue still in my profess'd Design, of forbearing to intermeddle with the particular Arguments bandy'd between Mr. *B.* and his Opponent; but upon perusal of this Second Part, I profess to have found, that Mr. *B.* produces therein divers Arguments

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ments tending towards Establishing the Opinion of the Human Soul's Separate Subsistence, which he maintains in the First Part of this Treatise.

My Observations upon the First Part, have opposed him in them all : And in Observing upon this Second Part, I purpose to follow the same Course, and Observe upon all his Arguments pretending to Prove the Soul's Separate Subsistence, *animo refutandi*, without intermeddling my self with such Differences as may fall out between Mr. B. and his Opponent in their private Capacities, Arguments, or Reflections one of them upon the other.

Mr. B. divides the Second Part of his Treatise into Chapters, and Chap. 1. p. 145. says, *Nothing of the Idea of God ever came into Man's Mind by the Senses.* Reply. I differ so much from this Opinion, as to conceive, That the best and surest Knowledge Men have of the Being and Nature of God, is deriv'd from their Sensitive Perceptions, whereby he hath revealed himself to the Knowledge of Mankind ; and these Revelations are of two Sorts, the first Natural, Rational and Ordinary ; the second are Miraculous and Extraordinary. Some of the Ordinary and Rational, are mention'd by David, Psal. 19. *The heavens declare the Glory of God, and the Firmament sheweth his handy-work.* And especially the Changes of Day and Night amongst us in every twenty four Hours, (by whatsoever Motion that Change is made) *is wonderful in our Eyes*, and assures us beyond doubt, the World's Machine was continu'd and made by such a Powerful and Transcendent Intellect, as by those Works is well testify'd to be in the World, both as the Creator, Governour, and Supporter thereof : And the like Testimony is undeniably given, by the Regular and Unerring Motions of the other Planets, whereby we know in what part of the Sky to expect them every Hour, and in the several parcels thereof. And for Earthly Testimonies
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of this Kind, we may find them plentifully set down, in *Galen's* Book, *de usu Partium*, where the excellent fitness of every Joynt and Member, towards the Uses to which they were by God Ordain'd, may well cause Wonder in the Peruser, and extract from him a Glorification of the Great Architect and Framer of them; and drive him to say, *Doubtless there is a God* that made, as well as that *Judgeth the Earth*. And if we shall further consider, the Nature and Structure of Fishes, Fowls, and Brutes, we must certainly find in the whole, and every parcel of them, an admirable Fitness and Aptitude towards those Actions and Performances for which they were by Nature intended; each Parcel of them adorn'd with so much Neatness and Politure, as if Men will at any time endeavour to imitate, their Works are always found Clouterly and Rugged, as often as they come to be compar'd with the Natural Products of such Creatures. As for the Vegetables, I shall need to say no more, but that which the Old Heathens have well Observ'd, *monstrat qualibet herba Deum*.

The Miraculous or Extraordinary Revelations which God made of himself to Man, were deliver'd to *Adam* in the Garden of Eden, before the Formation of the Woman, when God said to *Adam*, *Thou mayest eat of all the Trees in the Garden, save of the fruit of the Tree of knowledge of good and evil; for in the day thou eatest of it thou shalt surely dye*. And this Command *Adam* communicated to his Wife, and she tells the Serpent, *God had said that they should not Eat of the fruit of that tree, nor shall ye touch it lest ye die*.

After their Fall, our first Parents heard the Voice of the Lord God walking in the Garden in the cool of the Day: This Voice Expostulated with them concerning their Sin, and laid the Curse upon them. *Gen. 4.* God Discourses with *Cain* about his Offering's not being accepted, giving him good Directions thereupon; and held the like Dis-

course with *Cain*, about the Killing of his Brother *Abel*. Chap. 6. 13. God said to *Noah*, *The End of all flesh is come before me, and I will bring a flood of Waters upon the Earth, and destroy it*; giving *Noah* directions how to save himself and his Family. Then tells him at several times, when he should go into the Ark, and when he should go out of it. God also appear'd to *Abraham* in an Human Shape, and accepted his Mediation for *Sodom*, in Terms suiting to the Majesty of the Great God of Heaven and Earth. *Jacob's* Wrestler chang'd his Name to *Israel*, and acted like that God which *Jacob* took him for. To *Moses* God appear'd in a flame of Fire in a Bush, which made *Moses* turn aside to gaze, and wonder that the Bush was not consum'd, until he heard the Voice of God speaking and calling to him out of the Bush. So *Moses* and *Aaron*, and seventy two Elders, saw the God of *Israel* in Mount *Sinai*; and *Moses* alone at another time saw his Back-parts: The whole Camp of *Israel* saw the great Fire upon Mount *Sinai*, and heard the terrible Sound of that Trumpet: They eat of the Manna and Quails, and drank of the Water which came out of divers Rocks; and had the use of those Cloaths which lasted them forty Years together. I quote these Facts, as evident Revelations, made by God to the Sensations of Men, of his own Being, Greatness, and Power, which were all thereby fully Evidenced to the Camp of *Israel*, so as none of them could have the Face to deny or doubt of his Being and Power.

He takes for granted, his Opponents pretend, *All truths must be represented to the Senses, before they are represented to the Understanding*. Reply. I look upon this as his Mistake; for that the Senses do not carry any abstracted Truths to the Understanding, but carry out thither the Specimens of those sensible Objects which they have received, and leave it to the Understanding to judge of such Objects, whether they

they be Truths, or no : So as it is the Office of the Organ to convey the Specimen of the Object to the Understanding, and it is the Office of the Understanding, Phantasy, and Judgment to take Cognizance of the Object, and consider, whether it be true or false, good or bad, beneficial or harmful, &c. whence these Sensitive Evidences of God's Being and Power, could by no means fail of Convincing all those, who were partakers of them, to exclaim as they did in the Case between *Elijah* and *Ahab*, *The Lord he is God, the Lord he is God.*

Mr. B. quotes *Paul's* saying, *He that cometh to God, must believe that he is.* Reply. Men come to believe that God is, by such Revelations of himself, as he hath often made to the Sensations of Men : We see, feel, and partake of his Great and Good Works, and therefore do justly believe and glorify our Father which is in Heaven. Our Lord himself appeals to such Great Works, and says, *If you believe not my Words that I came out from God ; yet believe it for the very Works sake, which my Father hath given me Power to do amongst you : Thus he appeals to the Evidence of his Works, for Proof of the Truth of his Doctrine, and these Works were to be try'd and prov'd veritable, by the natural Sensations, and Perceptions of Men. To that which was before said, he comes now to subjoyn, That nothing of the Idea of God ever came into Mens Minds by their Senses.* Reply. I think, that there is no such thing as an Idea of God in any Man's Mind whatsoever, nor in Mr. B's Mind in particular, because no Human Mind is capable of that Idea, or of true and adequate Conceptions of that great Mystery, which I conceive to belong properly, as an Answer to the Demand of *quid sit Deus* : and which, I think it a great Presumption in Mr. B to propound or enquire into. The Question which I take to have been hitherto propounded between us, is, that of the *quod sit Deus, viz.*
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That there is such a Being, as that of the Omnipotent God. I look upon it as a vain pretence, to search or enquire after an Idea of God, or the *quid* or the *quale sit Deus*, and satisfy my self with the Belief and certain Knowledge, *quod sit Deus*, that there is One only Great and Omnipotent God. And the certain truth of this Position, I think, to be sufficiently, and undeniably Evidenced by the Testimonials which God hath frequently given of himself, to the clear Perceptions, and Sensations of Men.

Page 146. he says, *The Senses can convey nothing to the Understanding, but what they receive.* Reply. I grant this. He says further, *The Senses do not receive, and therefore cannot convey to the Understanding the Idea of God, according to the Truth of his Being.* Reply. This I grant also, and that this is a good Argument to prove, Men do not understand the Nature of God's Being, or the *quid sit Deus*; but that all the Instances of God's Great Actions before given, do abundantly prove to the Sensations of Men, *quod sit Deus*, or that there is a God. Mr. B. offers to persuade Men, That they ought to separate between the Operations of the Sensitive Organs, and the Perceptive and Understanding Faculties, according to the old Rule, *Divide & Impera.* To this I Reply, The Sensitive Organ knows not what it carries to the Perceptive Faculty; which receiving the Specimen of the Object, passes that Specimen to the Understanding; whence it proceeds to the Phantasy, and thence to the Judgment; so as that before a Sensation can be brought to its ordinary perfection, the Specimen of the Object must be brought, through the Sensitive Organ, to the Perceptive Faculty, and be thence communicated as before is said; so as the Perceptive or Intelligent Faculty, hath no other ground to proceed upon, but such Objects as they have receiv'd from the Sensitive Organs, whence the Fancy by comparing and compounding of them can produce great varieties

varieties of Conceptions and Ideas thence arising ; and thus the Sensitive Organ not knowing what it doth, and the Intellect not having a Capacity, of receiving Objects, without ministration of the Sensitive Organs, there can be no acting of one of these sorts without assistance of the other ; whence both sorts are necessary, for producing Sensation in the Person : the one sort knows not what it carries, and the other sort can conceive nothing but what comes from the Senses ; the consequence whereof is, that the Sensitive Organs, and the Perceptive Intellect, must not only both act, in, and toward the Human Sensation, but that both of them must act joyntly and together, or else no perfect Human Sensation can be produced ; so as we must by no means harken to Mr. B. when he would have us take the working of the Sensitive Organs apart or separately, from those of the Perceptive or Intellective Faculties, which all Men may perceive God hath joyn'd together, and therefore we will not suffer Mr. B. to put them asunder. Thus I have follow'd Mr. B's Invention and Sophistry, which, I think, are somewhat apparently discoverable in this Argument. And I now pretend further to discover the Design, which I conceive he had, in producing and managing this sort of Argument. I conceive, he meant it should thus conclude ; Men are bound to believe and do believe that there is a God, altho' their Sensitive Organs, can bring them no Objects, whereby they can frame in themselves, an Idea or true Conception of what his Being is, and therefore, tho' Mens Sensitive Organs, afford them no Objects, out of which they can frame an Idea or true Conception of such an Intelligent Spirit as Mr. B. professes to be in Man ; yet they may, and ought as well to believe, there is such a Spirit in Man, as they do, and ought to believe, there is such a Great God in the World, as hath before been propounded. Replying, I say, Mr. B. is mistaken in this Inference ; for that, tho' Men have

have not from their Sensitive Faculties, a true Conception or Idea of the Nature of God, or the *quid sit Deus* ; yet we have abundant Sensitive Evidence, in Proof of the *quod sit Deus*, that there is a God, from those great and notable Effects and Operations which He produces in the World. And hereupon I demand of Mr. B. That he produce to the World some good and strong Evidence, *Quod sit Aministratus in homine*, as he pretends there is ; let his Proof be made *ex Causis*, or *ab Effectis*, or in any other Rational or Intelligent manner whatsoever. And if he can make any thing near so good a Proof, that there is such an Intelligent Soul in Man or in the World, as I have made that there is such an Omnipotent God, I will then grant that his intended Inference may stand good, and be farther and better considered, than now it deserves to be ; and this Argument shall be concluded with affirmance of Truth in the well asserted old School Axiom : *Nihil venit in Intellectum, quod non prius fuit in Sensu.*

Chap. 4. pag. 209. Mr. B. says, (upon Discourse concerning Generation) *The Question is not, How an Organical Body is rais'd out of Seminal Matter, because in that, it differs not from Vegetation ; but how it comes to be Enliven'd ? And the manner of this Enlivening, he thinks, is impossible to explain to our Imagination, or to convince our Reason that it should ever be the Effect of any Animal Action.* Reply. I thereupon Observe, That because he cannot find out the *Quomodo*, Life is given by Generation ; therefore he takes upon him to deny, that Life can be given to Creatures by the common Operation of Seminal Powers. He grants the Organical Body to be produc'd by such a Seminal Operation, because that differs not from Vegetation : And thereupon I demand, If he knows any more how the Organical Body is produc'd by Generation, than how Life is produc'd
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In the *Embryon* by such Generation. He seems to put this off by saying, *This is done by a Vegetative Power*; and leaves it there, as if this Vegetative Power were too common and mean, for him to search into the Manner and Nature of it; but I conceive, he knows the manner of producing such an Organical Body by Generation, no more than he knows how Life is given to the *Embryon*, by such Seminal Generation. That both this Organical Body and the Life of it spring from Generation, is so commonly known, as the thing may pass for self-evident; but the *Quomodo* of both these Productions, or either of them, I agree with him, our Imaginations are not yet able to comprehend; *Known to God are all his Works*: And I think, the Work of Generation is thus far only known to his great Wisdom, who hath given to his Creatures the Natural Powers thereof, without giving them the Knowledge, how, and by what next Causes, the same is wrought and perfected. Hens have naturally the power to lay Eggs, but none of them can produce Chickens, unless they have been tinged with a prolific power of the Cock; which proves that the true Power which gives Vegetation, and Corporal growth to a Chicken, gives it Life also: And that the same progress, is used and continued both in Brutes and Men; and that it may be, and is as easy for God, and as customary with him to give Life by Generation, as to produce an Organical Body by that means; and that the Reason and Product holds in Vegetables, as well as in the Case of Sensitive Creatures before propounded.

Page 210. He says, *He finds it impossible for Generation to produce Life, and therefore this Generation is producing of something out of nothing, and therefore the production of Life in the Embryon, is the Immediate Effect of the mighty Power of God, not Acted by an Ordinary or Natural Power of Generation.*

Which saying of his, I deny; and reject the same as an unreasonable course of Proceeding, by praying and taking aid of God's Infinite Power in that which I think to be a plain and clear Case, known to Men by universal Experience, *viz.* That all living Creatures have in them a Power of Semination, whereby their like is duly and constantly produc'd in the World, according to God's Blessing and Direction, *Be fruitful and multiply, and replenish the Earth.* And I think, Mr. B's procedure in this Point, shews how far Men may be misled in their Apprehensions, by a desire of supporting such Points, as by Disputation they have undertaken to maintain.

He says, *The Generation of Man is the same with the Generation of all other animals, which is, of an Organical Body rais'd from a Seminal Principle and Inliven'd.* Reply. I Observe he avoids saying, it is rais'd and inliven'd by a Seminal Principle; seeming to pretend, that the young Body is rais'd by one Principle, and inliven'd by another. Which saying I reject; because tho' it stands in great need to be well prov'd, yet he hath offer'd no other Proof of it, but his own saying, *That it is impossible to be otherways.* Whereas, I think it very unlikely to be so.

He says, *That from the Embryon's being rais'd from a Seminal Principle and Enliven'd, he intends, rais'd from a Principle of Vegetation, and Inliven'd by the Union of the Soul and Body.* Reply. I think, the Principle of Life must precede that of Vegetation; for that the semination or sprouting of Vegetables, shews Life to be in the Plants, and from and out of that Life they proceed, and are certain signs of Life in the Vegetables; so as Life seems to precede and to be the very cause of Vegetation. Experience shews us, the same Generation produces them both; and both Vegetation and Life, are certainly conjoin'd in the Generation and Production of every Animal, as well Man as Beast, and a
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Man generates as perfectly as an Horse, as far as Human Knowledge and Experience can discover; and he who will perswade Men to believe otherwise, must produce very strong Arguments for his so doing; which Mr. B. has not yet offer'd to do.

Page 211, He says, *The Work of Generation, when either Life or Soul are included in it, ought to be term'd Propagation; to which the Parent concurs no farther than as an Occasional Cause, and not as an Efficient Cause thereof.* Reply. I am not enough knowing what he intends, by allowing the Parents to Propagate, but not to Generate their Children. He says, *If they Generate, they must pass for Efficient Causes; but if they Propagate, they are only Occasional Causes of producing their Children.*

Mr. B. says, *His Opponent must quit his taking the word Generation in its common sense, untill he can prove, that Man has a power of Communicating Life to his Offspring.* Reply. I think, this needs no other Proof, than the common daily Experience of Mankind, whereby we find, Children begot by their Parents, and born alive, like their Parents both in their Faculty of Life, and the other Parts and Lineaments of their Bodies: We read Gen. 1. *God created Adam after his Own Image, after the Image of God made he Man.* Chap. 5. 3. *Adam begat a Son in his own likeness, after his Image.* The Words run Parellel, *God created Adam after his own Image, and Adam begat a Son in his own likeness, after his own Image.* If Adam had not begot a living Son, he could not be said to beget him after his own likeness: And therefore as Adam was Created by God a living Person, and was not a Person till he became living, so Adam's Son was begotten a living Person, or else he could not truly have been called, either a Person or a Son. And I think Mr. B. is hard put to it for Arguments, when he is forc'd to deny, that Generation communicates Life to the

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Creature Generated : which I do not remember, any of his Abbettors have said before him.

Page 213. He says, *If the Semen be dead Matter at the Instant of its Communication or Commixture, there is still need of God's Almighty Power to Enliven it.* Reply. I observe, that where he has occasion to mention Matter, he commonly joins to it the Epithet of *Dead*, and calls it *dead Matter*. Whereas I do not grant that all Matter is Dead ; but say, there is living Matter as well as dead Matter ; and that every Limb of a living Creature, whilst it is join'd to, and acts with the living Body of the Creature, is living Matter ; and so is every Body of a living Creature, the whole of it is living Matter. *Moses* calls active Blood, the Blood of our Lives ; and our common Expressions agree, calling it our Life-blood ; and so are the Vital and Animal Spirits, exiliating out of the Blood by the inflammation thereof : They have the most of Life in them, and it seems more than any other part of the Body ; and next thereunto, I think, we may place the *Semen Generans* of the Creature ; and count it so far from being dead Matter, as that next to the Vital and Animal Spirits, this *Semen Generans* is the most lively, active and subtle Fluid, or Spirit of the whole Animal Nature. God, in his Creation of Man, endow'd it with this vivid and active Quality, and hath no more need to give it a special concurrence of his own upon every occasion of Generation, than to concur with the Senses in their Sensations, or with the Human Intellectuals in the Natural Operations: Daily Experience assures us, that the Quality producing Life, in the Seeds of Vegetables, will lye dormant in them during the space of some Months or Years, without shewing signs of being other than dead Matter ; and yet when they are sown upon good Earth, such Seeds will be apt to germinate and sprout, giving apparent signs of that Life, which for so long time, had
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been delitescent in them. I further agree, that Mr. B. do's not without cause make it impossible for Man to give Life to any sort of Creature; but then this impossibility, must be restrain'd to such Artificial Products, as Men by their own Skill and Power pretend to make; no Human Art is able to frame a Tuft of Grass, and endue the same with a Vegetable Life, altho' they should set it in the best Soil that can be provided for it; but, I think, this impossibility do's no ways impeach the Powers of Generation, which God in their Creation bestow'd upon all living Creatures, of Procreating Animals of the same Species with themselves; and such as will enjoy the Delight tending thereunto, cannot help, or hinder the Effect; but ordinary Generations will have their due Effect, whether the Parties therein acting, will or no. The Parties, are voluntary Agents in seeking the delight of such Actions, but are necessary Agents, in the accomplishment and Generation thereupon following. They cannot hinder the Effects of their own Generation; and that is one of the greatest restraints of Fornication now known amongst us; and however impossible it be for Man's Art or Power to give Life to any Artificial Thing of his own making, yet it is one of the easiest and pleasantest things in the World, to give Life by a Natural Operation, to a young Creature of his own Nature and Species: And thus easily the Earth is cover'd over with living Tufts of Grass: every fall of a parcel of Horse-dung, doth by operation of Warmth and Air, produce a vast number of living Flyes in a short space of time. And so the Dust upon a Traveller's Hat-brims, impregnated with some drops of Rain, speedily produces a great number of living and lively Frogs, which make Men wonder at the liveness of their motion, and at his great Power and Knowledge, who hath appointed such an easy means for their Production. And thus by Nature we find it very easy to
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produce that Life, which all the Art and Industry of Man is not able to imitate : and tho' the Act of Generation be perform'd by the Persons, yet the Effect thereof is Natural and very easy to be produc'd.

Mr. B. says, *If Adam had the Power of Life communicated from God alone, in a Supernatural manner, It is impossible to conceive how he could recommunicate the same, without losing it himself, and so dying ; as is related of the Eagle and Pelican in the Production of their Off-spring.* Reply. I think it an equal, wonder how Adam could communicate Nose, Eyes, and Head to his Son, without losing them himself.

He says, *It is impossible to conceive how Adam could communicate the power of Generation to his Son without losing it himself.* Reply. I cannot account for the mode of his Conceptions, nor help the weakness of them ; but I find neither impossibility nor difficulty in that Conception ; and therefore leave to the Judicious Reader the power of Deciding this Point between us ; observing thereupon, that what he finds difficult for himself to conceive, or that he hath not a mind to own, he is very apt to say, that thing is impossible to be conceiv'd, or to be done.

Page 214. Mr. B. says, *That Life can be no more a Seminal Product, than an Immaterial Substance can be so.* Reply. Daily Experience assures us, that Life rises and grows from the Seed, in and amongst Vegetables, Insects, Brutes and Men ; which drives considering Persons to conclude, that the Life of such Creatures as have it, is a Natural and Seminal Product ; but for the Substantial Spirit, which he pretends to introduce into the Persons of Men, we neither know, nor agree, that there is, or ever was such a Spirit in the World ; and therefore I agree, it cannot be the Product of Natural or Seminal Matter.

Mr. B. says, *In this Controversie whether Life be immediately produced by God, or by the Parental Generation of the Embryo,*

Embryo, of which he will not admit for Judges, either human Sensation, or the general apprehensions of Mankind, nor will give any credit to one of the most common Expressions amongst men. that upon Coition between Male and Female Man is begotten.

Reply. Whether Mr. B. will, or will not believe such Things to be done, as the above recited Expressions do import, I think it enough for me to say, the fore-nam'd Expressions, and the common Sense and Reason of Mankind, do very well agree in setting out the true State of Natural Generation, both among Brutes and Men; and, I think, it stands in need of a hard Forehead to confirm the contrary. I conclude therefore, that if I may be permitted to believe Human Intellect to be acted by Material Spirits in Bodily Organs aptly fitted for such purposes, with as much confidence and clearness, as I believe the Life of Infants to be communicated to them by the Natural Generation of their Parents; I shall have no need to take further trouble, about searching after the Cause of producing such Intellect in the Human Person.

Chap. 6. p. 247. Mr. B. Quotes 2 Cor. 5. 1, 2. where Paul says, *We have a house not made with hands eternal in the Heavens* v. 6. says, *Knowing whilst we are at home in the body, we are absent from the Lord.* v. 8. *We are therefore rather willing to be absent from the Body, and to be present with the Lord.* Mr. B. having quoted the beginning of this Text, says thereupon, *That Paul speaks here of the Resurrection;* and says, *That the Body both now, and at the Resurrection, is signify'd by the term of our House.* Reply. I am ready to agree with him in this Opinion; finding the same Opinion in the Answer to Mr. Wadsworth. page 110.

Page 249. Mr. B. Quotes Mark 8. 36. *What shall it profit a man, if he shall gain the whole World and lose his own Soul, or what shall a man give in exchange for his Soul;* and from

from hence infers, *That by losing the Soul in this Text is intended, the loss of it in another World.* Rep. I quote as a Parallel Text, *Mat. 10. 39. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.* And conceive, that what St. Matthew here calls by the term of Life, St. Mark calls by the term of Soul; and by his term of Soul intends the Life of the Person.

Mr. B. tells us, his Opponent says, *That the word Salvation of Souls, is found in Scripture but once, 1 Pet. 1. 9. and there it intends a temporal Salvation of their Persons.* Reply. Upon search of this Text, I find by the Context both before and after it, St Peter's Discourse tends to advance and magnify, the great spread and glory of Christian Religion upon Earth; and upon that account this Text is likely to declare and testify, the Honour and Safety of those, who should then be Professors of it. Mr. B. quotes other Scriptural Expressions, *As believing to the saving of the Soul.* Reply. Here Souls may intend Persons. *Saving a Soul from Death;* may intend, saving a Person from Death. *The Ingrafted Word able to save your Souls;* may intend, able to save you, or your selves. *The Soul that sinneth,* intends, the Person that sinneth. *The sin of the Soul,* intends the Sin of the Person.

Page 250. Mr. B. proceeds in Examination of Scriptural Expressions, and in particular those of St. Peter before quoted, *Receiving the end of your Faith, even the salvation of your Souls. ver. 3. We are begotten to a lively hope, by the Resurrection of Jesus Christ, to an Inheritance reserved in Heaven for you, who are kept by Faith to Salvation, ready to be revealed in the last time, that your good works and sufferings might be found unto praise, and honour, and glory at the appearing of our Lord Jesus Christ. Receiving the end of your Faith, even the salvation of your Souls; of which Salvation the Prophets foretold, and of the glory of Christ's Church upon Earth*

in after times, testifying aforehand of the sufferings of Christ, and the glory that should follow. ver. 13. Therefore be sober, and hope to the end, for the grace that is to be brought unto you at the Revelation of Jesus Christ. Intending a Reply to Mr. B's Quotations, I have so far enlarg'd it as I thought needful for explicating the truth thereof; and I conceive, upon the whole Matter, that by the Words, *Salvation of your Souls*, may (to my Understanding) likely be intended, the Salvation of the Believers Persons in the times of Christ's Glorious Church upon Earth, after which determin'd, there would be still laid up for them, a more Eternal Weight of Glory in Heaven, which by vertue of their Resurrection, they should receive at our Lord's Second coming, and general Resurrection of the Dead.

Mr. B. proceeds to quote *1 Kings, 17. 21. Lord, I pray thee, let this Child's Soul come to him again: and the Soul of the Child came into him again.* In the *Observations upon Mr. Wadsworth*, at Page 47. I find this same Text quoted, and thus answered. In ver. 17. of this Chapter, it is said, *The Child's sickness was so sore that there was no breath left in him.* The Hebrew Word which our Translators have here render'd by *Breath*, is render'd by the word *Soul*, in Mr. B's quoted Verses; and he tells us, that the same Hebrew word is us'd, where *Moses* says, *God breathed into Adam the Breath of Life.* The same Hebrew Word is us'd in all these four places, and may be truly render'd into English, by the words *Breath* or *Spirit* indifferently, as the Greek word *πνεῦμα* may be; so as if our Translators had render'd his quoted Texts thus, *Lord, let this Child's Breath come into him again; and the Child's Breath came into him again;* this would have been as true a Translation of the Hebrew word, as their Translation by the word *Soul*, may be; yet could have afforded no manner of Proof of the being of such a *Soul* Mr. B. here contends for. And it seems

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that the proving of such a Soul by certain words and forms of Expression, or the term of *Soul*, carries with it but a small force of Conviction, because the use of the word *Soul* in Scripture, is very various and equivocal; commonly intending, the human Person, and very often also intending Life, Breath, Spirit, Heart, Affections, Wisdom, Conscience, and divers other Human Powers; and therefore in all Scripture Texts is to be understood, *Secundùm subjectam Materiam*, and as the sense of the words with which it is coupled may require.

Page 269. Mr. B. quotes, *Heb. 12. 23. We are come to the Spirits of just Men made perfect.* This Text I find reply'd unto in the *Observations upon Wadsworth*, at Page 127. where it is said, The words, we are come to such Spirits, intend, we are come to them in Faith, Hope and Expectation; not by an actual frequentation, which we are not likely to obtain; as ver. 27. *till after the Earth be shaken and removed; and till we shall have received such a Kingdom as cannot be removed, or changed.*

Mr. B. quotes further, St. Steven's, *Lord Jesus receive my Spirit*; and our Lord's, *Father, into thy hands, I commend my Spirit.* Replies whereunto may be found, in the *Observations upon Wadsworth*, at Page 105.

Mr. B. quotes 1 Cor. 5. 5. *Deliver a Man to Satan for the destruction of the Flesh, that the Spirit may be saved in the Day of the Lord.* Reply. I think, St. Paul uses the terms of *Spirit* and *Flesh* in this place, in the same sense which he uses them, when he says, *They are contrary the one unto the other*, and have a natural Enmity between themselves; and as in this last Case, I think, he intends, there are almost continual Wars between the Human, Rational, and Affectionate Faculties; so I conceive, *the Spirit which shall be saved in the Day of the Lord*, here, intends the Person, in its highest and supream Capacity; and by *destruction of the Flesh*, is intended, the affective Faculties, amongst which,
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Lust and Pride, are of the greatest power, and are most especially to be destroy'd. We may clearly perceive, that the Spirit is not the only thing which shall be sav'd in the Day of the Lord, but the whole Person shall then be so Sav'd; and therefore this Text must be figuratively interpreted; and I think, it should be so construed, as I have before express'd.

Page 170. He quotes *Job, There is a Spirit in Man, and the Inspiration of the Almighty giveth him Understanding.*

Reply. I think this is well satisfy'd by the Man's Rational Capacity. So he quotes *1 Cor. 2. What Man knoweth the things of a Man, save the Spirit of a Man that is within him.*

Reply. This intends Mens Conscient Powers; and here by the Spirit of God, is intended God's Infinite Wisdom. Man's Wisdom and Conscience know the Thoughts of Man; and the Spirit of God only, knows his Intents and Purposes.

Mr. B. also quotes, *1 Thess. 1. 23. I pray God your whole Spirit, and Soul, and Body, may be preserved blameless unto the coming of our Lord Jesus Christ.* Reply. I observe, he doth not say unto the time of your Death; but until the second coming of our Lord Jesus Christ; and that by the words Spirit, Soul and Body, is clearly intended the whole Human Person; and that likely the terms, Soul and Spirit are but a redundant Expression of the same thing,

Page 271. He quotes *1 Cor. 6. 20. Glorify God in your Body, and in your Spirit which are God's.* Reply. Intending, Glorify God with all your Powers of Body and Mind.

Mr. B. says, *The word Spirit here, must be understood of the Soul, and can be understood of nothing else.* Reply. I think, the whole Person of Man is here intended, as he is a *Compositum* of Soul and Body:

Page 275. Mr. B. quotes the Parable of *Dives*, to prove that his *Lazarus* was (tho' Dead) yet in a condition to have

have gone and given warning to the living Brothers of *Dives*; He says, *This was not impossible for Lazarus to do.* Reply. I think, herein he speaks more than he knows; and am sure, I know not that it was possible for him so to do; unless we would think he should be assisted by a Miraculous Power, to which all things are possible.

Mr. B. is content to say here, *That we make a Parable of this whole Relation; as if the Subject thereof had not likelihood of being a true Story, or that there had been really such Men in the World, as Dives and Lazarus are here describ'd to be.* Reply. I am none of those, who intend or desire to make this Relation a Parable, except it be truly so; but conceive, that if it be not a Parable, but a true Historical Narrative, of a thing which once happen'd in the World, it will appear a very strong Evidence, for the Proof of Mr. B's Opinion, and therefore it stands him greatly upon to convince his Readers (if that be possible) that this Relation is only made a Parable, whereas in truth, it ought to pass amongst us for a true Narrative of a Fact once so done, as in this Parable is related; If *Lazarus* had (like *Dives*) Nose, and Eyes, and Hands, and Tongue, with like other Members of a Human Body, I think, it could not have been Naturally possible for him, to go and give warning to the Brethren, as *Dives* desired; altho' the Parable make no mention of the difficulty of that performance: And for further Descant upon this Parable, I refer Mr. B. and my other Readers to the *Observations upon Mr. Wadsworth*, at Page 96.

From his Page 275. to Page 303. Mr. B. gives Answers to many several Texts of Scripture, which had been before produc'd by *Estibius*, in opposition to the Hypothesis of the *Soul's Separate Subsistence*. His Answers are very short, and easily capable of being weighed and consider'd by the Perusers of them; and therefore I refer them all, to that Consideration and Judgment, being somewhat averse from making

making that long which Mr. B. hath made so short in this Controversy.

Page 303. I find Mr. B. says, *That there is more than a gradual difference between the Principle of Life in Man and that in Beast: For that God said, Let the Waters bring forth abundantly the moving Creatures that have life, and Fowl that may fly in the Firmament of Heaven. And let the Earth bring forth the living Creature after his kind, Cattel and Creeping Things, and Beast of the Earth after his kind. And thus, says he, the Earth brought forth the Brutes, as well as Vegetables; but had no part in the Formation of Man, except by supplying Dust.* Here Replying, I quote, Gen. 2. 5. *God made every Plant of the Field before it was in the Earth; and every Herb of the Field before it grew. Ver. 19. And out of the Ground, the Lord God formed every Beast of the Field, and every Fowl of the Air, and brought them to Adam to receive Names from him.* These Texts, seem with some clearness to prove, that the Earth did not out of its own Plastick Principle, Spontaneously produce the Brutes, Fowls or Vegetables; but God gave to each of the Kinds its proper Formation, Creating them with all their Faculties, to their several Kinds belonging, and gave them their first Life and Breath also; altho' Moses have not condescended particularly to express the same; and gave those newly Created Animals, the same Directions and Command which he gave to Adam and his Wife, *Be fruitful and multiply, and replenish the Earth.* And this Command, they have ever since perform'd, after the same manner and kind, that Adam and his Posterity have done; and they have ever since begotten living Creatures like themselves; and thereby their several Species have been preserv'd from the Beginning hitherto. And from this Quotation, I think, it may be reasonably prov'd, that likely there is no more than a gradual difference, between the Being or Creation of Man and

and Beast, but that they had both their Formation, Life, and Being from the Goodness, Wisdom, and Power of God; had a like Creation one of them to the other, and shall have a like Dissolution by Death Naturally; but the great difference between Man and Beast, and preference of the former before the latter, stands upon the Declaration and Promise which God hath made, that there shall be a Resurrection of the Dead, [Men] without declaring or promising any such thing to the Brutes, which therefore *David* calls *The Beasts that perish* [utterly.] And that upon this Resurrection there shall be consequent a final and last Judgment, for the distribution of Recompences, which shall then be awarded to every Man according to his Works.

Mr. B. says, *If Adam's Creation implies no more than giving him Life, then the Beast do's also in some degree, bear the Image of God.* Reply. I am ready to grant, that Life may be said to be the Image of God, in some degree.

He says, *Moses made it the distinguishing part of Man's Creation, that he was made in the Image of God.* Reply. It remains an undecided Question, What the Image of God in Man is; or what is certainly thereby intended? I do allow, that *Moses* mentions the making Man after God's own Image, as a distinguishing mark of the Superiority of Mankind over the Brutal Nature, which gives him the highest and supream Rank amongst Animals; but doth not exempt him from being of the same Rank with them, but places him only in the highest degree amongst them: *Gen.* 9. says, *In the Image of God made he Man.* And I think, this excludes any one part or parcel of Man from being so: I have before declared my self to think, that the upright posture of Man's Body, is most likely to be intended by *the Image of God*: concerning which Conception, I have spoken more largely in my Observations upon the first part of Mr. B's Treatise.

Page 304. Mr. B. says, *That Man's being Created after the Image and likeness of God, cannot intend any thing concerning the frame and form of his Body, because that was made, before the words, of making him after the Image of God. were utter'd.* Reply. Gen. 1. 26. God said, *Let us make Man in our Image, after our Likeness.* Ver. 27. *So God Created Man in his own Image, in the Image of God Created he him, Male and Female Created he them.* This Quotation proves, that the design of making Man after God's own Image, was concluded upon, before the actual Creation of *Adam's* Body and Person; and that Mr. B. is mistaken in his Apprehensions thereupon, and all his Arguments drawn from it, are of no force.

Page 306. He says, *The Image of God is not utterly defac'd in Human Nature; but is still discernible on our Souls.* Reply. I desire, he would make it discernible, that there is such a sort of Soul in Man, as he pretends; because till that be made discernible, the Image of God in it, or upon it, can never be so.

He says, *God can Create Immaterial, as well as Material Substances.* Reply. I grant, God can Create whatever Substances he pleases; but the Question is, Whether he hath Created such Immaterial Substances for the enlivening and governing the Persons of Men, or not?

He says, *God hath Created such Substances for that purpose.* I Reply. *Affirmanti incumbit Onus probandi;* and let him once well prove, That God hath Created such Souls, as he speaks of, for this purpose; and then I will give him up the Cudgels, and so he shall easily prevail over me in this Dispute; but till that be done, it will be in vain for him to apply the Image of God, to such a thing, as we do not allow to have a Being in the World.

Page 307. He says, *If Scripture and Reason assure us, that God is a Spirit; then (to keep up that distinction) we must*
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assert those Beings which resemble his Spiritual Perfections, to be also of a Spiritual Nature. Reply. I grant, that God is a Spirit; but find no Reason from thence to assert, that which is the Image of God in Man, must be a Spiritual Substance; for that we have no Warrant or Reason to bring God's Actions to Mens Apprehensions, by human Inventions or Fictions, one of which, I conceive Mr. B's Spiritual Substance in Man to be.

He thinks, we must grant, *Thought and Consciousness to be in God, as a Spirit.* Reply. I cannot grant him this; conceiving, that whatsoever Perception may be in God, it is all Knowledge and Certainty, without the fluctuations of Thought, or need, or use of any Conscient Powers.

Page 308. He quotes, 1 Cor. 6. 20. *Ye are bought with a price, therefore glorify God in your Body and in your Spirit, which are God's; and says, here the personal ye, is divided into two parts.* Reply. I deny this; and say, Both these parts must be conjoyn'd to make up the personal ye; for that without this Conjunction there could be no ye, or Person to whom the Apostles words could be directed; and this he hath done in divers other places, endeavouring to divide and put asunder, those constituent parts which God hath conjoin'd for making up of the Person, and without which conjunction there never was, and never Naturally can be a Person: And therefore, I conceive, the words *Body and Spirit* here used, ought not here to be divided, but stand conjoyn'd for making up of the Persons to whom he spake.

Page 309. He quotes *Paul's words, I pray, your whole Spirit, Soul and Body, be preserved blameless unto the coming of our Lord Jesus Christ.* And says, *There are three parts mention'd to make the Man; and says, that in this, Paul alludes to the Pythagorick and Platonick Doctrine, who conceived, there were two Souls in Man, the one Sensitive, and the other Rational;*

Rational, and that these three πνεῦμα, ψυχὴ, and σῶμα, needed in some measure a different Sanctification. Reply. Thus he strives to put a division betwixt Body, Soul, and Spirit, whom God hath put together for making up of the Man : but I think, St. Paul intends no more by these Expressions, but the Sanctification of his Correspondents whole Persons, without having regard to these Philosophers Opinions : And I observe further, the Apostle prays, *That their whole Persons may be preserved blameless unto the coming of our Lord Jesus Christ.* He doth not say, be found blameless at the time of your Deaths, and that then you may find your way open to Heaven ; but that ye may be so found at the Second coming of our Lord, which is also the appointed time for the Resurrection, and the last and general Judgment. Mr. B. omits to quote the place of this Text which I find to be at 1 Thess. 5. 23. And whereas he says, These three parcels need every one a different Sanctification, I think, he mistakes in it, and that one Sanctification will serve the whole Person, which includes all these three particulars.

Page 312. He says, *The Parable of Dives, is a sufficient ground, to build the Separate Subsistence of Souls, after Death, upon.* Reply. None of his Opponents, do either grant or believe, this Assertion to be true ; but think, this Parable to be over sandy a foundation, to support or bear the weight of his Structure ; because it is a bare Similitude or Parable, not deliver'd with express intent to support or prove this Doctrine ; but only for illustrating and confirming, that which our Lord had last before spoken, *That things may be highly esteem'd among Men, which may be an abomination in the sight of God.*

Mr. B. further quotes, 1 Cor. 5. 5. *Deliver such an one unto Satan for the destruction of the Flesh, that the Spirit may be saved in the Day of the Lord Jesus.* And says, *Here the salvation of the Spirit, do's not signify the Salvation of Life only,*

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only. Reply. This I grant, and that Life can have no subsistence but in the Person; but think, that by *saving of the Spirit*, is here intended, the saving of the Person in *the Day of the Lord Jesus*: And that the Apostle in this Text, uses the like figurative Expressions, which he doth in other Texts, concerning the Warfare and Contest between the Flesh and Spirit, where by the Flesh, he intends Lust, Pride, and other Sensual Affections; and intends by the Spirit, the Rational Powers, and Spiritual Desires of following God's Direction, contain'd in the Word of God. Whence, by the words, *Destruction of the Flesh*, it seems the destruction of the Man's Pride, Lust, and Sensuality is intended, that the Person and his Spiritual Powers *may be saved in the Day of the Lord Jesus*: Observing farther the time appointed for this being Saved, *is in the Day of the Lord Jesus*; or at the second coming of Christ, and the last Judgment.

Page 313. He says, *That in this Text, the Spirit is opposed to the Flesh.* Reply. This I do not grant; they are indeed express'd in different, but not in opposite terms one to the other nor can they be truly opposed, one of them to the other; because then the Man would be divided one part of him against the other, and so the Person divided against it self, which must needs bring his whole Constitution to destruction; for that a *Kingdom*, or Person, *divided against it self, cannot stand.* I grant, these Qualifications, may have a difference or distinction amongst them; but are not therefore opposite one of them to the other, nor can be separated or divided one from the other, without the ruin or dissolution of the Person, and all such Qualifications, as may thereunto be ascribed.

He grants, *The Scripture never speaks of the future Salvation of our Souls, in opposition to the future Salvation of our Bodies; for both shall be saved together.* Reply. It doth not speak of
Salvation

Salvation of Souls, in a different manner, or at a different time from that of our Bodies. He says, *both shall be saved together.* By which, I think, he must intend, the whole Person shall be saved, at the same time, and after the same manner.

He says, *The Soul is now a part of us distinct from our Bodies, or else it could not be distinguish'd after Death.* Reply. I grant, the Soul may now be distinguish'd from the Body, but say it cannot be separated, or divided from the Body without the ruin or destruction of the Person; their separation is Death, which I think, to be the destruction of them both, and all such Human Faculties and Powers, as depend upon the Union or Conjunction of them.

Page 315. Mr. B. says, *He has carried the view of our Souls, through the Stages of their Probation, and Separation, to their Consummation in Glory.* Rep. I do not perceive, he has given us any manner of View, of a Soul, in a State of Separation from the Body, either in their state of Probation, Separation or Consummation, or that he has made or offer'd any proof, that there is, or ever was, such a Soul in the World, as ever did, or can subsist in a state of Separation from the Body: His Opponents mainly insist upon the nullity of the thing, and say, it never had a being in the World; we have always demanded Proof of its Entity and Subsistence: Mr. B. has sometimes said he would prove it, but I am ready to deny he has hitherto so done; and therefore I am apt to believe, he cannot do it; and leave that defect as a Block in his way, whensoever he shall hereafter pretend to ground any Arguments upon the Soul's Separate Subsistence for the time to come. We lay no great stress upon the terms of Spirit, Soul or Mind, or the figurative uses which may be made of those Terms, in many places or Texts of Scripture; but that which we desire Mr. B. to give us a view of, is, the Being, Nature, and Subsistence

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Subsistence of such a Soul, as he pretends to be in Man, from some place of Scripture asserting or describing it, or from some Natural or Experimental Ground, Perception, or Knowledge of the thing. He ought not to forget an old known Rule, *De non apparentibus & non existentibus eadem est ratio.* And if he cannot, or do not, give us some such Testimony of the Certainty, and Being, of his sort of Soul, I think, we shall never be able to believe it.

As one of his fullest Proofs of the Soul's Separate Subsistence, Mr. B. Page 214. quotes *Eccles. 12. 7. The Dust shall return to the Earth as it was, and the Spirit shall return to God that gave it.* And thereupon says, *This saying of Solomon is his fixed and final Judgment, and one main conclusion of his Work:* Intending by his Work, this Book of *Eccles.* And if he so do, he certainly is mistaken: for ver. 14. of this Chapter, he says, *God shall bring every Work into Judgment, with every secret thing, whether it be good, or whether it be evil.* And I say, this is the last fixed and final Judgment of Solomon, and therewithal this Book of *Eccles.* is concluded and finished. His words of *the Spirit returns to God*, are transiently deliver'd, in very few words, without any Introduction tending towards a search of the Soul's Nature, or any thing coming after, as a consequent thereupon.

Page 215. he quotes also Chap. 3. 21. and says, *Both sides take it for granted, that the spirit of a Beast goes downward to the Earth.* Reply. I grant, that the Spirit of the Beast is in the Blood, and that upon the shedding of it, that Blood descends downwards to the Earth; and yet I cannot grant, that the Spirit of the Beast (even in that case) goes downwards to the Earth; because that as soon as the Blood falls from the Body, the Spirits of Life, which before were in it, exhale, and are immediately extinguish'd in the ambient Air: I omit mentioning, that Beasts may die by other means, than that of shedding their Blood, tho' then there seems

seems to be no pretence for the Spirit's going downwards to the Earth. We may observe, that what *Solomon* says in this third Chapter, seems to be spoken after a more solemn manner, *arguendo pro, & contra*; whereas, his Saying in the 12th Chapter is before noted to be there transiently deliver'd, without any great or consolant deliberation thereupon; and seems opposite not only to Chap. 3. but to divers other Sayings of *Solomon* in this Book of *Eccles.* He says, *In the multitude of Counsellours there is safety.* And I say, that in a multitude of Texts delivered by *Solomon* concerning the future State, there is more confidence and reliance to be placed, than in this one transient Text, quoted by Mr. B. out of this 12th Chapter.

He says, *This Scripture cannot be understood with any consistency, but upon his supposition.* Reply. I am ready to inform him, that the manner of understanding this Text upon that Point, is more largely debated in *The Second Part of the Search after Souls*, at Page 75. and in the *Observations upon Wadsworth*, at Page 38.

Mr. B. says, *That his Opponent affirms, that Reason is a consequent of Life.* Reply. If he say so, I do not agree with him in it; but say, Reason is a necessary consequent of Human Life, rightly constituted; believing, all Powers which God saw necessary for his Creatures, are made necessary consequents of their several Lives, as Growth, Seed, and Fruit in the Vegetables, spontaneous Motion in the Insects; all these with Passions and Sensations in the Brutes, and these again, with Affections and Rationality in the Persons of Men. All these proceed necessarily from the Spirit of Life in these several Ranks of Creatures; Life is produc'd by the Natural Spirits in them all, and with and by the Life, all these Powers and Faculties are necessarily produced in them all; not Reason in Brutes, nor Sense in Plants.

Page 316. Mr. B. quotes 2 Cor. 12. Where St. Paul says, *He knew a Man in Christ, whether in the Body, or out of the Body he could not tell, that he was caught up into Paradise and heard unspeakable words, not lawful to be uttered.* He says, *This was no Vision of St. Paul's upon Earth, but a total Elevation and Rapture; because he knew not whether he was in the Body or out of it.* Reply. I think, no Man truly Intranc'd or in an Extasy, knows certainly whether he is in the Body or out of it. *Balaam*, having his Eyes open fell into divers Trances, reveal'd great Mysteries, and things which came to pass above a Thousand Years after that time. So *Micaiah*, the Son of *Imlah*, saw God sitting upon his Throne in Heaven, and a Lying Spirit coming before God, and offering his service for the destruction of *Ahab*. And so *St. John*, at the time of his Revelation, was wrapt into Heaven by the open door; but whether in the Body or out of the Body hath not been told us. *St. Peter* fell into a Trance upon the House-top, and saw a great Sheet full of Cattel come down to him, and heard it thrice said to him, *What God hath cleansed, that call thou not common*; and during the time of that Extasy, I conceive, he knew not whether he was in the Body or out of the Body; for he remembered the Sight and Words, and knew the meaning of them as well, as if he had heard and seen them with his bodily Eyes and Ears; and whatsoever strefs Mr. B. pretends to lay upon *St. Paul's* Rapture, I cannot with Reason discover any more from it, but that what he saw and heard in that Trance, he perceiv'd as clearly, and remembered as well, as if his Body had also been transported into Heaven, and he had heard and seen these things with his fleshly Eyes and Ears. The Apostle do's not say, that his Body and Soul could be parted, and the one remain in one place, whilst the other was carried into another; and yet, I think, we had need have the Apostle's Word for it, before

before we believe it, and can by no means sit down satisfy'd with Mr. B's Fancies thereupon. I think, this Rapture of St. Paul might be no more, but such as one of these Trances, lately before quoted, and is such a small *Scintilla* of proof of the Soul's Separate Subsistence, as will be of little force among his Opponents, for convincing them thereof.

He says, *This Trance proves beyond contradiction, that it was possible for Paul to exist and perceive in a state separate from the Body.* Reply. I can find no proving force at all in it, but pass it as a bare Trance, wherein Men do not perceive whether they are in or out of the Body.

P. 317. He asks, *If St. Paul's Life center'd in God?* Rep. No; his Life never parted from his Body, for he remain'd alive during all the time of this Trance; and if he did not so, I desire Mr. B. will tell us, how he knows the contrary; for if he should say, his Body was dead during that time, I cannot find in my heart to credit his Assertion, or take his bare word for it.

The Writer of *Vindiciæ Mentis*, at the Page of his Book 131. gives an account of such a Trance which happen'd to himself; and compares it to St. Paul's Trance, now under examination. He says, *He will not affirm that he was then dead; yet he was so far loos'd from the Body, that he had no manner of perception thereof, or thereby, for some time, but for how long he knows not; and was during that time, quite abstracted from the Material World; and yet he then thought more intently, than ever he did before.* And says, *He has leave to tell as far of those Thoughts as is speakable: he was not absent from his Body by any local distance, but he then thought of that Quod non prius fuit in sensu.*

Page 133. He says, *He knows not what the Materialists will think of this his discovery; and that one of them thereupon said, This was a giving over of his Thinking upon all that he knew, and a giving up himself to think, upon he knew not what;*
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and so might pass rather for a mode of *Distraction*, than of a *Revelation by Trance or Extasy*. He tells nothing particularly of what he heard or saw, nor gives us any assurance or notice, that he was wiser, or better, after this (which he calls a Trance,) than he was before it ; and yet seems thereupon to conceive, that therein his Soul was as much out of his Body, as *St. Paul* was in his Trance, before quoted, concerning which more hath been spoken in *the Observations upon Manlove* at pag. 12. and in the *Observations upon Wadsworth*, at Page 115.

Page 317. Mr. B. quotes 2 *Cor.* 5. 6, 8. The words, *At home in the Body, and absent from the Lord*. And here Expounds this Text, as speaking of the Separation of the Soul from the Body ; whereas at his 247 Page of this Book, he applies it in proof of the Resurrection. Reply. I think, that Application thereof is more likely and true than this, concerning which more may be found spoken in the *Observation upon Wadsworth*, at Page 110.

Page 318. He says, *The very thing which St. Paul expected by the words of this Text, was immediately to have his Soul translated to Heaven upon his Death*. Reply. I deny this to have been his Expectation ; for that this whole Discourse, and the Context thereof sufficiently demonstrate, that all which is here spoken, tends to discover the Nature and Proof of the Resurrection, and Translation of those Persons, which then should be found living upon Earth, who could not be present with Christ in their fleshly bodies, and therefore he (who might possibly live till that time) and others then found living, should desire to have their fleshly Bodies chang'd into spiritual Bodies, in which they might hope to be always present with the Lord ; concerning which, more is spoken in the *Observations upon Wadsworth*, above quoted.

Page 318. Mr. B. quotes *Luke* 23. 43. Christ's saying to the Penitent Thief, *This Day shalt thou be with me in Paradise ;*

Paradise; And he will needs have the words, *This Day*, to intend, that very Day upon which that Saying was uttered. The Day was *Friday* afternoon, and the Deaths of both the Persons were after three of the Clock; and they rose again upon *Sunday* Morning, at, or before the dawning of the Day; and I think, that if they went both to *Paradise* upon *Sunday* Morning, whatsoever Mr. B. will have the Thief to expect from these words, he could not be said to be deceived in the truth and performance of them. *This Day*, is well satisfy'd, in such a time as may be called to Day, such a time as from *Friday* Evening till *Sunday* Morning: And that with this time, these words may be well satisfy'd, I remain enough convinced in my own Understanding, whatsoever other Men may have thereupon thought or spoken. And for the further examination of the proving Power of this Text, I refer my self to what hath been thereof spoken, in the *Observations upon Wadsworth*, at the Pages 51, and 100.

Page 224. Mr. B. quotes *Mat. 10. 28. Fear not them which kill the Body, but are not able to kill the Soul; but fear him that is able to destroy both Body and Soul in Hell.* And says, *If Man be wholly Mortal, he that kills the Body, kills the Soul also.* Reply. I think it clear, that he who kills the Body, kills the Person also; for that there can be no Person without a living body: whence, he who kills the Body, brings a certain destruction upon the Person. Our Lord do's not express, what becomes of the Soul upon killing of the Person, or that there is any disposing of it in a single state, or after it is divided from the Body; but in a future state consequent upon the Person's Death. He says, *Fear God rather, because he can cast both Soul and Body into Hell.* Here our Lord puts Soul and Body together again, before their casting into Hell, *Luke 12. 4. Fear not them that kill the Body, and after that have no more that they can do; but fear him, who after he hath*
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killed hath power to cast into Hell. If we ask, What shall or can be cast into Hell? St. Matthew's words are, *God is able to cast both Soul and Body into Hell.* These words, I think, intend the whole Person that sinned in fearing Men more than God. And our Lord seems to have form'd the same Scheme of his Parable of *Dives*; for there seem's to be both Soul and Body in Hell, tormented after with a bodily manner; and *Lazarus* had such a bodily shape and Members, as thereby *Dives* could well distinguish him from other Persons, who were then with him in *Abraham's Bosom*. And some of the Ancient Fathers have conceiv'd, that they were both carry'd to those places, as well in Body as Soul. And I think, all who take this Parable for a real History, have reason so to believe. Likely it is, that as the Body cannot sin without the Soul, so the Soul cannot suffer without the Body. And it is no less just that those who sinned together, should suffer together, as St. *Paul* concludes, those who suffer with and for Christ shall Reign with him. And it seems, future, as well as present Rewards and Punishments cannot be rightfully adjusted, without dispensing such Rewards and Punishments to those who have well, or ill deserved; of which, I think, the whole Person is only capable; and therefore as one part acts not well or ill without the other; so it seems a *Mixtus justum*, that one Part should be rewarded or punished without the other; there is more spoken concerning this Text, in *Observations upon Wadsworth* from Page 77 till Page 193. and also in a Treatise entitled, *Arguments and Answers to two Letters*, at Page 67. and to these quoted places, I refer my Reader, for further tryal of the proving power of St. Matthew's Text.

Page 228. Mr. B. says, *Whatsoever Text is brought to confirm the Resurrection of the Body, do's implicitly confirm the Separate Existence of the Soul.* Reply. I should have liked it

it better, if he had gone so far as to say, whatsoever Text confirms the Resurrection of the Body, hath in it a strong and forcible Proof of the Soul's Separate Subsistence. If he had so said, and perform'd it accordingly, I profess my self ready to give him my thanks for it ; for I desire no stronger Proof of the Soul's Separate Subsistence, than the Scripture affords us of the Resurrection of the Dead ; and if there were but a tenth part of that Proof of the Soul's Separate Subsistence, which the Scripture affords us, for assuring the Resurrection of the Dead, I profess readiness to submit thereunto, and take it for an Article of my Faith, as I do the other.

Page 330. He says, *The Immortality of the Soul may be a true Christian Doctrine, tho' it is not so deliver'd as to become necessary for all Mankind to believe ; but if it may be consequentially proved, with some clearness to the common Understandings of Men, such Consequences will press hard upon those, whom God hath inabled to see the length of them.* Reply. I am well enough agreed with his Expressions last above quoted.

He also agrees, That the Doctrine of the Immortality of the Soul, is not so expressly laid down in Scripture, as our Adversaries [the Materialists] challenge us to shew it.

Page 331. He says, *That in our Lord's time, the Immortality and Separate Existence of the Soul, was an avowed Principle of the Jewish Nation, deny'd only by Sadduces, whom our Lord himself opposed.* Reply. I strongly incline to believe, that St. Paul either did not know this Principle, or gave no credit to it : in proof whereof, I quote Acts 20. 27. There Paul says to the Ephesians, *I have not shunned to declare to you all the Counsel of God.* Ver. 20. *I have kept back from you nothing that was profitable for you to know.* But we do not find that either at this time, or in his Epistle to the Ephesians, or that in any other time or place,

place, St. Paul did ever expressly declare to any of his Profelytes, the Separate Existence of Souls, or the going of the good to Heaven soon after their Deaths. And yet if the same were true, it was a part of the Counsel of God, and profitable for his Disciples to have known.

A second Proof I take from 1 Cor. 15. 13. and so to the 20th ver. There St. Paul declares, *That if the Resurrection of Christ and of the Dead be not both true, our preaching is vain, and your faith is vain, you are yet in your sins, and we are found false Witnesses of Christ, that he was raised from the Dead, whom God raised not up, if so be, the Dead rise not.* So as then all the Christian Religion is vain; and all they who are fallen asleep in Christ are perished. He goes on to ver. 32. and there says, *What availeth it me, that I have undergone many Sufferings for Christ's sake, and the preaching of the Gospel, if the Dead rise not, let us eat and drink, for to Morrow we dye.* If there be no Resurrection, I have no expectation of a future Recompence for my Sufferings, but Death will make an utter end of us all. He goes on from hence to the end of this Chapter, declaring divers particulars concerning the nature and manner of the Resurrection, and ver. 58. concludes this Chapter, saying, *Be stedfast, unmoveable, always abounding in the work of the Lord, knowing your labour is not in vain in the Lord.* [Fear not, for your Resurrection will be as certain as your Death.] without making any mention, or taking notice of a Separate state of Souls, or their speedy going to Heaven.

A third Proof, I take from 1 Thess. 4. 13. There Paul says, *Brethren, I would not have you ignorant concerning them which are asleep:* He would not have Christians sorrow for them, as those who have no hope; for as Jesus died and rose again; so also them which sleep in Jesus, will God bring with him [they shall be raised by the voice of the Arch-angel, and the sound of the Trump of God;] and the Dead in Christ shall
rise

rise first, and they, together with the Translated living Persons, shall be caught up into the Clouds to meet the Lord in the Air ; and so shall we ever be with the Lord : adding, comfort one another with these words. If one of our Ministers should endeavour to administer comfort in such a Case, he would presently begin at the Soul's Separate Existence, and tell the sorrowful and lamenting Friends, They must comfort themselves with the assurance that their departed Friend's Soul was gone immediately to Heaven, where it was certainly made partaker of the Beatifick Vision of God, and admitted into the Church of the First-born, and into the Communion and Conversation of the Spirits of just Men made perfect, with divers other Priviledges of that sort. But we may perceive *St. Paul* takes quite another method of comforting his Profelytes, and raises all the Comfort which he gives them, by building it upon the firm Rock of the Resurrection ; all the hope which he gives them is drawn from thence, without making mention or taking notice of the Soul's Separate Subsistence, or the speedy going of it to Heaven.

These three Proofs, do strongly convince my Understanding, that *St. Paul* then knew not the Doctrine of the Soul's Separate Subsistence, and speedy going to Heaven, or that he did not believe it ; and therefore would not either maintain or publish it.

For Proof that the Separate Subsistence, and speedy going to Heaven of Souls was not the avowed Opinion of the Jewish Nation at that time, I offer the Tencur of the whole New Testament. Our Lord therein holds many Discourses and Arguments with his Apostles, Disciples, and the Jewish Doctors, and People, in all or any of which, there doth not appear any express mention or saying on either side, shewing or affirming, that the Human Soul hath a Subsistence of its own in a state of Separation from its
Body,

Body, nor that it shall speedily go to Heaven after the Death of the Person ; nor is there any exprefs mention made or notice taken of these, or either of these Doctrines, in any of the Apostolical Writings, publish'd after our Lord's Death ; but on the contrary we find, that our Lord in St. *John's* Gospel, Chap. 6. expressly repeats it four times over, that he will raise up his Servants and Believers at the last Day ; and this is the sole Reward which he promises in that Chapter. So Chap. 14. 2. Christ says, *In my Father's House are many Mansions ; if it were not so, I would have told you : I go to prepare a place for you ; and I will come again and receive you to my self.* When will Christ receive dead Persons to himself ? He tells us, this shall be done at his second Coming ; he doth not mention any time before that, and therefore that is the only time, when we can warrantably expect to be so received. In the following Chapters, our Lord Discourses much with his Disciples about his own going from and leaving them ; which would cause great sorrow in them all ; but promises he will come again to them in the fullness of time, and then they should have such joy as no Man can take from them. 1 *John* 3. *Tho' we be now the Sons of God, it doth not yet appear what we shall be ; but we know that when he shall appear we shall be like him, and see him as he is.* But till that time, it seems, we know not so much as what our selves shall be. St. *John*, it seems, could not tell what we shall be ; and if he could tell, he would not declare to us, where we should be till that time. Chap. 3. 28. *Children, abide in Christ, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.* These, and divers other like Scripture Texts, strongly convince my Understanding, that there is no such Intermediate State or Being of Souls, as Mr. B. pretends to prove and maintain ; and that this Opinion was either not known to our Lord's Disciples

Disciples or the *Jews* of that time, or was not believed, or asserted by them ; because we find nothing expressly spoken of it, or any Argument or Disputation rais'd about it.

He says, *The Opinion of the Separate Subsistence, was the constant Doctrine of the Heathen Philosophers at that time, and the receiv'd Principle of the Vulgar.* Reply. This I am willing to grant ; and therefore think it more likely, that the Christian Disciples did not believe it, rather than that they were quite unknowing of it. We find that *Martha* was fully knowing of the Resurrection ; but we find no such knowledge amongst them about the Separate Subsistence, or of the Soul's speedy going to Heaven.

Page 332. Mr. B. says, *He is not ashamed to suppose (with Estibius) that the Immortality of the Soul had its birth from the natural Notions of Mens Minds.*

Page 333. *And this Opinion to be a Principle of Natural Reason and Religion ; and that Reason can no otherwise give certain hopes of Rewards and Punishments future to this Life, but by the Immortality of the Soul.* Reply. I think, there is no need to dispute with him, what Reason can do in this Point, being as much assured, as I am of any future thing, that by a strong stream and tenour of the Scripture, it is undeniably prov'd, that there shall be a Resurrection of the Dead, a second coming of Christ, and a last Judgment, wherein every Man shall be Rewarded after his Works. If there be truth in Scripture, these Articles of our Creed, are true, and may be as well and fully proved by Scripture Texts, as it can be proved, that Christ Jesus came to save Sinners ; so as no doubt can be made thereof by any, who believe the tenour of Scripture to be the Word of God.

Page 335. He says, *It is farther remarkable, that the Scripture is most express in these matters, where Reason was most defective.* Reply. Tho' I am not sure that this is generally true, yet I oppose it not ; but do thence infer, that

that the Christian Doctrine, finding Mens Minds very different amongst themselves about Souls, and the disposing of them, might for settling of the same, deliver the many express Texts, which confirm the Resurrection of the Dead, Christ's second Coming, and the last Judgment; whereby, to the best of my Understanding, I have taken away all further need of Disputing, about the State of Dead Persons, and concerning such Recompences future to this Life, as Men are directed to expect, at the second coming of our Lord Christ to Judge both the Quick and the Dead, be they Human Persons or Separate Spirits, who then shall be judg'd and Recompenc'd every one according to their Works.

He says further, *The Scripture may be allowed to suppose the Separate Subsistence of Souls, as well as to suppose the Being of God.* Reply. I deny that the Scripture only supposes the Being of a God; and say, that the Scripture so clearly proves and demonstrates the Certainty and Being of a God, as that no Man, who reads it with belief that it is a true History, can possibly doubt of the Being of God; and let Mr. B. and his Abbettors make a fortieth part of the Proof of their Separate Souls, as I will undertake to make out of Scripture of the true and certain Being of a God; and I will then be ready to subscribe to their Opinion, and yield them the conquest in this Dispute, not finding in the mean time, that the Gospel deliver'd in Scripture, doth with clearness surmise or suppose, that there is such a Being in the World, as a Human Soul subsisting in a state of Separation from the Body: And I desire Mr. B. to give us such Proof thereof as the Scripture affords him.

Page 337. He says, *The Intermediate State has the advantage of a nearer prospect [of Rewards and Punishments] to work upon Men; yet in the main, the final state, is the more effectual and proper motive to their Hopes and Fears; and their*

their Actions deriving from thence, and also the final state has the advantage of a re-union of Body and Soul, whereby the Condition of the Person will be made more sensible, and nearly affecting, than it is in the separate parts, during such their separation. Reply. I think, neither the one part nor the other shall have Life, Sense, or Perception, till there shall be a re-union of the Soul and Body, which shall be completed at the Resurrection of the Dead; but that Re-union will make the Person perfectly capable, of such Rewards and Punishments as shall be distributed to them at the Judgment of the last Day.

He says, *That the state of Heaven and Hell, is absolutely revealed in the Gospel.* Reply. I do not find the state of a present Hell revealed in the Gospel, nor that there is, or shall be a Local Hell in the World, until the time of the consummation of all things. The Revelation declares, *That the Devil, his Angels, and other wicked Persons, shall be cast into the Lake of Fire, and be there tormented for ever.* And if Mr. B. be able to prove the being of a Local Hell before that time, I desire he will favour me and the World with his Observations upon that particular, when he shall think fit.

Page 338. He says, *The Wisdom of God hath made Rewards and Punishments, the chief, and almost only Motives to Obedience; and those who are not influenc'd by future Rewards and Punishments, their prospect must be wholly confin'd to this Life, and terminate in it.* Reply. I am so far from thinking that the prospect of Rewards and Punishments, is almost the only cause of good Mens Obedience to the Commands of God, as to put these Considerations in the lowest rank of those inducements whereby good Men are drawn to the Service and Obedience of Christ. There are three more great and noble Principles which lead Men to God's Service, keep them in it, and make the performances there-

of easy and pleasant to them, *viz.* those of Love, Duty, and Gratitude. When *Jacob* served seven Years for *Rachel*, he pass'd them over with pleasure, and counted of them as of a few days, for the Love that he bare to her, and the pleasure he took in her. And this will make the Service of God pleasant to those who have a sufficient share thereof; *David's* Psalms are full of Expressions of the Joy and Delight which he took in the Service and Presence of God, and tho' he fell into very great Sin, yet God always dignify'd him with the Title of *a Man after Gods own heart*; he lov'd God ardently and heartily, and therefore God would not destroy him, nor his Posterity after him; altho' they had greatly deserved it. Next, a service to God out of duty is highly accepted before him, and is often highly rewarded by him. When God had declared by his Prophet, that he would destroy *Ahab* and his Posterity, that bad Man submitted, owned the Power of God, and the Just cause there was for his Punishment, and thereby obtained the putting it off till after his own Death.

Jehu in Obedience to God's Command by his Prophet executed severe Vengeance upon the Posterity of *Ahab*, by destroying them utterly. The Execution of this Duty was accepted by God, and rewarded by a long Reign of his Posterity over *Israel*. *Saul* went upon a like Duty against *Amalec*, and because he did not perform it with uttermost severity, his Posterity was Excluded from Reigning over *Israel*, and he was told, *God more regarded Duty than Sacrifice*. If we look into the times past and present, we may find diverse, or even many examples of Persons who have preferred the performance of their Duties, before the free and safe enjoyments of their Lives and Fortunes, Subjects on the behalf of their Princes or Countries, Children of their Parents, Servants of their Masters, and one Friend for another; some of all which have hazarded and lost their
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Lives and Fortunes freely upon such like Occasions, in Duty to their Friends and Superiours, without hope of Reward for their so doing, or fear of Punishment for the neglect thereof; and when and wheresoever such things have happen'd, they have pass'd with a great and general Applause of such good Men as were Spectators thereof. Thirdly, the doing and suffering great things out of Gratitude, and in return for great Benefits receiv'd, is so commonly expected and commended in the World, as that it passes in a proverbial Saying, *Ingratum si dixeris omnia dixeris*. There is no Reproach wounds deeper the Heart of an honest Man, than to be called and counted an Ungrateful Person; and in all Ages we may find Men highly extoll'd for Gratitude towards their Benefactors, and upon that account, many have undergone great sufferings, rather than they would forsake or betray their Benefactors; and this without hope of Reward, or fear of Punishment, if they had done otherways. *Job's* Case is very well known to the World; the Devil accus'd him, of serving God for Reward; but (says he) take away thy Rewards, and lay Punishments upon him, *and he will curse thee to thy Face*. Poor *Job* was put upon a very hard Tryal to wipe off this Slander, for so it was, as the Tryal plainly show'd; for *Job* did not serve God almost only, or even principally, for Reward and Punishment; but only, or chiefly out of Love, Duty, and Gratitude; and God accepted and rewarded him accordingly. If Men shall be taught to serve God chiefly for Reward and Punishment, it would be a clear Consequent, that if any other Being could give greater Rewards and Punishments, they should reasonably become Servants to that Being. And so Witches follow the Devil for his promised Rewards, and the Punishments, which we are told, he often lays upon them. Our Lord would not accept or receive such Disciples as follow'd him for the Leaves, rather

ther than for the Miracles ; and they were therefore disapproved and rejected by him. And upon this whole Argument, I am apt to conclude, and say as *Elijah* did at *Carmel*. He that believes Men ought to serve God almost only, or chiefly in respect to his Rewards and Punishments, and intends to go speedily to Heaven upon his Death, let him follow Mr. B's directions, before observ'd ; but he, who believes Men ought to serve God upon the Principles of Love, Duty, and Gratitude, and can be contented to stay for his Reward till Christ's second coming to Judgment, may (if he please) follow my direction, before express'd ; and if he so do, I promise him he shall not therein follow a cunningly devis'd Fable, but such Truths as myself do faithfully believe, and endeavour to practise in the best manner that I can ; and do wish, that not only Mr. B. himself, but all others, who read this Argument and Treatise, *may be not almost, but altogether such*, and so true Believers, as, I think, *I am* in these Points.

Page 339. Mr. B. says, *Death and Judgment have an immediate connection in the Gospel, as to their influence upon each other ; and the Intermediate State strictly speaking, is not the Christian Reward.* Reply. I am willing to grant all this ; but think, it proves, there is no going to Heaven, or to the Spirits of just Men made perfect, during the Intermediate State, (if such a thing there be.)

He says, *The words being with Christ, and others being abandon'd from his Presence, and the Spirit returning to God that gave it ; are sufficient to fill our Understandings with large Contemplations about matters concerning the Intermediate State.* Reply. I am willing to grant this also ; but pass them as very weak Proofs of an Intermediate State, not sufficient to convince my Understanding, that there truly is such a State between Death and Judgment ; but I rather agree, with *Eccles. 11. 3. If the Tree fall towards the South, or towards the*

the North, there it shall lye. And as Death leaves us, so Judgment shall find us. Which Texts, as they prove, there shall be no alteration of the dead Man's state between his Death and Resurrection; so, I think, they strongly insinuate, there is no state of Activity or Suffering between the Deaths and Resurrections of Men.

He says, If there were no one Expression in Scripture relating to the Separate State, but that Men were left to judge thereof by what the Scripture says concerning the Nature of our Souls, to be a state of Expectation of our final doom, we might (he thinks) be satisfy'd with this sort of Proof, that there will be an Intermediate State. Reply. I find no Proof at all of such a State, in these Collections; when Men die, they do it in expectation of their final Doom, without need or promise of an Intermediate State, of contemplating upon their future Condition: So they dye, and so they lye, and so Judgment shall find them, at the second coming of our Lord to Judgment: And as their Intermediate State is not pretended to help or alter that Condition wherein Death left them; so it seems as well needless as fruitless to support the Apprehensions thereof, amongst Men, (to whom it can do no service) except there are some plain, and positive Proofs of it, and such as might put Men beyond doubt, of the truth and certainty thereof.

Chap. 7. pag. 342. Mr. B. mentions Arguments urged for the maintenance of the Separate Soul and State, viz. Knowledge by Dreams, Impressions on the Brain, Fancy or Imagination, foreseeing at Death their state of future Happiness or Misery; and the Soul's comprehending of Universals and abstracted Notions. He owns, None of all these Objections have any weight with him; for if Matter be capable of Thought, I do not see why it may not be capable of performing all the particular and most exalted Operations of it. Reply. I grant him my agreement to all this.

Page 349- He says, *Death is as inevitable as Judgment, and yet the Consideration of them both is not strong enough to hinder Men from falling into great sins.* Reply. The Opinion of Men's going into Hell soon after Death, hath been almost universally believed for some Ages, and yet the Consideration thereof, added to those of Death and Judgment, were no whit more able to keep Men from falling into great sins, than the Law of *Moses*, which had no such Prospects, was able to keep, and did keep the *Jewish Nation* from falling into great sins against the Tenour and Commands given them by God, for the better regulating of their Lives and Manners. I doubt not, but the most Christian Monarch, fully believes the Separate Subsistence and Intermediate State; and yet that Faith is no great hindrance to him, from doing what he pleases; and there may be found examples of Men, who believe neither the one nor the other, and yet strive to live, and do live according to Gospel Rules, without being reproachable in their manner of Life or Conversation. Whence I collect, the believing or not believing of these Points may not be so valuable, as Men who interest themselves in the Disputes thereupon, seem to apprehend or imagine; specially considering, that the same preparation of dying Persons, will equally serve them, for an Immediate going to Heaven, and for a happy Resurrection from the Dead. That which will serve the one will serve the other, and Except Men will, (I think) they need not prejudge one another, upon differences in those Points, any more than they need do so in controverted Points, about Meat and Drink or an Holy-day; and such like differences as are not of great Concernments in the main Duties of Religion, and here withal shall be finished my Observations upon Mr. B's. 7th. Chapter.

Chap. 9. Page 389. Mr. B. says, *Platonism was undoubtedly the receiv'd Philosophy of the Primitive Times of the Christian*

stian Church, but we have no reason to think that those Fathers, after their Conversion to Christianity, would have continued to assert a separate Subsistence, if they had not therein been confirmed by diverse Texts of Scripture concurring therewithal.

Reply. I do agree there are some Texts of Scripture, which seem to confirm this Opinion; And Principally three, first *St. Matthew's, are not able to kill the Soul*, Secondly, *Solomon's, Spirit returning to God that gave it*; Thirdly the Parable of *Dives*. Of the first I say, It was not the Principal Doctrine Intended in the place where it is delivered, but only Collateral to it: of the second, I say, It is there only transiently Express'd in a very few Words without any Introduction thereunto by a foregoing discourse of the future State of Man after Death, or any Consequence or Collection therefrom concerning it. Of the Third, I think, it to be a bare Parable or Similitude, and they who have taken it for a True Narrative, some have thought, the Bodies as well as Souls, of those there mentioned, were transported to the named Places; others have thought that only the Souls were conveyed thither; and thought it reasonable thence to conceive, that departed Souls had Hands and Eyes, and Mouths, and Tongues, as there the two Subjects of the Parable are describ'd to have. And this Opinion some of the more Ancient Fathers, are related to have held. These three Texts are all that I find speaking somewhat Expressly, concerning the Seperate subsistence. There are indeed 8 or 9 other Texts of Scripture produced as proving, or favouring the Truth of it; but all the proof which I can discover from them, seems to be raised, first by Collection from them, then by Construction upon those Collections, and Thirdly upon Inferences drawn from those constructions, which manner of proceeding, passes in my Understanding, for a weak Proof of a Point so important, so substantial, and which is capable of plain Proofs in Nature

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(if the thing were true) This sort of Proof upon such a Subject, gives me great Occasion to suspect, there may lie mistake in it, and when I consider that in all the Gospel Accounts of Recompences promised future to this Life, they are all and only accounted for, and applyed to the Resurrection and the last Judgment, and no mention at all of Expecting them at the Death of the Person. I have been Induced to think it more probable, that the Resurrection and last Judgment, is the only time when Men can warrantably expect to receive recompences future to this Life.

There are diverse other Texts of Scripture which give Just Occasion to suspect the Opinion of the Separate Subistence to be an Errour. There are Ten which I think, to be Substantial Arguments against it, set down in the *Observations upon Wadsworth* at Page 162, and forward, to which for brevity sake, I refer Mr. B. and my other Readers, hoping that when they are seriously perused my doubting upon this Point, will be more easily excused or pardoned, by such as otherways may have received great Prejudice and Indignation against it.

Chap. 10. Page 396. Mr. B. mentions Mr. *Blunt's* Notion, which he says, *Owned no Resurrection*. Reply. I am utterly unacquainted with Mr. *Blunt's* Notions or Doctrines. He mentions also the *Arabian* Heresy in the third Century. And I grant that the Account given by *Eusebius*, of that *Arabian* Tenet, agrees very well with my Opinion before Express'd. The Region of *Arabia*, lies Compas'd by *Caldea*, *Egypt* and *Judia*; And in that and future times produced Men of as much Wit and Knowledge, as any other place we Read of; Those who opposed this then their Opinion, Conscious perhaps that they could not maintain the contrary, Called *Origen* out of *Egypt* to their Assistance, as a Man most famed for Learning in that time, but a full
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and Resolved *Platonist*; and he so manag'd that Council, as therein the Opinion of the Soul's Dying with the Body, was Judged to be an Errour, and branded with the Term of Heresy, which seems not sufficient to convince my Understanding, that it was so much as Erroneous; because I read divers other General Councils, (as well as that) have been mistaken in their Judgment, and Canons upon like Occasions. The Reasons and Scriptures which moved the *Arabians* of that time, so to think, have never been quite forgotten or retracted since that time, and do rise up now as fresh as ever, for the Maintenance and Support of that *Arabian* Tenet, which by *Origen's* Assistance was then condemned.

He quotes *Estibius*, saying, *That God made our Bodies, and gave the Person a power to produce its like, and convey Original Life in the Vehicle of Seminal Matter from Generation to Generation.* Reply. I am apt to say the same thing, concerning Horses, Bullocks, and other like Living Creatures, he bids them all, *be fruitful, multiply, and replenish the Earth*, with Creatures of your own kinds, living and acting as your selves did before them.

Page 397. He says, *Life and spontaneous Motion is a Power, communicated to Creatures, by the Power and Wisdom of God, in a manner to us altogether inconceivable.* Reply. I think it not inconceivable, but rather Natural, that Life should produce Motion; but am Ready to agree, that God produced Life in his first Creatures in a manner to us, altogether inconceivable, and the like we may say when he raises to Life again, those who had been fully dead before.

Page 398. He says, *We much less understand the power of giving life by Generation.* Reply. I think we understand as much of the How, and the Why, Fruit-Trees produce their several sorts of Fruit; how and why, one Tree produces Apples, another Pears, Plumbs, Figs, or Grapes; we

see there are Root, Bole, Bark, Branches, and Twiggs in them all. But the *How* and *Why*, such Trees produce their Fruit, and that so various and several, I take for an *Ignotum*, to the wisest of Mankind. We know the Spirit or Sap, and Motion thereof, inlivens such Trees, and effects the Productions of such Fruits, but the *Quomodo* thereof I leave to Mr. B. to consider, and give us such account thereof as he shall think fit. So it is with all sorts of Animals; they do knowingly exert a Seminal Matter and Power, whereby like Creatures to themselves are Generated all the World over from *Adam's* time to our time. And shall we now come to question, Whether they can Generate Living Creatures likethemselves, when Mr. B. himself, dare not trust his Sister or his Daughter, to make tryal what the Power of Generation can work upon them, for fear he should be made a Grandfather or Uncle to a Living Creature against his own Tenet, and Profession? And yet I am ready to agree, Men are not able to account for the *Quomodo* of this Action, but must, and do, finally refer it to the great Wisdom, Power, Blessing and Appointment of God.

Mr. B. pretends his Opponents say, *God has given the Body of a Man a Power to direct it self.* Reply. *vix credo*, but if he say, God hath given the Person a Power to direct himself, he says truly, and I think will find very few Dissenters in this Point.

Page 400. He thinks, he has driven his Opponent to a necessity of saying, *the Life Hears, and the Life Sees, &c.* Reply. I think this is easily mended by saying the living Person hears, sees, &c.

Page 403. He says, *It is impossible for the Will that moves the Body to be lodg'd in the Body it self.* Reply. The Will that moves the Body is lodg'd in the Living Person, a *Compositum* of Body and Spirit, who can move and dispose of himself as he pleases.

Page 405. Mr. B. says, *Human Nature does by a necessary Impulse ever Aspire to an Eternal Duration of Happiness.* Reply. Where Men are taught so to Aspire, they are like to practise it accordingly : but I cannot agree this Aspiration to be natural ; because, that during the Patriarchal Times, from *Adam* to *Noah*, from thence to *Moses*, and thence to *David*, we find no mention of such Aspiration or Expectation. *David* and his Son *Solomon*, make some small mention thereof, by their Discourses of the last Judgment ; from them to *Malachy* the mention of them ceases. Some Expressions in the *Maccabees* speak of the Resurrection as a Doctrine and Expectation of that time : And our Lord Christ was the first, *Who brought Life and Immortality to light through the Gospel.* Till that time therefore I Collect, Mankind had but slender and feeble Aspirations towards an Eternal State, whereof Christ was the first Preacher to the World ; who came with Authority to declare and perform the same ; believing that all Expectations thereof before his time, were very weak, and glimmering or very Erroneous.

Page 406. He says, *This Eternity is a Natural Notion of God and our selves.* Reply. This I continue to deny, and say it is imprinted upon the Minds of Men by our Lord's Divine Authority, and such as received this Doctrine from his own Mouth and Spirit, without which Authority it could never pass amongst Men, with that Effectual Operation and Power which it now doth.

Page 410. He says, *The Resurrection of the same Person cannot answer the design of the Gospel, if the same be not assisted by the Soul's separate subsistence ; because, that according to Estibius, the Resurrection cannot be in order to the reviving of the same Person.* Reply. If he so say, I profess readiness to oppose him in it, believing with all our Creeds and the many Texts of Scripture, which assure us, there will be a Resurrection of the Dead.

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He says, *It must be an Intellectual Principle, and not his Body which makes him a Person.* Reply. It is not only the same Intellectual Principle, nor only the same Body, that makes a Man the same Person, but they must both go to make up the same Person, as they do whilst Men live in this World, and there can be no more a Person without a Body, than there can be a Person without a Spirit of Life which gives Motion and Activity to it.

He says, *That by reason of his Intellect, he is the same conscious being that he was 20 Years ago.* Reply. I ask, How shall other Men know him to be the same conscious being that he was so long ago? and desire him to tell me that, or else other Men cannot know him to be the same Person: and the sameness in the Resurrection, I think, must consist in the same Person, and it is not enough to have one part the same, and another part not the same in the Resurrection, but both parts must be the same (as he confesses them to be at the Death of the Person) when the Man Dies all his parts die together, and I believe, they will rise after the same manner.

Page 411. He says, *Breathing the Breath of Life into Adam, may be properly call'd his Creation.* Reply. I deny this; and say, that the forming his Body, and Breathing the Breath into it, both concurred to the work of Adam's Creation and that without the Creation of the Body there could have been no Creation of the Man.

Page 412. He says, *It is the same Life or Soul that must make the same Person.* This I do not deny, viz. the Soul and Body must be the same.

Page 413. He would perswade, *That God cannot raise the same Person again, except his Soul continue to live in an Intermediate State.* Reply. I do not believe him, nor take any great regard to what he says, God can do, or cannot do; because, I think, his Confidence therein, is much greater than his Knowledge.

Page 415. He says, *God cannot make a rais'd Man remember what he did in his Former Life.* Reply. This intends no more, but that neither he nor I can know how God can do this; but because God hath told us that he will certainly raise the Dead, I believe the truth, tho' I do not understand the *Quomodo* of it: and herewith shall be concluded my Observations upon the Second Part of Mr. Broughton's *Psychologia*.

OBSERVATIONS

UPON A

TREATISE

Intituled, A

VINDICATION

OF THE

Separate Existence of the Soul,

From a Late Author's

Second Thoughts,By Mr. JOHN TURNER, Lecturer of
Christ-Church, London.

BY way of Introduction to these Observations, the Writer thinks fit to acquaint the Perusers thereof, That it is 18 or 19 Years ago, since he fell into Doubts concerning the Nature and Subsistence of the Human Soul, viz. Whether in its

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Nature

Nature it be Spiritual or Material ; and that there are divers Years pass'd since he writ some small Treatises concerning that Subject, endeavouring to find a satisfaction of those Doubts, by as diligent a Search as he could make to that purpose, reading upon that account all such Books as he could find treating upon that Subject, and writing his own Observations upon divers of them, and specially upon such as he thought offer'd the strongest Proofs for maintenance of the Soul's Separate Subsistence, of which he stood in Doubt. About six Weeks ago he received an Admonition to peruse this Book or Books of Mr. Turner, written upon that Subject, and in maintenance of the Soul's Separate Subsistence, which by means of a Bookseller in the next Market-town he procur'd, and received about the space of 10 Days ago ; since which time he has caus'd the same to be deliberately read through before him, and thereupon conceiv'd, the Writer thereof to be so well qualify'd for his Design, and the manner of his Examining thereof both so Rational and Moderate, that his Treatise well deserves a particular Examination, and such Observations by way of Reply thereunto, as those who profess to be convinc'd by the force of his Quotations and Reasons, shall think fit and shall be able to produce, in Refutation of that Opinion which he maintains.

The present Writer desires further to inform his Perusers, That in such like Observations formerly made, upon half a Score or a Dozen Writers maintaining the Soul's Separate Subsistence, he hath said and deliver'd all that he thinks himself able to say in the substantial Opposition of that Tenet ; and that he doth not find in Mr. Turner's Books, any thing said directly in the maintenance of the Soul's Separate Subsistence, which he hath not met with before in divers other of those Writers, upon whom he hath formerly Observ'd ; whence it seems consequent, that as no new Arguments for the Separate Subsistence are to be expected or found in Mr T's Books now to be Examin'd ; so there cannot

not reasonably here be expected any such new Oppositions thereunto, as are not also to be found in my Observations formerly made on other Books written in maintenance of that Opinion. I grant, that upon this Declaration, my Readers may have cause to demand, *Quorsum hæc?* What need is there now for you to enter again upon the repetition of those things, which you have formerly delivered in divers others of your Writings, and which are there still to be found, by any who will undertake the perusal of them? In answer to this Question, I offer, That altho' the Matter and Substance, may be truly the same in these and all my former Observations; and tho' the Arguments brought by Mr. T. in these Books are substantially and truly the same, with those which other Writers have propounded for maintenance of his Opinion; yet there may be such peculiar Arts in the dressing up, and application of those Arguments to the present Subject, as may seem to add some strength to those Arguments, and give a new turn to the Subject whereunto they are apply'd; so as that, an Argument apply'd after one manner to the Subject in question, may give that Subject a different Aspect, to that which it would have if the Argument were apply'd after another manner to the same Subject. I have had the view of a Woman's Head and Shoulders, Drawn upon a flat piece of Wood with thirty several Shapes or Dresses cut out in Papers all fitted and applicable to the same Head and Face, every of which Dresses, when newly apply'd to the same Face, made some alteration in the Appearance of it, and the difference of appearance was so great amongst some of them, that in one sort of those Dresses, the same Face shewed to be very handsome and lovely, and in another sort of them, very homely and dislikeable. I think, that in the reading Mr. T's Books, it may be observ'd, he shews some Art in Dressing both of Persons and Arguments.

When he speaks of his Opponent, he puts such a Dress upon him as he thinks fit, and then exposes him in that Dress to the Censure and Opinion of his Readers; and, I think, he has done the like in his Arguments and Quotations, first dressing them up with all such Ornaments as they are capable of, adding to them such strength, as he can collect from other Places and Topicks, before he begins to argue or collect from them. I think, this course of proceeding is advantageous to him, and that the proof of that Point which he maintains, stands in need of all the Advantages which he can give it: I do not therefore condemn this course of proceeding in his Writing, nor do I commend it; believing, that the naked Truth offer'd in its simplicity without Ornaments, Figures, or any sort of Dressing whatsoever, may safely be expos'd to the view of Mankind, without apprehension, that she may be disliked or disapproved by those that see her.

I think fit further to advertise the Reader, That in the following Observations, I have no intention or pretence to be concern'd in the particular Disputes or Expressions passing in this Book between Mr. T. and Dr. C. but to pass them all by without taking notice of them or of any such Arguments as Mr. T. draws from Expressions or Concessions of Dr. C. as barely *Argumenta ad hominem*, but as otherwise of no great moment in the Question now to be Argued and Disputed, viz. *Whether the Human Soul be a Spiritual or a Material Substance; and whether specially Created by God for Man, or Generated by the Procreation of his Ancestor.* I am content that it may be expected from me to make Replies to all those Substantial Arguments which Mr. Turner produces in these Books, for maintenance of the Human Soul's Separate Creation, and its Subsistence in a state of Separation from the Body; I profess my Apprehensions to be different from his in these Points, remaining still

still willing and desirous to keep with him *the unity of the Spirit in the bond of Peace*, if he will permit and suffer me so to do.

Mr. Turner's 1st. Book, Chap. 1. pag. 2. professes willingness to grant, *That the Principles of Reason and Philosophy alone, are not able sufficiently to prove his Opinion of the Soul's Separate Subsistence, and that Mankind has not had any distinct Knowledge of such a Separate Subsistence, but from Divine Revelation.* Reply. I think, he deals fairly in this Concession; and take it well that he puts not his Opponents further about than he needs, by Objecting to them, what former Philosophers and Poets, or other Writers have spoken upon this Subject, in affirmance that the Soul's Separate Subsistence may be collected and proved, by Principles of Reason or Experience; or was deducible from Philosophical Arguments drawn from either of these Principles, or confirm'd by them. From hence Mr. T. proceeds to Argue against what his Opponent offers in the 6 first Chapters of his Book, with some very short Remarks thereupon in Opposition to those Expressions which Dr. C. had us'd in those Chapters, and which I therefore pass over, according to my Design, of remaining unconcern'd in the personal Disagreements or Sayings of one of these two Writers against the other, or their manner of proceeding thereupon.

Page 7. Mr. T. says, *He expected that his Opponent should have produced such Texts of Scripture, as are or may be urged for the distinct Subsistence of the Soul, and to have shown that they could not without Violence have been brought for this purpose.* Reply. I think it reasonable, that End of the Tables should rather be turn'd upon Mr. T. himself, whose part I think it is, in proof of his Tenet, to produce some such Texts of Scripture, which speak of the Soul in such manner as they cannot reasonably be conceiv'd to intend otherwise than to
speak

Speak of a spiritual self-subsisting Substance, except what the single Text of St. *Matthew* may be apprehended to conduce thereunto.

Page 9. He quotes Dr. C's saying from Scripture, *The Dead praise not God.* And answers, *The design of the Doctor's Quotation is, only to exhort and drive Men to praise God in this World, as the only season they can do it in to their advantage.* Reply. Mr. T. do's not draw this Interpretation out of the Words and natural Sense of the quoted Texts; but betrays a strong inclination to put that Sense and Intention upon them, without my being able to allow him such a latitude or liberty, of Construing these Scriptures, as he there presumes to take; being my self ready to accept these Scriptures in their proper Words, and the plain and usual Sense of them; which I think to be absolute, That the Dead cannot praise God; have not the Power or Practice so to do. *David* says to God, *Shall the Dead rise up again and praise thee?* He thought the Dead could not praise God, without rising up again to do it; and therewith I fully agree: the Dead will never be able so to do, till they rise up again, and then those of the Good will be able to exercise this Faculty of praising God, with greater Capacities than they formerly obtain'd whilst they liv'd in this World; and that till such a Resurrection overtake us, the Dead neither are nor will be able to praise God, after they are once gone into the Silence, as we are told by *Solomon*, *Eccles. 9. There is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.* And therefore *David* calls this *The Land where all things are forgotten.* I am ready to accept these Texts in the ordinary and common Sense of their Words, and am not willing to suffer that *mala Interpretatio quæ corrumpit textum* to prevail upon, or against them, without Exclaiming against the practice of those who make pretences so to do.

Page 10. Mr. T. makes here an Enquiry, *whether the Scripture has indeed given no Umbrage to believe the Soul of Man to be a distinct Spiritual and Immortal Substance?* Then he go's on pretending to prove that the Scripture gives some Umbrage so to believe, and Quotes for Proof thereof, the History of Man's Creation *Gen. 1. 26.* And Page 12. concludes his Argument; saying thereupon, *This Text (assisted with his Interpretation thereof) gives at least an umbrage to call the humane Soul a Spiritual Substance.* Reply. I do not willingly agree that there is a Dispute amongst us about an Umbrage of Calling the Human Soul a Spiritual Substance, because I think the Matters under Dispute to be more Substantial and Real, than Umbrages or Denominations appear to be. I think we are upon the Enquiry, after the absolute Nature of the Human Soul, Whether it is a Spiritual or a Material Substance, and I think Mr. T. has undertaken to prove the Spirituality thereof, and that it hath a Separate Subsistence after the Person's Death; to which purpose he Quotes his Mention'd Text out of *Genesis*, and yet doth not conclude, that this Text proves any more, than an Umbrage why Men may if they please, Express the Soul by the Term of an Immaterial Substance. And then I shall make no great difficulty, to grant him this Inference, and that Men may freely call, the Soul an Immaterial Substance as often as they please, without being reprehended by me for their so doing; professing that in this Text I do not perceive any Substantial Proof, that the Human Soul is an Immaterial Substance, or that it hath any more a Separate Subsistence, than the Souls of other Animals, or *the Beasts that perish.* And to prove, that in Scripture there is an umbrage for these Expressions, I Quote *David Ps. 49. 12. 20. Man being in Honour may be compared to the Beasts that Perish;* And *Solomon Eccies. 3. 19. That which befalleth the Sons of Men befalleth Beasts, as the one dyeth so dyeth the other, and they all go to one Place.* Mr.

Mr. T. proceeds to quote *Eccles. 12. 7.* where *Solomon* says, *That Human Dust shall return to the Earth as it was, and the Spirit shall return unto God who gave it;* which he thinks to be a sure Pillar and Foundation for Proof and Support of the Soul's separate Subsistence, And says, *This Text doth evidently allude to Gen. 27.* Reply. I have no Inclination to deny, that these two Texts are so far agreeable, as to mention the same constituent Principles of the human Person, viz. Dust and Spirit, affirming that I have the like Opinion of all other living Creatures, whether they be Vegetables, Locomotives or Animals, Fishes, Fowles, and Brutes as well as Men: That they all consist of Matter and Spirit, and that all and every of them have a Fabrick and a Motor; amongst the Vegetables every Tuft of Grass, Herb, and Plant, hath such a Spirit and Motor, viz. a Sap or Humour attracted out of the Earth, by Power of their Roots, and sent up from thence to the Grass Piles, Herbs, Flowers, and to the highest Twigs of the most lofty Trees, where, by its Motion and Natural Operation, we daily see it produces Leaves, Flowers, and Fruits in a wonderful variety, according to the Constitution of the Pores, and Powers of the Wood through which it passes. Next, we find that amongst the Locomotives, the Blind and brittle Insects, their Motor to be an Humour or Juice analogous to Blood, acted and made moving by the Ambient Air. Upon Exclusion whereof, a Stop is given to that Motion, upon which their Death soon follows. Next amongst the Fishes, Fowles, and Brutes, the Natural Motor by which they live and Act, is their Blood and the Spirits of it, Moved, Heated, and Inflamed, by the Nitrous and Active Spirits of the Ambient Air; by whose Nutriment and Fanning, such Motion and Inflammation is continued, during the Course and Current of their Lives, which may easily be ended, by the stopping of their Breath, or totally excluded

excluding the Air from them in any manner. Lastly, I am apt to conceive, That the Motor of the Human Fa-
brick or Person, is of the like kind and Nature, with
those of the forenamed Living Creatures, and Animals,
and that his Spirit of Life consists in the Spirits of his Blood
and other Fluids of the Body, heated and inflamed by
fanning and Motion of the Ambient Air, which drives to
a Circulation of those Fluids, towards, to, and in, every
part and Member of the Body; so as that, where this
rivage of Blood is Obstructed, from reaching any part
thereof, that part and Member withers, becomes ill affected,
and at last useless to the Party, untill a removal of such
Obstructions be obtained,

I have made this deduction of particulars, to shew the great and Natural Congruity, which there is between the Motors and Spirits of all known Beings that have Life, by which we may perceive there is no great strength in Mr. T's Argument taken from the Congruity between the Text of *Moses* and *Solomon* concerning the constituent parts of the Human Person, there being no dispute raised amongst us about that Point. I think we are all agreed that the Fabrick of Man's Body, was made of Earth, and likely of the finest parts or Dust of it, And that of the same Matter all other Animals were also framed : And there is no doubt amongst us, but that as God formed and Framed, for all Living Creatures, Spirits or Motors futable to their Natures, so he did for Man. He formed the pullulent Blood, and Fluids of the Body, and made them ready to be Tinded or Inflamed, by a moderate Fanning of the Ambient Air, and then breathed into his Nostrils that which to him became the Breath of Life, by Tinding or Kindling the Flame of Life in his Person, which can continue no longer in him, than it shall be every Moment Fanned by

a perpetual respiration of that Breath or Air by which it was first kindled.

An Instance of this sort I propound out of the Prophet *Ezekiel*, Chap. 37. In the Resurrection of his dry Bones. First *they came together Bone to its Bone; then the Sinews and Flesh came up upon them and the skin covered them above, but there was no breath in them.* And thereupon the Prophet was directed to say to the Wind, *come from the four Winds O Breath, and breath upon these Slain that they may Live, and the Breath came into them and they lived, and stood up upon their Feet an exceeding great Army.* Here there was nothing wanting to make these new raised People live, but Breath only, upon the Entry of which into them *they all Lived and stood up upon their Feet.*

Page 13. Mr. T. says, His quoted Text *Intends to declare, that the Soul of Man hath a distinct Subsistence from his Body.* Reply. There are two differing Parties intended to receive this Declaration, viz. Mr. T's Party, and the Party opposing him in this Dispute. The first of these come to the reading of this Text, with an assured Resolution in themselves, That Human Persons are acted by an Immaterial Separable Spirit; And to these it seems likely, this may seem to give a clear Declaration, that the Human Soul is naturally capable of a separate Subsistence from the Body: but to the other party who come to the reading of this Text with many probable Collections and some strong Reasons against this Opinion, they find in themselves no Aptness to agree, that this Text is a plain Declaration or Proof of the Soul's Separate Subsistence.

Page. 14. Mr. T. says, *That where there is very strong Evidence, that the most likely importance of a Text cannot be true, there we must make the Scripture speak according to the truth of things.* I think, he will not deny, that divers
of

of his Opponents come to read this Text, with a strong Apprehension and Belief, that there is really no such Being in Nature, as an Humane Soul subsisting in a State of Separation from the Body ; whence it seems consequent, they will sooner conceive, this Text to declare any thing else rather than that there is such a Soul of Man as can, after the Death of its Person, return, or remove it self from one place to another. Next they will also reflect, first upon the words of the Text it self, not of going, but *returning to God who gave it*, as if formerly it had proceeded from him, as a part may do from the whole of it. The *Platonick* Schools and Writers, taught That the World was one great Animal, enliven'd by an Universal Soul ; from which, all Beings that had Life, receiv'd a Spark, or minute Particle, by force whereof they received life and Activity so long as they should continue to live, and that when any of them dyed, this Spark or Particle of the Universal Soul return'd back to it again, and was there into received as before. If we may be permitted to conceive that *Solomon* his words of the Spirit's *returning to God who gave it*, are a very proper Expression of the thing ; but if they shall be thought to intend the Soul's going to God after Death, the Expression of *it's returning to God*, seems not so proper, as we might have expected for the signifying of its so doing. We Read in the Parable of *Dives*, that when *Lazarus* Died he was carried by Angels into *Abraham's* Bosom, and that *Dives* in Hell lift up his Eyes and saw the Beggar there ; If hereby be intended the Souls of these two Persons, It seems evidently to prove, that Souls of Dead Persons do not *return to God who gave them*, but go rather to their own places properly appointed for them. Next it seems Observable, that the words of this Text are very Few, and deliver'd in somewhat

too transient and slight a manner for the support of such a weight, as Mr. T. and his Abettors, pretend to lay upon them: for that in this Chapter there is no previous Discourse concerning a future State after Death, nor is any thing spoken after it relating thereunto; whence I conceive it was not deliver'd by *Solomon* as a Doctrine which should instruct in future Ages, what to think concerning the Nature of the Human Soul, for that such an intent would have been productive of some more large Expressions, concerning a matter of that Importance, which we take this to be. We do not find in any other part of the Scripture, one other Text which speaks conformably thereunto, and it is very transiently and in a very few Words deliver'd, and therefore I am not willing to accept it, for a sufficient Proof of the Soul's separate Subsistence. Moreover I am ready to oppose, to the proving Strength of it, divers other Texts of Scripture collected out of the Psalms of *David* his Father, and out of *Solomon's* own Writings which I think pertinent to be quoted to this purpose, and begin with *Psalms* 49. 12. Here *David* advises Men to forbear Endeavours of perpetuating their Names and Memories as a vain attempt, *for that Man will not [or cannot] abide in honour seeing he may be compared to the Beasts that perish.* 88. 10. *Dost thou shew wonders among the dead, or shall the dead rise up again and praise thee? v. 11. Shall thy loving kindness be shewed in the Grave, or thy Faithfulness in Destruction? Shall thy wonderful Works be known in the dark, and thy Righteousness in the Land where all things are forgotten? Psalm* 146. 3. *When the Breath of Man goeth forth, he shall turn again to his Earth, and then all his Thoughts perish.* Our new Translation says, *His Breath goeth forth, he returneth to his Earth, and in that very Day his Thoughts perish.* *Psalms* 6. 4. *Turn thee O Lord and deliver my Soul, O save me for thy Mercy's sake, for in Death no*
Man

Man remembreth thee, and who will give thee thanks in the Pit? 13. 3. Lighten mine Eyes that I sleep not in Death. 31. 19. Let the ungodly be put to Confusion and Silence in the Grave. 115. 17. The Dead praise not thee, O Lord, neither all they that go down into the silence.

I proceed to collect Solomon's own Expressions to the like purpose, and begin with Eccles. 3. 19. *That which befalleth Men befalleth Beasts, as the one dyeth, so dyeth the other; yea, they have all one Breath, all go to one place; all are of the Dust, and all turn to the Dust again; Who knoweth the Spirit of Man that goeth upward, and the Spirit of the Beast that goeth downwards to the Earth?* Which I think, somewhat clearly intends, Who knows whether this difference betwixt the Spirits of Men and Beasts, be true or not? And this Solomon says, upon considerate examining and weighing the true State and Nature both of Man and Beast. 9. 5. *The living know that they shall dye; but the dead know not any thing.* ver. 6. *For their Love, Hatred and Envy perish in the Death.* In ver. 5. which says, *The Dead know not any thing.* Adds, *Neither have they any more a Reward; for the memory of them is forgotten.* Ver. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.* Chap. 11. 8. *If a Man live many years, and rejoyce in them all, yet let him remember the days of Darknes for they shall be many.* Job 10. 21. *I go to a Land of Darknes and shadow of Death, whence I shall not return; a Land of Darknes as Darknes it self, and where the Light is as Darknes.* I collect, that Solomon by his *Days of Darknes which shall be many*, intends those Days which shall pass between the Death and Resurrection of the Person, which, I think, could not truly be call'd *Days of Darknes*, if those who did well, survive after Death in their Souls or Spirits, especially if they

they shall be thought to go presently to Heaven after Death, where they have been thought to enjoy glorious Mansions, and to be admitted into the general Assembly of the Church of the First born, to converse *with the Spirits of just Men made perfect*, and those other Enjoyments mention'd in the Epistle to the *Hebrews* Chap, 12. These Quotations collected out of the Writings of *David* and *Solomon*, look, to my Understanding, like a strong stream of Scripture, running forcibly against the proving power of *Solomon's* few and transient words by Mr. T. before quoted, and perswade me, they are not so to be constru'd, as Doctrinally to intend, that the Soul hath a Separate Subsistence after the Death of the Person; and that therefore it is requisite some other Sense or Construction should be put upon them. The Opposition which here hath been made against the taking of those words in this Sense, and the power of proving by them, I find strong enough to satisfy my own Understanding; what it may seem to the Understanding of Mr. T. or other Readers which may happen to peruse this Writing, I pretend not to Collect, and much less to Determine, but leave all Men to judge concerning the Effect of this Opposition, as to their own Judgments shall seem most Reasonable. Concerning this Text, and the proving force thereof, more may be found spoken in the *Second Part of the Search after Souls*, at Page 75. to Page 82.

Page 17. Mr. T. comes to his Proofs out of the New Testament, and begins them at *Matth. 10. 28. Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him, who is able to destroy both Soul and Body in Hell.* And thereupon he says, *Here is a plain mention of Body and Soul as distinct Substances, and the one liable to torment after the other is destroyed.* Reply. I do not grant, that this Text proves, one of these to be liable to torment

ment after the other is destroyed. The words *able to destroy both Body and Soul in Hell*, seem to prove, that one of them shall be or can be cast into Hell without the other. I think, they are procreated and born together, and so they Live, Act, and in Life suffer together. I conceive, they dye together, that they shall rise together, and such whose Works deserve it, shall (according to the tenour of this Text) be cast into Hell together. And I cannot permit Mr. T. to separate these constituent parts of the Person which God hath so put together, as that they cannot be separated but by Death, which I think, to be the destruction of them both during that time wherein Death shall have dominion over the Person. I think it evident, that in the words *kill the Body*, there is a *Synecdoche partis pro toto*, the word Body for Person, or the *Compositum* of the Body and Soul. St. James says, *The Body without the Spirit is dead*. The truth of which daily Experience testifies: And we know, that which is dead cannot be kill'd; whence a Body not endued with a Spirit of Life, cannot be killed, *Ergo*, the word *Body* in this place must intend the Person, and signify the same as if it had been said, Fear not them which kill the Person, but are not able to kill the Soul: A sort of Expression which would seem very odd and improper in any other Common or Human Writing.

Mr. T. agrees, That the general Design of our Lord's Doctrine in this place, was to encourage his Disciples in the Promulgation of the Gospel, by telling them, they ought to fear God rather than Men, because Men can punish no further than to Death, but God could after Death cast into Hell. The Text tells us, what can be cast into Hell, *viz. Body and Soul*; not the Soul singly any more than the Body singly, nor that one of them shall go sooner thither than the other: wicked Persons shall after
their

their Death be cast into Hell, without specifying any particular time when this shall be done, whether soon after the Party's Death, or after his Resurrection from the Dead. I accept of his grant, That the only, or main scope of our Lord's Doctrine in this place, was to embolden his Disciples in the Preaching of his Gospel. Whence the Proof which this Text affords towards the Soul's Separate Subsistence, is but collateral, and not mainly or principally intended in the Text, which hath no previous, or subsequent Discourse concerning that Subject. Here therefore it shall be left as an insufficient support of that Opinion, and yet the strongest support which can be found for it in the whole Bible besides. And for further satisfaction thereupon, I refer Mr. T. and my other Readers to a Treatise entitled, *Observations upon Mr. Wadsworth's Book of the Soul*, at Page 77. to Page 93. and to another Treatise entitled, *Arguments and Replies to Two Letters*, at Page 65.

Mr. T. says, *That the Words, casting into Hell in this Text, must intend some sort of Torment antecedent to the General Resurrection; for of that the Jews had as yet no Knowledge.* Reply, I pass this as a Mal-Interpretation of the Word casting into Hell: and for proof that the Jews of that time, had a Conception left of the general Resurrection of the dead, I quote Job's seeing his Redeemer with those Eyes which he then had, altho' they should be perished by Death for an Intermediate Space. Eccles. 11. 9. *Rejoyce O Young Man in thy Youth &c. But know thou that for all these things God will bring thee into Judgment.* 12. 14. *God shall bring every work into Judgment with every secret thing, whether it be good or whether it be evil.* Dan. 12. 2. *Many that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to shame, and Everlasting contempt.* ver. 13. The Angel says to Daniel, *Go thou thy way till the*
end

end be, for thou shalt rest and stand in the lot at the end of the days [of darkness]. 2 Maccab. 7. 9, 10. 14. The martyr'd Sons of the Maccabean Woman, do in these Verses express themselves to expect Rewards for their Sufferings, at and by the Resurrection of the dead, without mention of any other time or means. Chap. 12. 39. When Maccabeus came to take up the Bodies of his Men slain in Fight, he found Reliques and Marks of Idolatry about them; and thereupon offered Publick Prayers to God to forgive their Sin; and made a Gathering among his Company to the Sum of 2000 Drachmes of Silver which he sent to Jerusalem, to offer as a Sin-offering, doing therein very well and honestly in that he was mindful of the Resurrection: for if he had not hoped, they that were slain should have risen again, it had been Superfluous and vain to pray for the dead.

John 11. 23. Jesus saith to Martha, Thy Brother shall rise again, she peremptorily answers, I know that he shall rise again in the Resurrection at the last day. Acts 23 Paul cries out in the Jewish Counsel, Of the hope and Resurrection of the dead, I am called in Question. v. 8. The Sadduces say there is no Resurrection, Angel, nor Spirit; but the Pharisees, [who made then the greatest part of the Jewish Government] confess them all to be true. This Paul repeats Chap. 24. 21. and in the same Chapter v. 15. Paul says, I have hopes towards God, which they [the Jews] themselves also allow, that there shall be a Resurrection of the dead, both of the Just and Unjust. I think I may call the Texts here collected a Cloud of Witnesses opposing the truth of what Mr. T. hath before delivered, viz. That the Jews of that Time had no Knowledge of the Resurrection.

Page 18. Mr. T. draws a second Argument out of the New Testament from Luke 20. 37, 38. Where our Lord says, *Now that the dead are raised, even Moses shewed at the*
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bush,

busb, when he called the Lord the God of Abraham and the God of Isaac, and the God of Jacob. For he is not the God of the dead but of the living, for all live unto him. Before Mr. T. thinks fit to argue from this Text, he gives it a dress of his own in three particulars. First he says, *There had been a Dispute between the Pharisees and Sadduces upon this Case of a Woman's having had divers Husbands; And the Pharisees were not able to answer this Argument of the Sadduces, which therefore was put to our Lord for a Solution of it.* Reply. I am ready to reject this conceit, because I find it not delivered in this Text or Chapter. I grant, that the *Pharisees* did believe the Resurrection of the dead, and the *Sadduces* denied it, so as there was a difference between them about this Opinion; but that the *Sadduces* ever propounded this Argument to the *Pharisees*, who were not able to answer it, I do not find it written, and therefore do not believe it.

Page 19. His second dressing of this Text consists, 'in saying, *That God's being the God of Abraham certainly implies the Favour of God to Abraham, and therefore these Patriarch's must be supposed in such a Sense living, as to be capable of God's Favour.* Reply, I do not find that this Text or Chapter mentions any thing of those *Patriarch's* being then in God's Favour: Nor do I find Reason for his putting that Sense upon it; for that God is sometime called the God of all the Earth; And is as truly the God of all the World, as he is of the Righteous Persons that dwell in it.

Page 20. Thirdly, Mr. T. by way of dressing says, *That the Word 'anásas as used among the Jews was generally not referred to the Resurrection, but only put for another State after Death.* Which he applies, and would have pass for a proof of the truth of his own Opinion; and thence seems to infer, that the Question put by the *Sadduces* tended rather to oppose

oppose the Separate Subsistence of Souls, than the Resurrection of the dead. Reply. For Refutation of this Dress, If there were need, I might examine the true Sense of the Word *ἀνάστασις* as derived from and compounded of the Greek Words *ἀνά* retro or *Iterum*, and *ἵστημι* *sto*, which bear the same Sense in Greek, with the English Words standing up again; and I think it as proper to say the Words standing up again, do signify or intend the Soul's Separate Subsistence, as to say the Greek Word *ἀνάστασις* does so: but the Text it self thoroughly examined makes a very clear Proof, that the whole, and only intention of the Sadduces in this Argument was to oppose the Resurrection of the dead; without mention or intent thereby to oppose the Soul's Separate Subsistence. *Luke 20. 27. Then came to Christ the Sadduces, (which deny that there is any Resurrection) and propound this Argument to him: And thereupon demand of him, Whose Wife this Woman should be in the Resurrection? The Lord Answers, v. 35. They who shall attain to the Resurrection from the dead neither marry, nor are given in Marriage. v. 37. Now that the dead are raised, even Moses shewed at the bush when he called the Lord the God of Abraham, &c. I think that our Lord's saying, viz. That those who rose from the dead, neither marry nor are given in Marriage; proves beyond doubt, that he intended to speak of the Resurrection only, and not of a Separate State of Souls: For that in that State they never were conceiv'd by any Body to marry or be given in Marriage. The Sadduces propounded their Discourse Concerning the Resurrection; Our Lord's Answer declares something concerning the Manner of it; and concludes the certainty thereof was proved by what God spake to Moses out of the burning Bush; And I think it a great piece of Assurance or Confidence in Mr. T. when he says,*

Page 19. *Christ's Argument upon this Occasion plainly proves the distinct and separate Existence of an Immortal Soul ; because I cannot perceive, that in this Discourse of our Lord, there is any thing, either in Expression or Intention which proves that which he saith it doth plainly prove.*

Page 19. Mr. T. says, *To be the God of Abraham, certainly implies the Favour of God to Abraham ; and a dead Man, he says, cannot be capable of any Favour : and therefore those Patriarch's must then be living when God spake so to Moses.* Reply. That both the Righteous, and those who are not Righteous, have the same God, Maker and Preserver of Heaven and Earth, and the whole Furniture of them both. *Acts 10. 34. Peter says, Of a truth I perceive that God is no Respector of Persons ; but in every Nation he that feareth him and worketh Righteousness is accepted of him. Our Lord says, they shall come from the East, and from the West, and sit down with Abraham, &c. in the Kingdom of God.* I conceive the Patriarchal Names mentioned in our Text, were used as Names of Eminency, and well known to the Jewish Nation, without intending to signify any Particular Favour which God had to them, otherwise than as the Resurrection of all good Men must be accounted to proceed from the Favour of God.

Page 20. Mr. T. says, *The Pharisees pleaded for a future State, upon the Principle that the Soul which is a Spiritual Substance, exists in Life, when the Body is dead.* Reply, I conceive the Pharisees Opinion of a future State, was built upon the Principle, or Article of the Resurrection from the dead. I find no Expression in this Text which warrants Mr. T's Opinion, that they grounded their Belief of a future State upon the Soul's Separate Subsistence ; but that the whole Discourse of this Text concerns only the Resurrection of the dead. The Sadduces question it and argue against it : Our Lord defends it, and proves it to be

be true by the Text of *Moses*; and affirms, that in that state People shall not marry any more than the Angels do.

He says, *That the Pharisees had at that time, little or no Apprehension of the Resurrection*; whereas I pretend before to have proved, that the Resurrection of the dead, was an Article commonly known and generally accepted by the *Jewish Nation* of that time. Mr. T. proceeds and quotes the Words of our Text, saying, *God is the God of Abraham, Isaac, and Jacob; and he is not the God of the dead, but of the living*; and that therefore this Text intends, that these *Patriarch's* were actually alive in another World, by the Life of a Spiritual Soul.

Reply, I take these Words in a Sense much differing from that of Mr. T. Intending that such Persons as dye in this World do not therefore dye to God, but remain still subject, to the Knowledge, Power, and Providence of God; *neither Life nor Death, can separate us from the Love of God that is in Christ Jesus: for whether we live we live to the Lord, or whether we die, we die to the Lord: whether therefore we live or die we are the Lords.* whilst we live we live in the Lord, and when good Men dye they dye in the Lord, and rest in Christ from their Labours, and no Evil shall touch them: *At the Voice of the Archangel and sound of the Trump of God, the Dead in Christ shall rise first*: God, who knows and protects them as well in Death as Life, gives us great cause to believe, that altho' we Dye to Men we do not therefore Dye to God, or to his Knowledge, Love or Providence: For altho' Time and Chance, have a great power amongst Men, they can put no Limitation upon the Knowledge or Power of God, but all who have lived or shall live are as much known to God and Live as much to him, as those who live at present in the World. That he knows all those who have lived seems to be so evident as not to need
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Proof; and that he knows all who after shall Live, we have good Evidence in what he caused to be foretold concerning King *Josiah*, and the great *Persian Cyrus*, each of whose Names were foretold above 200 Years before their Births; And divers Particular Acts, Appointed by them to be performed: And which were all fulfilled according to those Predictions. And from these Premisses, I think it reasonable to Infer, That Mens dying in this World, Ought not to be accounted a dying of them to God. They dye indeed to Man and to the World, but Live still in the Knowledge, and under the Power and Providence of God. The good Dye in the Lord: They rest and Sleep in him, and shall be raised again by his power when the Times of refreshing shall come from his presence, and that he shall send the Lord Jesus Christ to be Judge both of Quick and Dead: And then shall the Dead be raised in their proper Persons Souls and Bodies together, And as they had heretofore lived in this present World: And thus may all Men be said *to live unto God*; so as neither good nor bad of them shall be lost, but all shall make their Appearance, before the Tribunal of Christ at the last day, Rom. 4. 17. *God who quickneth the dead, and calleth those things that be not as tho' they were*: so that all may be truly said *to live unto God*, altho' they have long since been Dead unto Men.

Page 22. Mr. T. says, *His Opponent calls the Opinion of a Soul's separate Subsistence a dangerous Error and mischievous to Religion.* Reply. I agree with his Opponent in thinking this Opinion to be an Error, without affirming, that there is great danger in the holding of it; as Men have receiv'd it from those who went before them: For that a good Preparation for the expected Separate Subsistence, will be also a good Preparation for the expected Resurrection of
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of the Dead ; and *vice versâ*, a good Preparation for the Resurrection, will also be good for the state of a Soul's Separate Subsistence : And altho' it should so happen, that such as expect a Separate State, and an Immediate going to Heaven, should be disappointed of their hopes ; yet if they went well out of this World, it seems they shall find no detriment by that Mistake, nor shall ever know that they were so mistaken, 'till the time of their being overtaken by the Resurrection of the Dead. The only great harm which, I think, may arise from this Opinion, grows from the Truth and Consequence of an Old Latin Proverb, *Dato uno errore sequuntur mille*. Pliny in his *Natural History*, Lib. 7. Chap. 55. says, *The Opinion of the Separate Subsistence is founded upon the Imaginations of Men, whose folly is so great, that they think the Human Soul extends [naturally] to future Ages : and thereupon Men render them Honour and Worship, making a God of him, who is not so much as a Man : As if the manner of Mens breathing differ'd from that of other Creatures*. And thus we may see, *Quomodo ex uno errore sequuntur diversi*. And it seems, that from this Opinion of the Separate Subsistence, the profitable Papal Purgatorial Fires, Prayers for the Dead, to the Dead Saints, and the whole Pagan worship of Idols, and the Prayers and Supplications made to the Heathen Gods have been derived. I do not pretend these to be the necessary Consequences of the Separate Opinion, nor that this Opinion is the Efficient cause of any of them ; but that it hath truly been the Occasion and Foundation of them all, as their *causa sine qua non* ; for take but away this Opinion of the Separate Subsistence, and all those evil practices, must necessarily fall with it ; remove the belief of this Separate Subsistence, and the Fire of Purgatory will soon want fuel : Prayers for the Dead, and to the Dead, will become the one hopeless, and the other useless ; and *Jupiter* with all his Hea-
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then Train of Gods and Godeffes will become as useless, and fruitless, as any of the former. I may add to these Errors the Imaginations deliver'd to us, by Men of this Opinion, of God's being continually imployed in making new Souls every Moment, upon all the new Procreations of Men and Women, whether the same be made by Adultery, Incest, or Buggery, so as the outward fashion be of Human shape : and then, that after God hath newly made such a pure Innocent Spiritual Soul, he casts or thrusts this pure and clean Spirit into a Body tainted, and defiled with the Infectious Leprosy of Original Sin: by which fact, the pure Soul (without being able to help it,) must presently become tainted or corrupted, with this contagious leprosy, of Original Sin, which must carry by far the greatest part of Mankind into eternal Flames; *For narrow is the way, and straight is the gate which leads to life, and few there be (in comparison) that pass through them or find them:* and of these two last Errors, I think the Separate Opinion to be the only true and Efficient Cause, the removal of which will soon destroy them both: And for such like Inconveniences, and the being productive of such like Errors, I am ready to contribute my best Endeavours for the Refutation and removal of this Opinion.

Mr. T's 3d. Argument drawn out of the New Testament is taken from *Luke 23. 43.* Where our Lord says to the Penitent Thief, *This day shalt thou be with me in Paradise:* And thereupon pag. 25. Mr. T. says, *That on that very day on which the Thief dyed, his Soul should be at rest and peace with Christ or in bliss with him.*

Page 23. Mr. T. says, *His Opponent pretends, that in the words, thou shalt be with me in Paradise, the Particle thou doth most properly intend and signify the whole Person of the Man and not any particular part thereof.* To this Mr. T. replies, *That it is very usual in speaking or writing to put the Whole for the Part or the Part for the Whole.* The truth of which I do

do not deny ; but reply thereto, That then there must be some necessary Inducement drawing Men to accept such Expressions, in a figurative Sense ; for that if they can be taken in a true and proper Sense, they ought not to be expounded by such Figures, whence if the words of this Text can be made well and truly to stand in their proper Sense, we must not allow Mr. T. to expound them in a figurative one, and to prove that the words of this Text may be rightly and truly taken in their proper Sense, I offer this Argument. That at the time of our Lord's rising, *many Bodies of Saints which Slept arose, and entered into the holy City and appeared unto many.* And thereupon, I think, it possible, and somewhat likely, that this Theif's Person was one of those who rose at that time of our Lord's Resurrection. We read *John 20. 17.* Our Lord risen, said to Mary, *Touch me not, for I am not yet ascended to my Father.* *Luke 24. 13.* The day of our Lord's Resurrection, that same day two of the disciples went to Emmaus, and rose up in the Evening of it and returned to Jerusalem, where they found our Lord's disciples gathered together, telling what they had seen, and as they thus spake, Jesus himself stood in the midst of them, and to compose their doubts he shewed them his Hands and his Feet, and said to them, *Handle me and see, for a Spirit has not flesh and bones as ye see me have.* Thus in the Morning of his Resurrection he refused to be touched by Mary Magdalene, because he had not then Ascended to his Father, and the same day within Night, he directs his Disciples to handle him, that by his being perceived to have Flesh and Bones, they might be sure it was his own Person, and not a Spirit in his likeness ; and thus I think it proved, that our Lord after his first rising did Ascend to his Father ; and in the Evening or Night of that Day he made a Descent to Earth again, appearing to his Disciples, as before is said ; I think it self-evident, and

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that we may be sure it was impossible for Christ to take up with him into Paradise some or all of those Persons which rose from Death at the time of his Resurrection: and I am very apt to think it probable, this Thief was one of those risers from the Dead, and that he might, and likely did, Ascend with Christ into Paradise in the Morning of that Day, whereon our Lord arose.

Page 25. Mr. T. insists, *That the day of our Lord's Death, was that upon which he said the Thief should be with him in Paradise.* Reply. Heb. 3. 13. *Exhort one another daily while it is called to day.* I think, that such a time as may be called to day, tho' it be not a precise Artificial or Natural Day, will be a good answer to this Objection, and that the space between Friday Evening and Sunday Morning, may very well be called to day, or this day, and this I take for a sufficient answer to this Objection.

Page 23. Mr. T. says, *That may appear true to Men of one Opinion, that does not appear so to those of another Opinion.* Reply. I agree this to be a true Rule, and much verified by our Experience in this Question.

Page 24. Mr. T. says, *A Dead Carcass is often usual in all Languages to be call'd on as a Person.* Reply. I have no Inclination to grant the Truth of this Assertion until I shall find it better proved than by an *ipse dixit*.

Mr. T. thinks his Opponent will say, he cannot allow our Lord's promise should be applied to the Thief's Soul only, until the Souls Separate Subsistence be first proved and made good. To this Mr. T. answers, *That his Sense of our Lord's promise ought not to be exploded till his Opponent hath proved from Scripture the Mortality of the Human Soul.* Reply. I think if either of these Points could be fully and plainly proved, all the Disputes now bandied in this and divers other Writings, would be soon determined amongst us.

Page 25. Mr. T. says, *If the Scripture declares the Ascent of this Theif's Person into Heaven, we will believe it.* Reply. Perhaps divers others may believe it without such a certain proof thereof, as Mr. T. requires; believe it as probable, tho' not as certain; according as he hath said before, that may appear true to Men of one Opinion which does not appear so to those of another Opinion.

Mr. T. says, *That Christ who in the forementioned Argument with the Sadduces, declar'd himself so much in favour of the Soul's Immortality, did also apt his promise to this Theif, to the common capacity of those who heard him.* Reply. (as I have done before) I am apt still to deny; That our Lord in his discourse with the Sadduces, about the Resurrection, neither did in the words maintain, or had any intention to maintain Mr. T's Opinion of the Soul's Separate Subsistence; what he intended by his promise to the Theif now under dispute, is the subject of the foregoing Argument, which shall here be left to the farther consideration, and censure of the Reader.

Mr. T. and other Readers may find more said upon this promise to the Theif, in the *Observations upon Wadsworth*, at page 51. and at page 100.

Page 26. Mr. T. as his fourth Argument for the Separate Subsistence, Quotes *Thes. 1. 23.* where Paul says, *I pray God that your whole Spirit, Soul, and Body, may be preserved blameless unto the coming of our Lord Jesus Christ.* And thereupon says, *His Opponent pretends, that these three words signify all but one same thing without any material difference among them;* Mr. T. says, *This is begging the Question, and that truly there is a great difference between Body, Soul, and Spirit; and that it is plain, our Apostle accommodated his expressions in this place, to the Notions of the Learned Men of his time, who have observed in Man so many distinct Powers and Faculties, both of Vital and Moral Actions.*

Reply. Make this to be a mode of dressing up the Quoted Text, for the better proving thereby what he intends to make good. And I thereupon say, he should have brought some proof, that St. Paul in this Text intended to accommodate his Expressions to the Notions of the Learned Men of his time; because this Intent is not evident in the Text it self, the saying, That *his Opponent takes his three Quoted Expressions all to signifie one same thing*, seems not probable, because throughout this Dispute, there is an allowed distinction and difference between the Body and the Soul, which are not otherways taken for the same thing, than as together they make up the same Person; and then our Text may well intend, *I pray God your whole Person, and all its Powers, your whole Spirit, Soul and Body, may be preserved blameless unto the coming of our Lord Jesus Christ*: intended to be at the same time with the Resurrection of the Dead; until which time, he prays the Body may be preserved as well as the Soul and Spirit, or that the whole Person may be so till that time preserv'd: whence it seems, the Quoted Text makes rather against, than for the Souls Separate Subsistence; and hath very little strength in it of proving his side of the Question, and therefore makes little to the strengthening of Mr. T's Opinion in this Dispute.

Mr. T. as the 5th Argument for his Opinion, Quotes Philip 1. 23. *St. Paul's desire to depart and be with Christ, which was far better for him*; and yet because it was better for the Church that he should live longer, he was put in doubt whether he should chuse a speedy Death, or a Life of longer continuance, Mr. T. bestows much dressing upon this Text, for the making it subservient to his design; he says, *The Apostle was brought into doubt whether he should still desire to live and preach the Gospel, or dye to receive the recompence of his labour*. The Apostles Words are, *I desire to de-*
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part and be with Christ, which is far better. He doth not say, that he desired to depart, that he might be with Christ, or desire to dye that he might receive the recompence of his labour, as Mr. T. quaintly words it, he was with Christ whilst he lived, and expected to be with Christ after his Death, but thought it better for him to be with Christ in Death, then continue in Christ in a poor and persecuted life; because the being so in Death was both more easy and more safe; he was assured that in Death he should rest from his Labour, and that under the barrs of that Prison or Castle he should remain safe from all the fiery darts of the wicked, or Temptations of the World, the Flesh and the Devil, which after Death could do him no hurt at all; for all these can do no more but kill the Body or Person and after that, have no more that they can do: it is only God who after Death can cast into Hell, St. Matthew says, *Destroy both Soul and Body in Hell*; as much and as soon the Body as the Soul, as our Text says, *The Spirit Soul and Body may be preserved in safety until the coming of our Lord Jesus Christ, and Resurrection of the Dead*, the Body as well, and as much in safety, as the Soul and Spirit may be, none of them shall be lost; as our Lord says, *Of those whom thou hast given me have I lost none, Men live not in Christ any more then they die to him and rest and sleep in him*; and therefore Death is termed a resting or sleeping in Jesus, 1 Thes. 4. *Those who sleep in Jesus will God bring with him.* So that Human Death, is truly but a deep Sleep, and not an utter destruction of the Person, and as we are with God Sleeping and Waking, so are we also with him Living and Dying; *living, we live unto the Lord, and dying we dye to the Lord, and whether we live or die we are the Lord's*; in the one State as well and as much as the other, and we seem to be at much more ease and safety by dying then by living in the Lord.

Page. 27. Mr. T. says, *The great advantage which Paul sought, was to have his Soul in Joy and Peace after Death.*
 Reply. That he sought Joy after or by his Death, doth not appear by any words of this Text; That he expected Peace after it, I do easily grant; for that in Death all the weary are at rest, and free from all manner of Oppression or Calamity.

Mr. T. farther says, *That Death is the worst of all Punishment or Misery.* Reply, Eccles. 7. 1. *The day of Death is better then the day of ones Birth;* And Job so much desir'd the Remedy of Death, as he was ready to dig for it more, then other Men would do for hid Treasures, and I can think no otherways, then that Death is one of the greatest worldly Blessings, which God hath bestowed upon Mankind.

Page 28. Mr. T. delivers his Opinion, *That Paul would rather have chosen to Preach the Gospel under great Persecution, than to accept of a speedy Death, if he had not expect'd a quick reward for his Soul, after its departure from the Body.*
 Reply. I do not perceive, that Mr. T. had any great acquaintance with the true meaning of St. Paul in this Text, but rather speaks much at Random concerning it, and I therefore conceive little conviction can arise to others by what he says about it. From this Quotation to the end of his Argument, I think Mr. T. proceeds rather after a declamatory manner and stile, than with a design to prove by further Arguments what he hath before delivered, and here I therefore stop the making any further answer to his following Expressions.

Page 31. Mr. T. passes all which his Opponent has alledged against his Opinion out of the Book of Job, as deliver'd by that holy Man after a poetical manner, and without respect to the very Truth of the things there deliver'd.
 Reply. I think it sufficient to answer, that I am of a quite different

different Opinion, and that *Job* in those Texts quoted by such as Treat upon that Subject, spake after the true Sense of his own belief and understanding, without mixture of Poetical Phrases, or designs in that Book which passes under his Name.

Page 32. Mr. T. would perswade Men, that all which they find in *Eccles.* in the *Psalms*, or in *Isaiab*, which makes against the truth of his Opinion, was not the real Opinion of such as writ those Books, but that *Solomon* at least often refers to the different Notions and Principles of the Philosophers. Reply. I cannot agree with him in this Conjecture, but do rather conceive, that these Writers of Holy Scriptures deliver'd *ex Animo*, and with true meaning, all which they have written in those Books.

Mr. T. says, *Some of Solomon's Expressions seem to exclude the hopes of a Resurrection, as well as that of a Seperate Subistence.* Reply. *Eccles.* 11. 9. *Know, that for all these things God shall bring thee to Judgment,* and Chap. 12. 14. *God will bring every work into Judgment with every secret thing, whether it be good or evil.* These Texts, I think, are enough to remove all suspicion or doubts concerning *Solomon's* belief of the Resurrection out of the Minds of such as shall peruse his Book.

Page 33. Mr. T. says, *That all which is intended in the Parable of the Tares, is, that God does not sever the wicked from the just in this Life.* Reply. I think, he should farther have proved, that God doth, or will separate, the wicked from the just, at some other time between Death and the Resurrection, or else a proof from the Parable of the Tares will still hold strongly against him, notwithstanding that profer of answer which he has made to it.

Chapter 2. Pag. 36. Mr. T. says, *The Separation of Man's Soul from his Body, is the Death of the Person.* Reply. This

I grant to be true. He adds, *That thence a Man may be truly said to die, whenever Soul and Body Separate from one another.* Reply. This I grant also; and that this would be a true Death of the Person (as he says) altho' the Soul should continue alive after such a Separation of it from the Body. He grants, *That when the Body dies, the Man is said to be dead.* Reply. He is truly so; and more then said to be Dead.

Page 27. He says, *That the words, being alive, includes the whole Person both Soul and Body; but the words, being dead doth not do so.* Mr. T. thinks, *That upon the Separation of the Soul and Body, it is as proper for him to say, the Man is dead, as if he believed the Soul had no Separate Subsistence at all.*

Mr. T. further says, *It was not the Soul or Body of the first Man that sinned, but his whole Person was in that transgression; And I say so too.* He says, *That therefore the whole Person is liable to Punishment.* And I grant it; but do not perceive that he prosecutes this enquiry to an issue, or reasonable determination thereof. I grant it possible for the mighty power of God, to make a Soul subsist after a Separation thereof from the Body; *with God all things are possible*; but that the same can come to pass by natural means is the Subject of our present Dispute, in which I hold with the Negative, and here I think is the proper place for Mr. T. to prove, that the Soul of Man hath a Separate Subsistence after its being departed from the Body; this I do not perceive, he makes any Offer to do, but forsakes the Subject of his Dispute, and turns him about (for any thing that I can perceive) to vain Jangling, without concluding upon any thing to which a reasonable and further reply can be made.

Page 39. Mr. T. says, *Whether the Power which acts the Person proceeds immediately from God, as his Opponent pretends,*

tends, or from its Union with the Soul as himself pretends,
 Reply. I do not pretend that the activity of the Person proceeds immediately from God, but that there is a Spirit of Life in Man, derived from the Seed and Propagation of his Parents, which Material, and Untelligent tho' it be, Naturally, and Ordinarily produces Life in the Person, and which *mediante vitâ* produces all the Powers, and Faculties, belonging to the species of Mankind, and so for the Brutes, Fishes, Insects, and Plants; all whose Motions, Powers, Faculties and Instincts, proceed from the Spirit of Life in their several Species, and thereby are produced in them all *mediante vitâ*; by this Spirit, and with the Life they begin, grow, are perfected, and decay; and with the Life they all take end and perish, without any thing being left, of all the Inferior sorts of Animals. And that Man shall have a Resurrection or a Revival of his Person, grows not from Nature, but from the special Ordinance and Appointment of God. And thus it appears that the *Material* Opinion doth not derive the Acting and Life of Animals, or the Human Person from the immediate Efficiency or Power of God, but from Acts of Nature, Propagation of the Parents, a Spirit of Life in the Person, and from the Life it self so produced, and from whence all the Powers, Properties and Faculties of every Species of Creatures do naturally proceed: This I have thought fit to say by way of Abstertion of that which I suspect, was intended for a Calumny upon the whole *Material* Opinion.

Page 38. Mr. T. says, *We believe the Soul suffers as well as the Body, and as soon; and which of them suffers most, he doth not pretend to determine.* Reply. I think, that neither the Soul nor the Body suffers by Death separately; but that which suffers by Death, is the Person or the whole Man, by Dissolution of his two Constituent Parts, neither
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of which can subsist by themselves. The Body becomes a *Cadaver* or dead Carcass, which *gradatim* turns to the Dust out of which it was taken, and the Spirit of Life extinguishes at, or upon the very Death of the Person.

Page 40. Mr. T. says, *That his Notion of Life is, a Power Actuating Matter; as his Opponents pretend their sort of Soul to be.*

Mr. T. further, *That his Opinion of the Separate Subsistence, may be made to agree and stand well enough with our Article of the Resurrection of the Dead.* Reply. I observe, he declines and omits his pains and trial of skill, in shewing and proving, That tho' the Separate Subsistence, and immediate going to Heaven, should be taken for a granted Truth, there would still be a necessity of believing our assured Truth of the Resurrection of the Dead; which, I think, would be made far less needful than it truly is, if it could pass for a granted Truth, That the Human Soul had a Separate Subsistence and went to Heaven or Hell immediately after the Death of the Person.

Page 39. Mr. T. says, *Man sinned, and Man is to be punished.* Reply. I readily agree this, Man is to be Punished or Rewarded according to his Works in this World: But that Soul or Body is to be Rewarded or Punished in a State of Separation one from another, is that which I am ready to deny.

Page 42. Mr. T. speaks here about Repositories for departed Souls; and says, *That if the Scripture so speak of departed Souls, as to leave room for a conclusion that there are such places; he thinks, it ought to be treated of on all hands with Modesty.* Reply. If there be truly such a Separate Subsistence as Mr. T. maintains, there is not only room left to Treat, but there is a necessity of Treating about such Repositories; for that it seems such living Souls must needs have some place of abode or residence, between
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the time of their Deaths and that of the Resurrection; and I therefore leave to them the trouble of such Disputes and Considerations; conceiving that they, who believe the Soul to extinguish at the death of the Person, have no need or use of such an Invention, and am therefore apt to leave the Disputations, which thereabout may arise, to the Enquiry and Determination of those who pretend to support the Opinion of the Souls Separate Subsistence, as to them only necessary and useful; but of no consideration at all to those who oppose it.

Page 50. Mr. T. says, *The belief of the Soul's extinguishment at the Death of the Person, utterly destroys the Resurrection of the same Person or Man.* And argues, *That if the same Soul do not subsist in a state of Separation after death of the Person, there can be no Resurrection of the same Person which lived before in this World.* Reply. I think this Assertion can reasonable intend no more, but that Mr. T. and some of those of his Party (for he is not the only one that insists upon this Argument) do not, and likely cannot conceive, how God should be able to raise the same dead Persons to life again, except only by this *Medium*, of their own proper Invention; not being ready to think, that God can do any thing, above what they are able to conceive or understand; and thereupon I am apt to require them to tell me, What they conceive or understand concerning the Incarnation of the Son of God; and after what mode or manner they do, or can conceive that great Mystery may have been performed? Or how amongst the three Indivisible and Inseparable Persons in the Mystery of the Holy Trinity, One Person should Create, and another Redeem the World, each distinctly, and yet undividedly from the other? A Mystery like unto these, I think the Resurrection of the Dead to be; undeniably proved by Scripture, but impossible to be comprehended

pretended by the shallow Capacities of Mankind: as Mysteries therefore I leave them; not endeavouring so much to understand, as to believe them; and so I leave them, as Points rather to be believed than understood by sober Christians, and such as repose themselves more upon Belief than Knowledge, and upon Faith than Science.

Page 63. Mr. T. says, *That the greatest harm which he sees in the Doctrine of the Soul's Extinguishment is, that, it weakens and it takes off a great deal from the force of those Arguments with which the Gospel indeavours to dissuade Men from Sin.* Reply. I am ready to receive those Arguments which he says the Gospel delivers; And if there be any such, which he hath hitherto omitted to produce in this Treatise, I desire further to hear and consider them; and for want of present Conviction thereupon, I am apt to conceive, he might more truly have said, that this New Doctrine takes off a great deal from the force of those Arguments, with which Divines have commonly endeavoured to perswade Men, from their Vicious Course of Living. Mr. T. hath before granted it to be a bad Course for Men to invent such Terrors for affrighting from Sin, as are not warranted by the express Tenour of God's Holy Word. The Question between us, seems to be, Whether there is warrant enough in Scripture to prove a Separate Subsistence of Souls, and their going to Heaven or Hell immediately upon the Death of the Party. Upon these Observations, this Point hath been argued on both sides, and remains still *sub Judice*; and I shall so leave it to the Censure of Judicious Perusers, without further Observing upon divers last Leaves of Mr. T's Treatise, because I think think them all principally to concern Arguments of Wit, or Ingenious Constructions, passing betwixt Mr. T. and his Opponent; amongst which I am not willing

willing to Intangle or concern my self. I shall here therefore conclude these Observations by giving the *bene valeas* to Mr. T. and all such others as may endeavour to maintain his Opinion.

When the Treatise before observed upon, came to my Hand, there came therewithal another Treatise of Mr. Turner's upon the same Subject, Entitled, *A farther Vindication of the Soul's Separate Existence*. Which shews the Progression of his and his Opponents Writings to have been thus. His Opponent first writ his Opinion concerning the Nature of the Human Soul; to which Mr. T. made the Answer above specify'd, and observed upon: To which, his Opponent made a Replication in a Treatise Intitled, *Further Thoughts upon Second Thoughts*. And to that Treatise, this now under Hand, Intitled, *A Vindication of the Soul's Separate Subsistence*, may pass for a Rejoynder; and is in a great part thereof, a Repetition of what had been before deliver'd in his fore-said Answer, comprizing also therein divers Collections and Arguments grounded upon, and drawn from Expressions and Sentences delivered and set down in his Opponent's Writings. Concerning which, I pretend to avoid the Repetition of such things as have been spoken in the foregoing Treatise, and declare (as before) that I have no Inclination or Intention to intermeddle my self with particular Disputes between Mr. T. and his Opponents, or such Arguments as Mr. T. may pretend to draw from Sayings and Sentences set down by his Opponent in any of his former Writings; my Design being only to observe upon such Arguments as Mr. T. shall produce in this Treatise, as shall appear mainly to concern the Truth and Verity of the Soul's Separate Subsistence; of which Nature I do not perceive any thing in this Treatise, till we come to the 14th Page thereof, where he tells us, his Opponent says, *That*
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he asserts the Pharisees to have believed the Soul to be a distinct Substance and Immortal, without any proof produced from Scripture to that purpose. Reply. I agree with his Opponent in exhibiting this Charge against him ; conceiving Mr. T. cannot reasonably expect, that Men should take his positive saying, the thing is so, for enough to convince his Readers thereof, without bringing some Scripture Testimony maintaining the truth of what he says to this purpose. It appears clear and evident, that in the History of the Gospel, divers Tenets and Doctrines of the Pharisees of that time are mention'd, and particularly concerning Spirits and the Resurrection from the Dead. Acts 23. 8. The Sadduces say, there is no Resurrection, neither Angel nor Spirit ; but the Pharisees confess both, [or confess them all]. ver. 9. When Paul had cried in the Council that he was a Pharisee, &c. there arose a great Cry amongst them : and the Scribes that were on the Pharisees part arose, and strove, saying, We find no Evil in this Man : but if a Spirit or an Angel hath spoken to him, let us not fight against God. Here, I conceive, by Angel might be intended, those of a Superiour Order, specially sent by God as his Messengers ; and by Spirit, those of an Inferiour Rank, who are ready to perform God's Orders, or such as they may receive from Angels or other Superior Officers of those Legions, without having any Apprehension, that by either of these Terms, the separate Souls of Men are intended or pointed at ; nor do I yet know, that in any part of the Gospel History, such Souls are spoken of, or intended. And therefore I think it requisite for Mr. T. to produce some Text out of the Gospel History asserting or proving, That either the Pharisees, or other Sects of the Jews of that time, did believe and maintain the Separate Subsistence of Souls ; confiding he shall not be able to produce any Gospel Text to that purpose, except the only words of St. Matthew, are not

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able to kill the Soul. It has been a received Rule, and, I think, a true one, *That the best and safest Exposition of the Scripture Texts, is to be made by comparing them with other Texts of the same Book;* and with that intent shall be quoted *Jam. 2. 17. Faith if it hath not Works is dead, being alone. ver 26. For as the Body without the Spirit is dead; so Faith without Works is dead also.* Which Saying seems pregnant with an Affirmative, *That Faith without Works is dead;* and Works without Faith are dead also. ver. 22. *By Works Faith is made living and perfect;* and by separation of Faith and Works one from another, they both become dead, and have no avail to assist such as pretend to them. I think it needless to tell Men, That neither Faith nor Works can be killed; and yet we see by the separation of one of them from the other, they may, and certainly do both become dead. And with this Case I am apt to compare the state of Soul and Body, mention'd in *St. Matthew*, taking it for granted, that the Soul cannot be kill'd any more than Faith or Works can be kill'd; yet this doth not deny, that by separation of the Soul from the Body, the Soul so separated, may become dead as well as the Body certainly is. Hereunto, I think, Mr. T. is like to reply, That the death or deadness of Faith and Works, must not be taken in the common sense of the Words; but must be expounded after a figurative and metaphorical manner: And this I am also ready to grant; pretending withal, that the fore-quoted Text of *St. Matthew*, ought also to be expounded in a like figurative manner, and that by a Synecdoche of taking a Part to signify and intend the Whole; because it appears self-evident, That a Body without a Soul is dead, and that a thing which is dead cannot be killed; and that therefore there is a necessity of taking the word Body in this Text to signify and intend the Person, which by the separation
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of its Constituent Parts one of them from the other, may, and by that means only can be kill'd ; so as the Sword or Bullet, are but the Occasions or Instruments of Death ; but the Separation of Soul and Body, is that only which kills or brings Death upon the Person. The Body may be wounded, or divided one part from the other, without being kill'd, or being thereby brought into a state of Death ; but in that very moment wherein the Soul and Body are separated, the Person dies ; and he, who till that time remain'd in a state of Life, becomes dead immediately ; so as that Separation is the true and only Death of the Person, let the Cause or Efficient of that Separation be what it will. And thence I argue, that this Separation is the Death of the whole Person. The separation of Faith and Works one from another, makes them both dead ; and I borrow this Illustration, the more to convince my self, and perswade others, that the Actual Separation of the Soul from the Body, brings Death upon them both. I do not know that the Soul can be kill'd, any more than that Faith and Works can be kill'd ; but likely it is, that as the Separation of Faith and Works makes them both dead ; so doth the Separation of Soul and Body, bring Death upon them both, by destroying that Life, which before they constituted and upheld in the Human Person, whilst they continu'd in Conjunction, which is the only Natural means of upholding Life in the Person.

Page 16. Mr. T. from Saul's going to the Witch of Endor, says. *There is sufficient Evidence in, and by that Story, what Notions the People of that Age had concerning the Soul's Separate Subsistence.* As if Saul's secret and hidden going to that Witch, were enough to convince and prove, that the People of that Age held Opinion agreeing with that King's wicked practice, which he would not have known
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to his Court or People ; he disguised himself, took only two Servants with him, and went by Night about this wicked practice ; probably, without attending to those uttermost Consequences, which Mr. T's writing hath drawn out for him, and put upon him : he went upon *Medea's* design of a *Flectere si nequeo Superos*, and sought that Remedy and Counsel from wicked Spirits and Persons, which God and holy Practice refused to afford him, driven to them by Despair and Madness, rather than encouraged thereunto, by any sort of Rational Counsels and Conceptions. And to think that the People of that Age had Opinions like that which drew him to that practice, I think, would be a hard and unjust Doom and Sentence upon them all, which I hope Mr. T. in this Writing, did not enough consider.

Mr. T. says here, as in his former Treatise, that the *Jews* of that time were ignorant of the Resurrection of the dead. The contrary of which, I think, I have before well proved.

Page 17. Mr. T. repeating says, *The Jews of our Lord's time, and Solomon with them, were ignorant of the future Resurrection of the Body.* Reply. I think he is mistaken both in the thing, and the wording of it ; and that the Resurrection of the Dead was well known to, and accepted by both *Solomon* and the *Jews* of our Lord's time. And for his Expression in the words *Resurrection of the Body*, I think him knowing enough to have observ'd that the words *Resurrection of the Body* ; are never us'd in any Saying or Sentence of the Scripture, which if it add any thing to the term of the Resurrection, calls it always *the Resurrection of the Dead*. And whereas our Translation of that which we call the *Apostles Creed* into *English* says, *I believe the Resurrection of the Body*, it therein departs from both its Originals of the *Greek* and *Latin* Languages ; for the *Greek* expresses it by the

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terms of *σάξϑ ἀνάστασις*, and the *Latin* expresses it by the words *Resurrectionem Carnis*, both truly render'd by the *English* words *Resurrection of the Flesh*. And if still Mr. T. will chuse to express himself by the words *Resurrection of the Body*, (as he commonly doth) I shall say no more in reproof of that practice, than, that I cannot help it.

Mr. T. further demands, *What Solomon means by his foretelling days of Darkness to Men, and that they shall be many?* Reply. I think, he intends those Days which shall pass between the Death of the Person and the Resurrection thereof; and that after those Days of Darkness past, God will bring Men to Judgment for all their Works.

Page 18. He demands, *If after this coming to Judgment considered, any Man can believe that Solomon asserts the same End to Men and Beasts?* Reply. I can conceive what *Solomon* says of the same End to Man and Beast, to be true in respect of the Natural Constitutions of them both; and that the being brought to Judgment belongs to Mankind by the special appointment of God's Providence, who hath declared no such appointment for the Beasts, whom therefore *David* calls, *The Beasts that perish* [utterly]. So as Mens being brought to Judgment at, or after the Resurrection, grows not from any Natural Constitution of the Person, but from the Miraculous Power and Appointment of God; and this seems the true Cause why, Men are not able to comprehend the *Quomodo*, or true manner of that performance. And thus *Solomon* considers and compares Man and Beast, according to the Capacity and Tendency of their Natures; but when he speaks of Man being brought to Judgment after his Death, he intends that which shall befall him by the Miraculous Power and Appointment of God, which makes a clear Difference between that which shall befall him after the Resurrection, and

and that which befalls him at the time of his Death; wherein, I think, *Solomon* says, and means truly, there is no perceivable difference between the Natural Deaths of Man and Beast, or the evident Departures of them out of this World.

Mr. T. Repeating says, *All the Apprehension which the Jews had of a future State, stood upon this Bottom, That Mens Souls are distinct Substances and Immortal.* To this Assertion, I have oppos'd a former Argument; and his repetition of it, gives no more strength to it now, than it had before.

He says further, upon a Saying of Dr. *Hammond's* before quoted, *That the very thing, which by the Sadduces and Jews was called the Resurrection of the Dead, in their Question with our Lord about it, intended nothing else but the Separate Subsistence of the Human Soul after the Death of the Person.* Reply. This, as I have formerly done, I pass here also as a clear Mistake, under which, Dr. *Hammond's* Authority will not be able to support the Writer, and make it pass for true or probable in such common Judgments as may happen to peruse attentively the words of Scripture, and what both of us have said in the Canvass or Examination thereof.

Page 20. Mr. T. says, *I have considered the Resurrection which the Pharisees and Sadduces differ'd about, and which St. Paul preach'd and maintain'd; it must be either the future Resurrection of the Person, or else that future State after Death, which Dr. Hammond tells us, the Sadduces and Jews called the Resurrection; but thereby intended the Separate Subsistence of the Soul.* And he says, *That of the Resurrection of the Person, the Jews of that time had no Notion, and therefore could have no thoughts concerning it.* Reply. I think, I need not labour the Refutation of these Assertions, or

the Arguments grounded upon them; because, that the Grounds upon which they proceed, are not only very uncertain, but so improbable, as there seems no danger of profelyting any Opposers of the Separate Subsistence, or drawing indifferent Readers to the belief of that Opinion.

Page 21. Mr. T. says, *The Jews thought the Resurrection of the Dead depended wholly upon the Soul's being a distinct Spiritual Substance, and Immortal.* Reply. This he often repeats and asserts, without convincing my Understanding, that there is any Truth or good Consequence in what he hath spoken to that purpose; and, I think, he adds no Credit to his Opinion, in pretending, that it was stiffly maintain'd by the *Pharisees*, whose Doctrines we find testify'd to have been very full of Errors.

Mr. T. pretends to think, That the Angels and Spirits which the *Pharisees* believed, were of both sorts, some good and some bad: Whereas, the words, *If a Spirit or an Angel have spoken to this Man, let us not fight against God*; prove, that by the word *Spirit or Angel*, in this place, the good Spirits only are intended. And I do not perceive, that there is any thing in this Text pointing towards Human Souls, or the Separate Subsistence of them.

From this 21 page to the 27th, is all taken up with Mr. T's Arguments grounded upon, and drawn from his Opponent's Expressions or Discourses, with which, I have profess'd not to intermeddle my self.

Page 27. Mr. T. demands, *What St. Steven meant, when he said, Lord Jesus, receive my Spirit?* Reply. I think, he meant the same which *David* meant, when *Psal. 31. 6.* he said, *Lord, into thy Hands I commend my Spirit; for thou hast redeemed me, O Lord, thou God of Truth.* We know

know not that *David* was sick, or in any danger of Death at the time of his Composing of this Psalm, which is placed early amongst his Psalms, and is therefore likely to have been written, before all or many of those Psalms which follow it. And upon this Ground, I collect, that by *David's* recommending his Spirit to God, in this place, he intended to recommend his whole Person to him, both Soul and Body. And the same, I think, was done by *St. Stephen*, who dy'd in assured hope and expectation of a joyful Resurrection, both of Body and Soul, and that his quoted Expression must be figuratively Expounded by a *Synecdoche*, of taking one part of the Person for the whole of it; which Mr. T. hath before said, is a Custom commonly used in all Languages.

Next Mr. T. Quotes *Jam. 2. 26. The Body without the Spirit is dead*, and would have his Opponent tell him the meaning of these words. Reply. I have Quoted this Text before, and pretended to conceive, That upon and by the Separation of the Spirit of Life from the Body, or the Extinguishment of that Spirit which acts the Body, both these constituent Parts of the Person do naturally and surely dye: As the continuance of their Conjunction maintains the Life of the Person, so by their Separation, present Death follows and falls upon them both: Tho' neither of them should be kill'd, yet by their Separation, the Body is certainly, and the Soul by Extinguishment is likely to be brought under the dominion of Death: and then as the Body without the Spirit is dead, that which was the Spirit of Life in the Living Body may be well enough said to be dead also, altho' I think it cannot so properly be said to be dead, as it may be expressed by the *Latin* word *fuit*: when Men enquir'd after Friends that were dead, they were usually Instructed what was become of

of them, by the words *fuit*, or *fuert* ; which, I think is, the most apt Term to express the State of a Human Spirit of Life, after the Final Separation of it from the Body.

Thirdly, Mr. T. Quotes 1 Cor. 6. 20. *Glorify God in your Body, and in your Spirit which are Gods.* And says, *The Apostle here mentions two parts, of which Man was always thought to be compos'd.* Reply. I agree, and think as he says, all Men have Thought, that of these two parts the whole Person is constituted, and think, these Terms are here used to signify the whole Human Person, and as if it had been said, *Glorify God in your whole Persons, and all the Faculties and Powers thereof* ; all which, I think, may properly enough be said to be God's ; and as David says, *All that is within me praise his holy Name.*

Mr. T. says further, *It is to him incredible, That the Writers of Scripture, should by such Expressions apparently countenance such a Principle, as the Soul's Separate Subsistence, if they thought it to be Erroneous.* Replying to this, I think fit to Remember what Mr. T. hath before said, and which I have also agreed to him, that as well the Texts of Scripture, as other Writings may seem to Import after a different manner, according to the various Conceptions which Men bring to the reading of them : whence I doubt not, that to such as come to the reading of his Quoted Texts, with a sure and firm belief of the Soul's Separate Subsistence ; Mr. T's. Texts may seem very apparently to prove the Truth of that Doctrine : but to such as come to the reading of them, with a strong apprehension, that there is no such Being in the World, as an Human Soul subsisting in a State of Separation from the Body ; The Texts which Mr. T. has produced, may pass for very weak Proofs of that Opinion. From the 27 Page of this
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Treatise to the 34, I pass as a Repetition of what was before deliver'd in his First Treatise grounded upon such Answers and Constructions, as he had there made to and upon his Opponent's Arguments.

Chap. 2. page. 37. Mr. T. says, *We that believe the Immortality of a distinct Soul, suppose every such Soul to be either in Happiness or Torment, presently upon its Entrance into another State. This (he says) is not a medium laid down to prove the Soul a distinct Substance, but a Doctrine built upon the Supposition of its Truth.* Reply. I think it a vain thing to build any Doctrine upon such a Truth as is not granted by his Opponents, nor proved with any sufficient clearness by himself, or any who hath hitherto appeared in the Maintenance of that Opinion.

My request therefore is, that we may first proceed as far as we are able towards the proof of the *quod sit*, and the *quid sit Anima*, before we ascribe Attributes to it, or draw Consequences from it; because this Progress and the Labour thereupon bestowed will be utterly lost, if such a Being as is pretended cannot be proved; for that the supposal thereof seems a very weak Foundation, for the drawing Doctrines from it, or building any thing upon it.

Page 39. Mr. T. says, *It is common to talk of the Soul's going to Heaven or Hell immediately upon the death of the Person, but the generality of Fathers and Modern Divines appear to be of another Opinion.*

Page 40. He says, *The Happiness of Men is supposed Imperfect without the Resurrection of the Person.* Reply. If we may proceed upon supposal, I think, it may be with much more likelihood supposed, That Men after Death shall have no Happiness or Unhappiness at all until the Resurrection of the formerly dead Person.

Mr. T.

Mr. T. also says, *It is common in popular Discourse to say, that the Soul goes to Heaven or Hell immediately upon the Person's death; but the much greater part of Antient and Modern Divines, rather suppose an intermediate State, wherein the Joys or Torments that they partake, are not assign'd in the way of Judicature, but rather by some antecedent act of Government, without any Solemnities of Tryal; and therefore he believes that the Deceased are not consign'd immediately either to Heaven or Hell; And he believes further that upon the death of any Person, the Soul hath its appointed place where it is to expect the last Judgment, and where it partakes of Joy or Torments, not absolute or compleat.* Reply. If we inquire after the grounds of Mr. T's believing here mention'd; I find no other Originals of them, but his own Supposals, knit one to another, and divided one from another; verifying the Old Proverb, *Supposito quolibet sequitur quidlibet.*

Page 42. Mr. T. endeavours to support these Supposals by diverse Texts of Scripture, which he had last before quoted, and to which distinct Answers have already been made; and he thus concludes upon them, that these Proofs are sufficient to those who know the Soul's separate Subsistence to be a received and true Principle. He says, *That our Lord and his Apostles knew this Opinion to be a received Principle.* Reply. If this were true it would do his work Substantially; but he knows his Opponents deny this, and therefore he should have brought as good Proof of it as he was able to do; but he fails of that performance, and makes no Offer to that purpose that I can perceive, for which cause I am not able to give him so much credit as I desire to do.

Page 43. Mr. T. Quotes *Acts* 1. 25. The Apostle prays God to show, which of the two Candidates for the place
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of fallen *Judas* he had chosen, that after such fall of *Judas* he might go to his own place, and the Lot fell upon *Matthias*, who thereupon was numbred with the Eleven Apostles, and made that Number Twelve as at the first. Mr. T. says, The words that he might go to his own place, *intend, that Judas who had fallen might go to his own Place, or a local Hell.* Whereas, I conceive, these words, *of going to his own place*, are more like to intend *Matthias* his going to be numbred with the other Eleven Apostles: And for the being of a Local Hell before the time of the last Judgment, I am not resolved in my own Apprehensions concerning it.

Mr. T. says also, *Let us here but suppose, that God has by a Decree as Old as the World, appointed all the Souls of Impenitent Sinners to be delivered up to the Devil, till the Resurrection, and the good Souls to be in a happy State.* Reply. I think we may full as easily suppose, That there are Human Souls subsisting in a State of Separation from their Bodies, and that would make an end of our Dispute without more adoe.

Page 44. Mr. T. says, *That there is a Time allotted for the Torment of wicked Spirits which, he says, is plain from the words of one of them to our Lord; Art thou come to torment us before the time?* Reply. I do not perceive a plain Proof in these Words, but rather a Proof by Collection from them, which Mr. T. often passes as a plain Proof of the thing, without often obtaining my consent thereunto; and I think, that by these Spirits, being reserved to the Judgment of the great day, and their continual roaming in the World till that time, *seeking whom they may devour*, and their complaint of Christ's pretending to torment them before that time, they should not yet be tormented in that Hell, which is appointed for

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them after Sentence in the last Judgment shall be past upon them, and whatsoever their Case may be, we are sure, that if there be no Souls subsisting in a state of Separation, they can neither be in Torment nor Happiness, until the Resurrection, or last Judgment shall overtake or come upon them. Whether there are such Separate Souls, or not, is the Question now in dispute between us. I should be glad to see the Being of such Souls well prov'd, and untill that be done, Supposals, Collections, and Constructions, which have not a very great strength and clearness in them, will not, I think, have sufficient force to convince my Understanding, that there is, or ever was a Human Soul subsisting in a state of Separation from the Body.

Mr. T. says, *That the place where evil Spirits now are, is call'd the Deep; and this he collects from what some Devils said to our Lord, Send us not forth into the Deep. Whence he thinks it clear, the Devils are in this Deep, whatsoever the same may intend, and are there in Misery and Unhappiness, unto the Day of their general Judgment.* Reply. I desire Mr. T. would reconcile this Opinion, with Satan's going to and fro in the Earth, and walking up and down in it; and his appearing with the Sons of God in Heaven; also with *Micaiah's* Lying Spirit, intermix'd with the Host of Heaven standing on God's Right Hand and on his Left. So *Luke 10. 18.* *Our Lord, says, I beheld Satan as Lightning fall from Heaven.* And if one Devil say, *Send us not out into the Deep;* another Devil says, *Art thou come hither to torment us before the time?* They knew there was a time appointed for the beginning of their Torments; but it seems we ought to give the Devil his due, and therefore not to place them in, or to bring them into Torments before the time appointed, or the last Judgment. 2 Cor.

2. 11. St. Paul says, *I forgave the Incestuous Person for your sakes, lest Satan should get an advantage of us.* Which shews the Devil at full leisure and liberty to Tempt and Persecute, as often as occasion shall be offered. Rev. 2.

13. *Antipas, my faithful Martyr was slain among you where Satan dwelleth.* His abode was there, which seems to oppose his being at the same time in Torment, or in the Deep; conceiving his being to be finite, and that he cannot be at two far distant places at one same time. Chap.

12. 7. *There was war in Heaven, Michael and his Angels fought against the Dragon, [who was the old Serpent, Devil and Satan] and the Dragon fought and his Angels.* A great Leader and Army of Wicked Spirits, at full liberty, able to make War, and Fight with Michael and his Angels; and when the wicked ones were beaten and cast out of Heaven, they were not cast into the Deep, or other places of Torment proper to them (as Mr. T. supposes) ver. 9. but *he was cast out into the Earth, and his Angels were cast out with him.* And being fallen into the Earth, they joyned their Forces again together for persecuting and destroying the Saints and Church of the most High God. And now I desire Mr. T. will undergo the trouble of reconciling these Scriptures with his Pretences of wicked Spirits being in the Deep, or under Torment before the Day of the last Judgment.

Page 45. Mr. T. says, (*For ought we know*) *the Souls of wicked Men may be kept during the intermediate State, in the same Deep with his fore-mention'd Evil Spirits.* He says, *We may suppose too, That the Souls of good Men are reserv'd in some better place till solemn Tryal.* Reply. He takes leave to suppose what he will, and gives licence to his Opponents to do so too, if they please; but we are apt to refuse that liberty which we disapprove in him when he

takes it : Our Opinion needs no help of such Supposals ; we say, There is no such thing as living and separate Souls, in a state of Separation from their Bodies ; and therefore we never consider where they shall be, or what shall become of them in such a Separate State.

Page 46. Mr. T. says, *That the Dead whilst in a Separate State, have not attain'd to Heaven.* Reply. And by the same Reason, I may add, they are not cast into Hell neither. And I grant both these Sayings are true ; and that indeed there is nothing left of the Person, under a Capacity of going to either of these places.

From Page 46 to 49. seems Curious, by enquiring, *What should have become of Mankind, if God had not Redeemed us ?* But in my apprehension little pertinent to the Dispute.

Page 49. Mr. T. says, *If Christ had not Redeemed us, there had been no punishment for Sin at all, without his thoughts of the Separate Subsistence.* Reply. I think it vain for Men to imagine, what should or might have come to pass, if our Redemption had not been wrought by Christ. And I therefore refuse to follow him, with Observation upon that Proposal.

Page 50. Mr. T. says, *That his Opponents Notion of Redemption, Resurrection and the last Judgment does nothing more for Man, but the restoring him from a State of Death, or Non-existence.* Reply. I refuse to Agree with him in this, and say, that by the Resurrection and the last Judgment, Men are made lyable to, and partakers of Eternal Rewards and Punishments in a future State.

Page 51. Mr. T. demands, *What are those Miseries which our Sins bring on us, and Expose us to ?* Reply. They bring on us, and expose us to, Worldly Suffering, and a Temporal Death, and to Eternal Sufferings and Condemnation after the Resurrection and the last Judgment.

Page 52. Mr. T. *Supposes there were no Miseries to have been suffered by Sinners, if Christ had not come into the World to redeem them.* Which seems to me so Wild a Supposal, as far exceeds all that went before it; and therefore I know not what to make of it, or say to it; but leave it to those, who perhaps may better understand it.

Mr. T. says, *It was a strong Objection against the Material Opinion, that it much increases the difficulty of believing the Resurrection of the same Persons from the Dead; for if we shall neither have the same Souls nor the same Bodies that we have now; how can we possibly be the same Persons?* Reply. This Argument consists of two parts; and to the first part thereof I say, that if the Doctrine of the Resurrection were grounded upon Reason, or derived from it, I grant this Argument might have good force in it, and make the Resurrection difficult to be believed; but I conceive this Doctrine to be altogether grounded upon a *Scriptum est*. So we find it written, *there shall be a Resurrection of the Dead*; the Scripture gives Testimony to it in many places, in words Assertory and clear, and therefore we believe it without doubting or hesitation, finding it as fully proved in Scripture as any other Doctrine therein contained whatsoever. Concerning the second part of the Argument of having the same Souls and Bodies, I grant it true, that if the raised Persons have not the same constituent parts, which they had whilst they lived in this World, they cannot reasonably be accounted the same Persons; and this makes it necessarily consequent, that the raised Persons must have the same Bodies and Souls, which they had before. And if Mr. T. demand, How this can be brought to pass? I Reply, we have a *Scriptum est*, that there shall be such a Resurrection, but the mode or manner of it, hath not been hitherto

hitherto revealed to us that I know ; and therefore I Answer that Question, by an *Ignoramus*, contented to live in Ignorance of such things as in this Point have not been Revealed. I believe the Resurrection of the Dead, because God's Word plainly declares and asserts it ; and that by rational consequence such raised Persons shall have the same Bodies and Souls that they had before. The *Quomodo* of this performance is not revealed, and therefore I am ready to profess that I do not know it ; and consequently will not pretend to account for it ; but let it rest upon a *Deus providebit*, believing that he who hath said he will bring it to pass is able to perform it to the uttermost, without failing to Act, as he hath said, and promised to do ; resting assured, that God can easily bring to pass very many things, which the wit of Man cannot conceive, comprehend, or understand. God says to *Moses* (doubting of his Power) *Is the Lords hand shorten'd, Thou shalt see whether this that I have spoken shall come to pass or not.* And an unconceivable Number of Quails flew and fell amongst the Camp of *Israel*, enough to feed above Six Hundred Thousand Men, besides Women and Children for a Month together ; and like Instances of God's Acting beyond Man's Apprehension, may be produced, if there were need of such a digression.

Page 54. Mr. T. says, *God may if he will form new Bodies, out of the Earth at the End of World, and put new Life into them.* Reply. Tacitly implying, he cannot possibly raise the Person constituted of the same Body and Soul, which lived before in this World, forgetting what Our Lord declares in two Evangelists: *Things impossible with Men, are possible with God ;* with whom all things that he pleases to do are possible. And hereupon, I think, may be doubted, whether Mr. T. hath forgot this Doctrine
or

or doth not believe it, either of which Consequences are hard for me to conceive.

Page 55. Mr. T. says, *The Resurrection of the same Person, cannot be possible by another Body, and no Soul.* Reply. I grant the same to be true, but do not perceive what the design of it may be. Rom. 4. 21. *Abraham was fully perswaded, that what God had promised he was able also to perform.*

Mr. T. says also, *The Material Opinion takes off the Fears of Torment which Men have been taught to expect (and he thinks upon good grounds) immediately upon their decease.* Reply. The Goodness and Truth of those Grounds is the direct Subject of this Dispute or Enquiry. This therefore I cannot grant him, but say thereupon, *Sub judice lis est*, and it shall be left to our Readers to determine, and judge for themselves.

Page 58. Mr. T. says, *He must say again, That the Question put by the Sadduces to our Lord about the Resurrection of the Dead, was in truth not concerning the Resurrection; butiall that Discourse was really meant and intended to declare and maintain the Separate Subsistence of Souls.* Reply. The often repeating of his own Opinion upon this Discourse gives little strength or confirmation to the Verity of it; and those, who did not believe it upon his first Assertion, will not be drawn to give more credit to it, by this repetition of his former Opinion. And with this Observation, I finish and take leave of Mr. T's Treatise.

F I N I S.

OBSERVATIONS
UPON A
TREATISE
INTITLED,

*A Discourse concerning the Happiness of
Good Men in the next World.*

PART I.

*Containing the Proofs of the Immortality
of the Soul, and Immortal Life.*

By Dr. SHERLOCK.

In Quarto Printed London. 1704.

BY way of Introduction to these Observations, I think fit to give Notice, That for the space of about Twenty Years last past, I have much applied my self in making Search and Enquiry after the Nature and Subsistence of the Human Soul, *Viz.* Whether the same be an Intelligent Spirit which can
A Subsist

Subsist in a state of Separation from the Body, or be a Material Unintelligent Spirit, which Extinguisheth and Vanisheth at the Death of the Person. A late *Gazette* gave me notice of Publishing the Treatise above-nam'd; and by the Title thereof I expected to find therein, as full a Discussion and Satisfaction upon this Doubt, as I could reasonably have hop'd for from any other Person whatsoever. I therefore speedily procur'd the above-mention'd Treatise; and have caused the same to be deliberately Read over before me, that I might Obtain a full Knowledge of what our Dr's Design was in Writing of it. And as far (as by this Cursory Reading) I can perceive, he doth not resolutely enter and proceed into the full Examination and Discussion of the Question above propounded, but that the main Scope of our Dr's. Treatise concerning this Point is, to perswade and prove, that there will be a Future State of Life after this Life ended, which will certainly be accompanied with Rewards and Punishments according to Men's Behaviour, and the Mode or Manner of Living which they used before in this World. And in this Design I have no purpose to make him any sort of Opposition; for that I am at a very good Agreement with his Design and Arguments; nor do I find, that I differ much from him in what he saies concerning the Nature of the Human Soul: I think he grants there can no certain Proof be made of the Human Soul's separate subsistence, or of its naturally being an Immortal Spirit, from the plain Words or sayings of any Text of Scripture: And that all Rational Arguments, brought for the Proof thereof, are short of certain Demonstration that the thing is so, and therefore, Men (for the most part) have concluded that it probably is, or is not, of that Nature, much according as they shall be sway'd by common fame or Opinion, their

Prejudices,

Prejudices, Capacities, Inclinations or Natural Biass; or as their Interest, or other Intermediat helps or hindrances may perswade them to believe. And with this his Discourse I find my self very willing to agree; with this only difference, that whereas he seems to think that the separate Subsistence and Natural Immortality is the more probable Opinion, I profess to think that the Soul's Materiality and Extinguishment thereof at the Death of the Person, is the more probable Opinion: And hath stronger Natural Arguments for proving and maintaining the Truth thereof. That it is a speculative and difficult Question unresolvable by the Power of Sensation or by Experience, I think is not deny'd by our Dr. or any other learned Man; who all seem to agree, that our Appeals for Proof, and Evidence which may decide in this Question must be made to the Words and Texts of the Holy Scripture, to which our Dr. finally applys himself: And upon that Application, fixes his Thoughts and Judgments upon the Sole Doctrine and belief of the Resurrection from the dead: And therein I profess Readiness to agree with the result of his Judgment, and the Conclusion thereof: And I further conceive that the main scope of our Dr's Writing; was to argue in opposition to the Opinions and Doctrines of *Deists*, *Socinians*, and *Antinomians*; against which he Thought he should gain a good advantage, if he made a firm and certain Proof, That after this Life ended, Men shou'd attain to a new and future Life where Recompences shall undoubtedly be distributed to them, according to their Works done in this World; and in this we are fully agreed, That the Scripture, Texts which prove a Resurrection of the Dead, and last Judgment, are undoubted and Irrefragable Evidences, that there shall be a State of Life future to this World, wherein Men shall be called to give account for all the Actions they have

done in this World, and shall then receive Recompences accordingly.

By the Account before given I am apt to conceive, there will no great differences be found in the Examination of this Treatise, between the Dr. and Observer. Notwithstanding whereof I purpose to proceed in making Observations upon the Dr's Treatise. Concerning which my hopes are, they will not Extend to any great length, liking well of what a Modern Poet says,

*That Brevity is very Good,
Whether one is, or is not understood.*

Chap. 1. Pag. 6. The Dr. says, *It seems a matter of dangerous consequence to rely on any other Arguments, to prove the Soul's Immortality or a Future State after this Life, than what the Words of Scripture taken in their plain Sense afford us.* Reply. I am ready to agree this.

Pag. 8. *When God hath promis'd Eternal Life, that promise is certainly to be Rely'd upon whether Men can prove the Soul Immortal or not.* Reply. Hence I Collect the Soul's Immortality is not greatly material, if we can Attain other certain Proofs, that there shall be a Life Future to this Life, wherein Men shall be Rewarded and Punished according to their works.

The Dr. says further, *That without confuting the Gospel Revelation, it is impossible to confute the Immortality of the Soul, and a Future State.* Reply. This I conceive intends, such a reveal'd Future State cannot be confuted, and then the Soul and Body shall be equally Immortal, in which Sense the Soul's Immortality cannot be confuted; notwithstanding which, I think, the Soul's natural Immortality may be confuted: And to my

my Understanding, the same hath been done already by former Arguments and Treatises Written to that purpose.

Pag. 19. The Dr. says, *Men must resolve the belief of another World wholly into Revelation.* Reply. I willingly agree this.

Pag. 22. The Dr. says, *The Revelation of the Gospel is the only certain Proof of another Life.* Reply, I agree this.

Pag. 25. The Dr. says, *Nature strongly inclines to believe, and hope for another Life.* Reply. I cannot agree this, because I conceive that the belief and hopes of another Life, for the space of some Thousand Years of the later Times, have been deriv'd from Institution and Education. And that in the most Ancient Times, the Men thereof had reason to Collect and apprehend a Future State from the Sufferings of good Men in this World, and the often prosperous Successes which wicked Men obtained and enjoyed.

Pag. 38. *This is the Advantage and true use of natural and moral arguments of a Future State, to prove the great probability of another Life.* Reply. This shews, our Dr's Intent in this Treatise is to prove the Probability and Certainty of another Life after this; wherein I think he forsakes the Common road of endeavouring to prove a Future State after this Life, by the Soul's subsisting in a State of Separation from the Body, and placing the certain Proof thereof upon the many Texts of Scripture which clearly prove a Resurrection from the Dead, and a last Judgment. I think he is wise in so doing, and am ready to agree with him in that Practice.

Chap. 2. Pag. 55. The Dr. begins to consider what is said against the belief of another Life after this. Reply.

I am none of those that say any thing against the certain Expectation of a Future Life, being always ready to maintain the Certainty and truth of that Expectation.

Pag. 55. The Dr. says, *The Heavens and Earth cannot prove the Immortality of Human Souls, nor can any Man prove the Soul to be mortal.* Reply. I have no Inclination to deny this; but thereupon say the Question by me disputed, is, whether the Human Soul can naturally subsist, in a State of separation from its Body. And hitherto I have argued and maintained, that the strength of natural and probable Arguments, seems to me more strongly proving the Negative, than the Affirmative side of this Question, which I think cannot reasonably be disputed until some good natural or Scriptural Proof can be made, or hath been made, that there is such a Soul in Man as did subsist in a State of separation before it came into him, and can do something in him, without the assistance of natural Spirits, and Organical parts of the Body: If these requisites shall first be well proved, they will give great assistance to the Opinion of the Soul's separate Subsistence, by serving well to Evince that there is such a Soul in Man, as Men have long surmised, And are still apt to maintain: I am therefore apt to require at least such a strong probable Proof, that there is such a Soul in Man as Men have long pretended to be, before we proceed to discuss the Question, whether an Human Soul can naturally subsist in a State of separation from its Body; for that to dispute its subsisting in a separate State, (before it is well proved there is truly such a Being as Men have supposed) is to begin at the wrong end of the Question, for that nothing can be predicated of that which is not granted or can be sufficiently proved to have a Being.

Pag. 58. The Dr. says, *Death will not only put an End to our present Enjoyments, but to our Being.* Reply. I agree this.

Pag. 66. He seems to demand Proof, *That God neither can, nor will make Human Souls Immortal.* Reply. I do not deny that God can make Human Souls Immortal if he pleases, but I find no strong Proof, that he hath naturally made them so. The Scripture tells us that after the Resurrection of the Dead, the rising Persons shall be Immortal both in their Souls and Bodies: But I take this to be Effected by the Miraculous working of the Power of God, and not by any Emanation from the natural Constitutions of their Persons: to his Power and Goodness therefore I ascribe it, and thank him for the promises thereof, without conceiving that either Man or Nature have any Power or share in that Operation.

Pag. 67. The Dr. says, *His Opponents reject natural Arguments of the Soul's Immortality; and Instances in the natural Belief and Perswasion which all Men have of that Immortality.* Reply. I conceive that what is natural to Mankind, is Universally seated in the whole Species, and is so produced among sthem all, both for time and place; but I do not find that this Immortality of Souls, was Common in the first Ages of the World, viz. from *Adam* to *Noah*, from thence to *Abraham*: And then to *Moses*, thence to *David*, from thence to the Babylonish Captivity, thence to *Cyrus*, about whose time, *Pherecides* published this opinion, and delivered it as part of his Philosophy; to him Succeeded *Pythagoras*, from whose School *Socrates* and *Plato* derived it; and from their Schools it came unto the first Christian Doctors and Teachers in the School of *Alexandria*. But all this while from *Cyrus* to the declining of the *Macedonian* Empire, which was in the time of the *Maccabees*,

cabees, I do not read or find, that the Opinion of the Soul's Immortality was accepted and believ'd amongst those of the *Jewish Nation*. And till I am better inform'd concerning the truth of this Narrative, I conceive it is very probable, that the *Jews* had not commonly received this Opinion, till the time before named. I confirm this, by what the *Maccabean History* relates of the 7 Sons, Martyr'd by *Antiochus*, who all referred themselves for Reparation of their present Sufferings to the hopes they had of a blessed Resurrection; and *Judas the Maccabee*, when he found certain Reliques of Idolatry upon some of his slain Soldiers, he sent Mony to *Jerusalem* as a Sin-Offering on that behalf, which the History says, was a sure sign, that he believed and hoped for a Resurrection from the Dead, without mention amongst any of the Old Testament Writings, of a Soul or its Immortality, or its going to any place in a State Separate from the Body: nor do I perceive that there was any Belief or mention of a Soul's subsisting in a State of Separation from the Body; and thence I conclude, that if this separate Immortal State of the Soul was not accepted or known by God's peculiar People, during the space of all these Ages, the Belief or Knowledge thereof cannot be natural but adventitious, derived from such a Propensity in Mankind, of an Evil nature, as made the Common Nations of the World, very prone to Accept and Prosecute the practices of Idolatry in all Ages.

Pag. 69. The Dr. says, *That those who take the Human Soul to be material, and rising from the Generation and constitution of the Person, have reason to say, that the Soul must be dissolved together with the Body.* Reply. Here we appear to differ in Opinions: he declares to think that the Human Soul is Immaterial, and then it cannot be generable, because *That which is born of the Flesh, is Flesh; and that which*

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is born of the Spirit, is Spirit : Whence his sort of Soul should not be Generated or Procreated, by their Progenitors; whereas my sort of Soul, I think to be Generated : And therefore born with the Person, grows with it, and therewithal rejoices, and suffers ; and in like manner that they live and die together, that they shall rise together, and shall together be Partakers of such Judgment, as shall be past upon them by the Judge of all the World at the Last Day. And our Dr. here says, *That those, who believe of the Human Soul, as I here profess to do, have reason to say, the Soul must be dissolved together with the Body.* So as if the Premises be True, he thinks the Conclusion to be Reasonable ; and if the Premises be not True, I am ready to beg he will bestow his Assistance and Pains upon me, and all who may be of that Opinion, for the Confutation thereof.

Page 70. The Dr. says, *That no good Christian can doubt that, whether the Soul be Body or Spirit, God can make it Immortal, if he pleases.* Reply. I am so good a Christian, as not to doubt of this ; but farther, firmly to believe, that God will, according to Paul's 1 Cor. 15, make both Body and Spirit become Immortal, at the Resurrection of the Dead, and the Last Judgment.

Page 71. The Dr. in this Page makes divers times mention of the Soul's being *Vitally United to the Body* ; which Expression I have met withal in divers other Writers upon this Subject, and confess my self unable to apprehend what the true and full meaning thereof may be ; and that I am ready to take it for a Favour, if the Dr. or any who may be of his mind will Explain to us, what the true and full meaning of these Words may be, and what they intend when they use this Expression of the *Soul's being Vitally United to the Body.* If they mean no more, but that whilst they both live they are united together ;

gether; I conceive this sort of Vital Union will not be able to afford a sufficient Reason of those great and continual Concernments which they both have together during the Life of the Person, and will look more like such a natural Union as together make up the Being of the Person; so as the Separation of them destroys the Person: They are Equally necessary to the Support of the Person, which can be no Person without the Support of them both: their being joyn'd together constitutes both the Human Nature and the Person, they are both necessary to such Productions, and that as they make one Person, so they constitute One Nature; they are put together by God's wonderfull Appointment, and whosoever pretends to separate them, destroys absolutely, tho' but Temporarily, the One Person and the One Human Nature, which God by putting them together hath appointed to be made and Procreated by the common Generation of Mankind: If the Dr. intend all this by his words of *Vital Union*, I shall then be well contented that he use this Expression as oft as he pleases; but if by these Terms, he intends other sorts of Matter, and Action, or Union, than are here Express'd, I continue my Request to him, to tell us, what other Meaning or Intent he hath, or what he may design by the Termes of *Vital Union between the Soul and Body*.

Page 74. The Dr. says, *He proves the Immortality of the Soul from its Incorporeity*. Reply. I cannot take his bare Word or Surmise for a good Proof of the Soul's Incorporeity, but look that should be better Prov'd before I give my Consent thereunto; and till it be well Prov'd, I cannot admit the Dr. to Infer from thence, that the same is Immortal; or at least, that Inference will be no sufficient cause for me to believe it. I think, as I have said before, that the Human Soul is Material, and proceeds
with

with the Person from Generation of the Parents; and take it for a Rule, That whatsoever is Generable is Corruptible, which his Surmise of the Soul's being Incorporeal cannot overthrow; except he make very good Proof of the Truth of that Surmise, which he neither makes, nor offers to make, that I can perceive.

The Dr. says further, *That those, who Kill the Body, are not able to Kill the Soul; and that this is Evidence that the Soul may survive the Body.* Reply. In answer to this Argument, I Quote the Words of St. James, *That Faith separated from Works is dead;* to which I add, *that Works without Faith are dead also:* and Collect, that neither Works nor Faith can be kill'd, and yet by the separation of one of them from the other, they both certainly become dead; and that so it may come to pass in the Case between Soul and Body. The Soul cannot be kill'd; yet by its separation from the Body it may become dead, as I conceive it is likely to befall in Case of the Human Person; by killing the Body, there is a separation of the Soul from the Body; and by this Separation, the Human Soul or Spirit of Life becomes Extinguish'd, and is by this means reduc'd to a dead State; altho' the same cannot be kill'd by the Sword or Ax of an Executioner. And I am apt to believe, that in this Case the thing is likely to be so.

Page 75. The Dr. brings another Argument to prove the Soul's Immortality by saying, *That the Human Soul is in its own Nature Indivisible and Incorruptible, and therefore Immortal.* Reply. I cannot grant him that the Soul is either Indivisible, or Incorruptible: and therefore I must not suffer this Argument to pass for Proving, untill these Qualities be well Evidenc'd to be Inherent in the Nature of the Human Soul. I do not believe the Soul is so; and he offers not to Prove the truth of that Surmise, and

therefore I cannot agree, that these pretended Qualifications of the Soul are any Proof at all of its Immortality.

Page 78. The Dr. says, *We know not what the pure naked Substance of a Spirit is ; but we know what its Nature, Powers, Operations and Qualities are.* Reply. I am afraid our Dr. knows not that which he here says he knows, viz. what the Virtues, Powers, Operations and Qualities of a Spirit are; and if he do know them, I request him to communicate such knowledge to others who are ignorant of them, and therefore want and desire the Communication of his Knowledge concerning them. I cannot find that Mens Natural Abilities reach to know any more of Spirits than what they may derive from their Sensations, Historical Traditions, and what the Scripture delivers to us concerning the same : We may learn from all or some of these Fountains, That there are Spirits, that they can Act with very great Force and Power, and with an Intellect and Understanding of what they do. If the Dr. or any other Man, can and will teach us what the Virtues, Powers, Operations, and Qualities of a Spirit are, from Grounds of Science and Truth, I think he will do a very acceptable Service to such as seek for Knowledge, and to my self in particular, who have a great desire to be farther Instructed in the Truth and Nature of such Knowledge. And the Scripture tells us, That *Lot's* Angels pull'd him into the Door of his House to them; that they laid their Hands upon those of himself, his Wife and Daughters, thereby helping to draw them out of *Sodom*, and set them without the City; that a Spirit Wrestled with *Jacob* after a sensible manner, and by touching the Hollow of his Thigh put it out of Joint; that in the Return of *Moses* to *Ægypt*, a Spirit assaulted him in the Inn, and sought to Kill him till his Wife cut off the Fore-skin of her Son, and

and threw it upon the Ground; upon which Fact, the Spirit let *Moses* be in peace. We read also that *Balaam's* Angel stood in a narrow Passage of the Way with his Sword drawn in his Hand, and declar'd to the Wizard, that if his As's had not fallen under him, he would have slain the Man, and sav'd the As's alive. In the Plague sent upon *Israel* for *David's* Numbering of the People, *Ornan*, and his four Sons saw the Angel which did that Execution; and then *David* and his whole Court saw this Angel hovering in the Air, having a drawn Sword in his Hand stretch'd over *Jerusalem*. When *St. Peter's* Angel came into the Prison to him by Night, a Light shined about them, *Peter's* Chains fell from his Hands of themselves, and when they came to the Iron-Gate that led into the City, it open'd to them of it self, and they pass'd through it into the City. I desire the Dr. would give us his Opinion concerning the Facts before related, and tell us by what Qualities or Powers, these several Actions were perform'd: It seems *Jacob* felt the Person of that Spirit which struggled with him, and *Lot* felt palpably the Force which pull'd him into the House from the Rioters; so also did *Moses* the Force and Corporeity of his struggling Angel; and both *Balaam*, *David* and *Ornan* saw drawn Swords in the Hands of their Angels ready to Execute according to the Appointment of God. I have Inclination to demand of our Dr. his Judgment upon these Cases, or some of them, such as might help to solve the Difficulties from thence arising; which will bring into question the Virtues, Powers, Operations and Qualities of Spirits, which our Dr. tells us we know, perhaps intending, we may come to know by the Instruction of such Persons, as are more knowing of such things than Common People are: I am sure I know none of these Particulars, or very little of them, and therefore I do again Request our Dr's Instructions thereupon.

Page 79. The Dr. says, *If Men will reason about the Soul's Immortality, they must lay aside all dark Appeals to the Nature of things, which are less known to us than the Nature of our own Souls may be, and argue from their own Sensations and the known Phenomena of Nature.* Reply. I agree to this Rule, and desire the same may be follow'd and accepted amongst us, believing, that then Men searching after the Nature of Human Souls will forbear to draw Arguments from the Being of God or Spirits, for maintaining the Spirituality and Immortality thereof; because this way of proceeding, would be to search and teach *obscurum per obscurius*: And therefore I propound rather to enquire after the Nature of Human Souls by searching amongst the Nature of other Living Creatures Inferior to the Nature of Mankind, to the knowledge whereof we may attain by our Sensations of Hearing, Seeing, Feeling, Smelling and Tasting. I would begin this Search from the Vegetable Nature, in which (as in all other Living Creatures) we may certainly discover that there is a Fabrick and a Motor: The Fabrick is visible to all Mens Sight, and may be farther search'd and try'd by Feeling, Smelling, or Tasting: And the Motor or Spirit amongst Vegetables, Men may ordinarily find out and know by their Sensitive Powers of Seeing, Feeling, and Tasting, by which they may plainly perceive that the Motor or Spirit amongst Vegetables, is their Sap, a Juice Extracted by their Root out of the Earth, which by Percolation amongst those Roots and the Fibres thereof receives a Maturation, which changes the Nature of it from that of meer Watery Substance, to that of a Rorid, and gives it such a Concoction, as makes it more fit and ready to Ascend and give Nourishment to all sorts of Vegetables, Grasses, Herbs, Flowers, Plants and Trees. And that things so come to pass, every Day's Experience assures us. This Sap is
that

that which first produces the Vegetable Life, which with all its Emanations is very weak and tender at the first; but by continuance of Life, they grow to that Strength and Firmness of which their Natures are capable: Our Senses also teach us beyond doubt, that for the assistance of their Life and Growth, the free approaches of the ambient Air are necessary, without which Assistance they can neither Grow nor Live. I proceed next to the Insects, which have a *Locomotive* Power: Our Senses well perceive, that the Fabricks of a great part of them are very weak and brittle; such as Bees, Wasps, Flies, Beetles, Ants, Spiders, &c. such as may be crush'd by an easy pressure betwixt the Finger and the Thumb. A little Search amongst these Creatures, will afford sensible Knowledge, that the *Motor* of them is a Juice or Humour Analogous to that of Blood amongst Animals. We can attain by Search to find where this Juice or Humour is placed in the Fabrick, and if with the Point of a Needle we open a Sluce to let it out, and actually do so, the Insect will thereby Dye in a very short time: And farther we find, that the Access of the ambient Air is absolutely necessary to the Life of such Creatures, of which divers Tryals have been made, as appears in the Reports of the Air Pump. And we are Credibly told, That if Wasps, or Flies have their Bodies so far cover'd with Oyl as that Air cannot enter into the Crevices of their Fabrick, they will Dye for want of that Air, which is absolutely necessary for the Continuance and Support of their Lives.

Next, if we shall proceed to Consider the Nature and Beings of the Fishes and Fowls, and the Quadrupedes, which for Brevity's sake, we may Comprise under the Terms of the Brutal Nature, Every Man may easily perceive the Outward Fabrick of them all, under which we know to be Comprised the Flesh, Bones, and several Members unto them

them belonging, and can bring several likely Arguments that the *Motor* of them all, is the Blood of their Lives and the Spirits thereof, and such other Steams as do Naturally arise from that, and from other Fluids of the Body,

Experience teaches, that when from Wine or Strong Liquor we Extract the Spirits, if Fire be once given to them, they will keep Flaming and Burning till such whole Liquor be spent, how great soever the Quantity thereof may be. That the Spirits of the Blood, and other Humours of the Animal, when they are once kindled and kindled into a Flame, will be apt to Burn so long as they may endure ; and that for kindling and continuing this Flame in them, it must be fanned by continual Respiration of the Ambient Air, upon the first breathing whereof into them, this Natural and Lambent Flame was kindled ; and that so long as this Respiration continues free to them, and their Blood continues to be of a moderate Quantity and Purity, the Life of the Animal is like to endure, and no longer. *Moses* does not particularly declare how the Brutes came by their first Breath ; but I believe it highly probable, that He who gave Man his first Breath, gave the like to the whole Brutal Generation, and thereby kindled in their Blood that Flame of Life, whose total Extinguishment is the Death of all such Creatures, to whose Life, Breath and the Inflamed Spirits of the Blood are as necessary, as they are to the very Life of Man. The aptness of such Blood and Humours to be Inflamed is somewhat prov'd by the production made out of Urine, which tho' Composed of Matter which gives no Sense of Heat to the Touch ; yet by Rubbing or Stroaking it upon a piece of Paper, Men see it set Fire to that Paper, and Burn and Consume the same, as if actual Fire had been thereunto apply'd : And this, I think, may pass for an Argument, that

that there is a great aptitude in the Blood and Humours of the Body to be Inflam'd, and by Ventilation of the Ambient Air so to continue as long as the Life of the Animal shall endure, and to this active mettle of the Flame and Glowing in the Blood, I ascribe the continual Circulation thereof ; so as when this Flame is Extinguish'd, the Circulation ceases, and the Animal dies. Hence I proceed to the next Degree of Creatures Superior to that of the Brutes, but yet within the Rank and Denomination of Animals ; his Specific difference is *Rationale*, or according to some *Religiosum* ; but his Genus must be still Animal, as *Ovid* words it, *Sanctius his Animal mentisque capacius altæ*. And as the Term of Animal, belongs to him, so we may find in the Constitution of his Nature, many things which agree very well with the Brutal Nature before describ'd ; which *Solomon* describes and assents to *Eccles. 3*. He hath Flesh, Bones, Arteries, Veins, Nerves, Sinews, Heart, Liver, Lungs, Spleen, Gall, Head, and other Inferior Members, somewhat suitable to those we find in Brutes, yet very much exceeding them in the two most Useful Members of his Hands and Tongue, and he hath Blood and Breath, very little differing from those which Brutes have : And I think it very probable, that the Human *Motor* or Spirit differs little in its Nature from that which causes Life and Motion in the Brutes, and causes also in both sorts of them, Growth or Vegetation, Digestion, Nutrition, Local Motion, Passions of Lust, Wrath, and Fear, Sensations of Hearing, Seeing, &c. I do not find the Brutes Inferior to the Men, in any of those Qualifications, or Powers : Besides which, we find the Brutes to have low Degrees of Perception, Phantasy, Memory and Choice : From all which Considerations, I think it Reasonable to conceive, That a Spirit or *Motor* of the same Nature which serves the Brutes to all these Purposes,

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may very well be thought to serve Mankind, to produce and preserve Life in him; out of, and by which Life in them all, and means of proper Organs in the Fabrick of them, God's Infinite Skill and Power hath always produc'd, and doth still produce in Brutes their Senses and Passions, and all other Qualifications inferior to those Powers; and that by the same means in Men, He produces all higher Degrees of Intellect, by suitable Organs thereunto prepared, and the Natural Activity of such *Motors* and Spirits, first, to give them Life and Motion, and by means thereof to produce both in Brutes and Persons such Qualities, Faculties and Powers, as are necessary for the Being, and Well-being of them, and as are naturally suitable to the Well-being and Desires of them both. This manner of Deduction gives more Satisfaction to my Understanding, than the Attempts which other Men make to draw Arguments from the Beings of God and Spirits, of which, I think, Men have very little Knowledge, concerning either the Virtues, Powers, Operations, Qualities, and the manner of their Living or Acting, and of what Substance or manner of Beings they Consist.

Page 81. The Dr. says, *That all the Matter we see about us, is Dead.* Reply. I cannot agree this; because, I think, the Matter of Living Vegetables is not absolutely Dead Matter, much less are the Limbs and Parts of Living Brutes or Men, whilst they are annexed to such Living Creatures, to be esteem'd Dead Matter; nor can I esteem the Spirits of the Blood, Marrow, Brain or Nerves to be Dead Matter; I think, they are all very Active and Living Matter; and He that Ordain'd and made them Living Matter, can as easily produce Thought and Intellect by their Means and Operation in suitable and fit Organs, which He hath Contriv'd on purpose for such Effects and Operations.

Page 82. The Dr. says, *If there be no Subject or Nature, to which Life, Sense and Understanding do Essentially belong, then they are meer perishing Accidents.* Reply. I think the Person is a proper Object of Life, Sense, and Understanding, and that they do all Essentially belong thereunto, and that the Human Nature is capable of them all, and cannot be an Human Nature without them.

Page 83. The Dr. says, *There is no Relation, nor necessary Connexion between Matter, or the Affections of Matter, and Thinking.* Reply. I am thereupon apt to demand, Whether the Persons of Men be Matter, or not? I have no other Apprehension but that Human Persons are absolutely Matter. And the thing seems so clear to me, that I wonder any should think otherways, and do hardly believe that any Man thinks otherways of them; some say indeed that his Spirit only thinks; and I would have such Men tell me, how they can prove this; for how they should come to the knowledge thereof, I am not yet able to conceive. That Men do Think, we all know by Experience; but that any thing in Man can Think without the assistance of Bodily Organs, I am not able to conceive, nor is any other Man able to demonstrate or prove to my Understanding or Belief. I agree, the immediate Power of Thinking is only in the Head, but that is Matter as well as the rest of the Person; whence it seems there is a Strong Relation and necessary Connection between Man's Head and his Thinking: he can think in no other part of his Person but that, and in that he is almost Continually Thinking, which proves a very strong Relation, between the Material Head of a Man, and his Thinking; because they are very seldom, if ever separated or separable from one another.

He says further, *Extended Matter has no relation at all to Thinking.* Reply. I take the Head to be Extended Mat-

ter, and yet that it hath a very strong relation to Thinking as before.

Page 86. The Dr. still brings Opinions and Pretences to prove, That Matter cannot Think. Mr. *Bently* hath gone a little further in his Averment, that Matter and Motion cannot Think. Reply. my Pretence is, That God hath so Fram'd the Human Person, and particularly the Head of it, as that by the Motion of Material Spirits therein, Thought is easily, and therefore Naturally produced without any Painfulness or striving in the Person to produce such Daily and Ordinary Effects amongst us. The Person and his Head are Extended Matter; and yet there is nothing more Natural to such Matter than the Power and Exercise of Thinking.

He further says, *That all the Thoughts, Notions, or Ideas we have in our Minds, whatever their Objects be, whether Corporeal or Incorporeal things, are all Immaterial.* Reply. I pretend, that all Notions and Ideas are Images of such things, as the Understanding hath receiv'd from the Senses and they from without; and the Comparing, Compounding and Changing them in the Fancy, Memory or Judgment, are all but Faculties of one same Intellect or Rational Power, which Nature works and produces among the *Cephaline* Organs fitly Fram'd by the Wisdom and Power of God, and rightly placed in the Head for such purposes; the effectual Motion of such Spirits in the Head and Brain acted by the Spirits of Blood and Life peculiar to the Human Person, produces Thought and Intellect in the Head after an easy and natural manner, so Fram'd by God at the time of Man's Creation, because he knew such Powers were necessary for the Well-being and Benefit of Mankind, without leaving any manner of need of putting such a Soul into Man, as my Opponents do (I think) needlessly Surmise.

Page 87. The Dr. says, *The Understanding cannot raise Universals from the Ideas of particular Objects.* Reply. I differ from him therein; and think, that Universals may be raised from particular Objects, coming into the Understanding and Phantasy from without, and that all Universals may be, and are easily raised by Collecting, Compounding, and Comparing those particular Objects one amongst another; and I am not willing to conceive, that this Apprehension needs to be further proved.

Page 86. The Dr. demands, *What Cells there are in the Human Head to preserve all Sciences, and the Ideas of things?* Reply. I say, they all spring from, and are preserved in the Rational Faculty, and its Members; the Fancy, Judgment, and the Memory; which all are placed in the Head of the Person, and all are acted by the Spirits of the Blood, and the Motions thereof among the *Cephaline* Organs, and when these Spirits are spent (as by Intense Thinking they often are) neither the Soul nor the Man can Think with Vigour; or to any great purpose.

The Dr. further demands, *How that which is Immaterial, can either be produced out of Matter; or be lodged in Matter as its Subject?* Reply. I have said before, That Thought, Notions, and Ideas, are produc'd in the Head, by the Motion of Material Spirits amongst the *Cephaline* Organs, Skilfully Fram'd by God, and fitted for that very Purpose of producing Thoughts and Ideas in the Persons or Heads of Men. I have said Thoughts and Ideas can be Acted in no other part of the Human Person but the Head. There the Man can Think, Judge, and Remember, and nowhere else, and that yet it is very proper to say, the Man Thinks, Judges, and Remembers. Aristotle thinks it very improper to say, *The Soul doth See, or that it is Wise, Vertuous, or Learn'd*; and, that it is as proper to say, the Soul Weaves or Builds, as to say, that it acts or uses any other Faculties.

Faculties whatsoever. And thus they are all properly applicable to the Man, not to the Soul, as distinct from the Body, or the Person wherein it resides: the Soul and Body are Constituent Parts of the Person, to, and in which they are United, and when that Union ceases, the Body and Soul separate, and that Separation is the Death and Destruction of them both, (Material Beings, as I conceive they both are) and find nothing yet in our Dr. which proves the contrary.

Page 88. The Dr. says, *His sort of Soul must be à Monad, an Indivisible, Unextended, and therefore an Immaterial Substance, which receives all the Impressions of Sense and judges of them.* Reply. I am contented the Dr. shall Surmise that sort of Soul to be what he can Invent or find Words to Express; to me, these Expressions seem rather a Riddle, than a Description of the Soul, which, as much à *Monad* and Unextended as he makes it, I think, stands in need of more Space to contain it than the Human Head can afford; and therefore I would have him tell us in what part of the Man's Person this Soul should reside; the Offices which he assigns it, make me conceive, it should reside in the Head; what he thinks of it I know not, but divers of his Abbettors think, it cannot be resident there; and if he conceive it there to be resident, I desire him to tell us, in what part of the Head it is so, or if it be diffus'd over the whole Head: *Des Cartes* will have it reside in the *Glandula pinealis*; but I meet no other Man that is of that Opinion: I pray therefore the Dr. to tell, or discover to us, something more particularly, what he thinks of this Soul, concerning the *Quid sit, Unde oritur, Quando Ingreditur, Ubi residet, Quomodo Operatur, & quo avolat*, or what becomes of it after the Death of the Person. I think, his saying that it is a *Monad*, Indivisible, Unextended, and therefore an Immaterial Substance, gives

gives no Intelligible Ground for framing an Idea of his intended Soul; by all these Expressions I cannot imagine so much as what it is. I have sometimes heard People designing to please Children tell them, they will give them *a new Nothing to pin upon their Sleeves*; and I crave pardon for thinking this Description of a Soul is something of a like Nature, which cannot Edify or Instruct such Readers as conceive the thing which is here described, to have no true Being in the World; perhaps I may abate the addition of *new*, to *Nothing*; because, divers others besides the Dr. and long before his time, have used Expressions agreeable with some of those in this Description; but think I may say truly, that those of my Opinion, will receive little Edification, and no manner of Conviction, from these Expressions, or the nice Arguments (as he calls them) which he draws or deduces from the description before-nam'd, of his sort of Soul.

Page 90. The Dr. says, *God is a most Pure Spirit, and therefore at a most Infinite Distance from Matter; and so Mind and Wisdom belong to a Spiritual Nature; and so when he Creates a Thinking, Reasoning, Understanding Being, he must Create a Spirit.* Reply. I want a declaration what he means, by saying *God Created Matter, and yet is at an Infinite distance from that Matter which he Created.* We read in *Genesis*, that God Created Man; but do not find there that he Created Matter without Spirit; he Created the World, but that consisted of Matter and Spirit together, and was then, as it is still, in perpetual Motion and Activity, without perceiving that God ever Created Dead Matter without a *Motor*: and tho' the Earth looks the most like Dead Matter of any thing we know, yet we may find it mov'd, and likely with a Motion so Rapid as to suffer a rotation of its whole Bulk in every Four and twenty Hours: This I conceive to be acted by such a *Motor* as is

a Material Spirit ; and to a like Cause I attribute also the Heavenly Motions ; and think all these great Bodies to be a proportionable mixture of Matter and Spirit : So as that there seems to be a Composition of Matter and Spirit in all Created Beings, and that there neither is, nor ever was Created in the World, an absolutely Dead Matter ; there proceeds out of the Earth a lively Sap, which produces and nourishes the Grass, Herbs, Flowers, Plants and Trees, for the necessary Provision and Benefit of all the Creatures which live within and upon it : So doth the Waters for all their Inhabitants : Whence I conceive, there is a vital, active moving Spirit, and Principle in all Created Beings, suited by the Divine Wisdom to the Natures and Beings of them all : All which Spirits and *Motors*, I conceive to be Material ; and the like I say for the *Motors* or Spirits of Living Creatures, Vegetables, Insects, Fishes, Fowles, Brutes and Men ; the Spirits or *Motors* of them all, I think to be material , each of them proportional and sufficient for the Being and Well-being of the Creatures on which they are bestow'd ; able to act them, and produce in their Bodies and the Organs thereof, such Fashion, manner of Acting, and all such Qualifications and Powers, as the Creator saw fit for, and suitable to their Needs and Natures. I do not find Written, nor by good Consequence can Collect, that God Created Intelligent Spirits for the Acting or Guidance of any Material Being which He Created in the World ; but hath express'd his Great Wisdom and Power by Acting and Guiding them all by such *Motors*, as are adequate and consonant to their Natures, and by Spirits suitable to their several Beings : no Material Creation amongst them being *party per pale*, consisting of one part Material, and the other part Immaterial. Men have indeed formerly conceiv'd, and do still conceive, the Constitution of

Mankind

Mankind to be such, but erroneously in my Apprehension; and I have therefore separated my self from that Opinion, thinking I find good Cause to believe that Men as well as other Material Living Creatures, are Acted, Supported and Guided by the Effects and Products of Material Spirits, producing in their Persons, primarily Life, & *mediate vitâ*, producing in them Motion, Vegetation, Digestion, Nutrition, Generation, Sensation, Passion, Affection, Thought and Intellect, in degrees proportionable to their Needs, suitable to the Organs bestow'd upon them, and the Inclination and Satisfaction of their several Natures or Beings.

Page 91. The Dr. says, *We know very little about the Souls of Brutes.* Reply. I think we know more concerning the Souls of Brutes than we do concerning the Souls of Men; and more of the Souls of Men, than we know of Separate Created Spirits, that we know less concerning the Being of God: And that the best manner of Reasoning concerning such things is to begin at the lower and more known, and proceed thence to the superiour Beings which are less known to us; not to begin at the higher and less known Beings, and descend thence to those more known, and with which we have a greater acquaintance and familiarity; we know the outward Forms of their Bodies by our Sensations, and much of the Inward parts of them by Dissection; if we will we may know, the *Motor* which acts them is the fine Spirits of their Blood and Humours; which if they be let out or totally corrupted no Animal, of what sort or kind soever, can Live any longer: And so if the Flame of Life Moving and Acting that *Motor*, and in it, fail of that Fanning which it receives by Respiration of the Ambient Air, the Animal of what soever Kind, can Live no longer; but the most noble and goodly Fabricks of them all must Dye and Perish, and become Naturally as if they had never been. *Moses* tells us, *The Life*
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of all Flesh is in their Blood, And therefore God chose that to make an Atonement upon the Mosaical Altars. And if Men will not believe *Moses*, there is little expectation they should believe me ; and therefore I rest contented with such Reasons and Arguments, as have been before alledg'd, to prove that the Souls or Spirits of Beasts are Material : And then, I think, there will thence arise a good Argument to Persuade and Conclude, that the Souls or Spirits of Men are of a Similar Nature, and work after the same manner as the Spirits of other Animals do amongst them.

Page 92. The Dr. says, *It is less absurd to attribute Life and Sensation to mere Matter, than to deny Life and Sensation to Beasts.* Reply. I agree this.

Page 93. The Dr. says, *He had much rather the Souls of Beasts should be Immortal than that his own Soul should be Mortal.* Reply. Dr. More has said the same thing before him, and used the same Words. I conceive, those who Argue after this manner, have a good Opinion of their own Merits, and that if there be such a State of Immortality, their Souls shall be Happy in it : Next, they ground the Arguments which they bring, rather upon their desires to have their Opinions true, than upon clear Evidence that the thing is truly so.

Page 96. The Dr. says, *The Pleasures of the Body and of the Mind may be parted.* Rep. I think otherways ; and that whilst the Body and Mind are together in one Person, their Pleasures and Displeasures cannot be parted, but that they are joyntly participated by the whole Person, which partakes of them ; one cannot Cut the Finger but it will disturb the Mind ; nor can the Mind be cross'd or disappointed, but that the Body and Spirits of it will receive a great Disturbance and Alteration by such Disappointments, or happy Successes, in such like Trials suitable

ble to the Importance of such Disturbances and Satisfaction. And if we shall judge by the Dr's Criterion; there will be no distinction or difference between them at the Death of the Person; but they are most likely to Dye as they have Liv'd going with the Person into Death, one and all together.

He says further, *The Pleasures of the Body are the Pleasures of Eating and Drinking.* Reply. I say, the Mind of the Person participates in those Pleasures, and hath as great, if not a greater share in them, than the Body hath; but they may be most properly call'd the Pleasures of the Person: And so may all Human Pleasures and Sufferings be reasonably esteem'd.

He says, *They all increase and decay with the Body.* I say, they increase and decay with the Person, and can none of them be separated from the whole Person, that is Constituted of Body and Spirit, which being conjoyn'd by God, I think, cannot be separated by the Will or Wit of Man; nor can their Actings, Pleasures or Sufferings be really so, but are all fully participated with the whole Constitution of the Human Person. I further say, That the Pleasures of Wisdom, Knowledge, Virtue and Religion, are Pleasures of the Person; so that a Man cannot discover which are proper to the Body, and which are proper to the Soul; because they are only proper to the Person, as it is a Constitution of both these parts intirely conjoyn'd in One Nature, viz. that of the Person or of the Man.

In the following Pages, he sets out the different Pleasures of the Body, *and those of the Mind*, as he calls them. Reply. I think this is a miscalling of them, and that they may be better and more truly nam'd one sort of them, the Pleasures of Sense, Affection and Passion; the other sort, the Pleasures of Understanding and Reason, In-

spired, Assisted, and Guided by the Spirit of God, without which, Men are never able to attain a true and full Satisfaction in those Pleasures which he calls Pleasures of the Mind, and I would call Pleasures of the whole Human Person particularly resulting from the Power of his Rational Faculty, and fully Communicated to the whole Person of the Man.

Page 101. The Dr. pretends his former Deductions do not directly prove the Immortality of the Soul, but that they furnish us with such Principles from whence this Consequence may be fairly Collected. Reply. I pass this for a Mistake, enough Confuted by the Observations thereupon before offer'd.

He says further, *It appears by his Deductions, that Human Souls have a Happiness of their own, distinct from, and Independent upon the Body.* Reply, I think all he has said is no good Proof of that, which he says he hath Proved; except his own Word may pass for a good Proof, which I cannot permit it to do.

Page 102. The Dr. says, *If the Soul lives Independently on the Body, it can live without it, and in a State of Separation from it.* Reply. I grant his Consequence to be good; but deny his Premises as an Error, viz. That whilst the Soul continues in the Person, it hath a Life of its own Independent on the Body. This, I think, he should prove, but cannot find that he hath so done, or that he or any other Man hath done it or can do it; whence all his following Arguments thereupon Grounded, are founded upon an Erroneous Principle, and therefore are Unproving; and I think will give little Conviction to any Man who truly weighs and considers them.

He says farther, *The Soul may be Happy without the Body whilst it lives in the Human Person, and therefore it may be Happy in a State of Separation.* Reply. I deny the Happiness

ness of it without the Body, in a State of Conjunction, and till that can be proved, his Consequence can be of no force.

He says, *Knowledge, Wisdom and Virtue, are the greatest Perfections of Human Souls.* Rep. I deny this; but agree, they are amongst the greatest Perfections of Humane Persons, without being able to find that the Person can have them without the assistance of Bodily Organs; and I am Consequently ready to resolve, that there is in the Human Person no such Soul as by its single Power Acts or Suffers any thing whilst it is in the Person, without assistance of bodily Organs; that it subsists only, in, with, and by the Body, and hath neither Life nor Being in a State of Separation from it.

Page 103. The Dr. quotes St. Paul's *Law in our Members warring against the Law of our Mind.* Reply. I think, this intends only the Biass which God hath placed in Human Nature towards the *Nimium* of our Affections and Passions; this Bent or Inclination, hath so great Strength and Power in the Constitution of our Natures, as to make a perpetual and strong War against the Councils and Dictates of the Rational Faculties and all its Powers, assisted and fortify'd (as among Christians they are) with the Counsels and Dictates of the Word of God; and I thereupon conceive, that the Natural Biass and Inclination towards the *Nimium* of our Affections and Passions is so strong, as commonly to bring Men into Captivity to the Law of Sin and Death: And both by Scripture and Daily Experience we are taught, that the number of those, who are brought into this Captivity extreamly surpasses the number of those who are able to resist and overcome in this War; and I conceive this Text of St. Paul so Construed (as I think it truly ought to be) makes no Proof at all of a Contest or War betwixt the Soul and Body, and therefore

Life in it self, as will continue in it after its separation from the Body: And if he be not able to perform this *Postulatum*, I think all his past Allegations will stand him in little stead towards the Satisfaction of those who peruse his Book; because I find they have had no prevalence upon my Understanding.

He says, *Divine Souls fit themselves for the Conversation of unbodied Spirits.* Reply. If he will admit a change of the Word Soul for that of Persons, I offer to grant what he here seems to Intend; believing, that Glorify'd Persons, Bodies and Souls may become suitable Company for Created Separate Spirits.

Page 109. He falls back to what he said before, That *the Soul hath a Happiness of its own, distinct from and Independent on the Body; and this, he says, proves a distinct Principle of Life.* Reply. I grant this is an Important Argument if it could be proved; but I refuse to take his Word for it. *Aristotle*. in his Book *De Anima* uses his Argument thus: *If whilst the Soul and Body are together, the Soul can do or suffer any thing without assistance of the Bodily Organs, it will be a good Argument to prove, that she may have a Separate Subsistence of her own:* But he offers not to prove that she can do so, nor doth so much as aver, that she can do so, but, *that if she can do so, it is a good Argument of her Separate Subsistence.* Our Dr. here affirms, that she can do so; but I do not believe him; and therefore *Sub judice lis est*, and so it shall here be left untill the Dr. or some Body else make better Proof of what he hath affirm'd, than hitherto hath been done, for any thing that I know.

Page 110. He says, *The Soul cannot attain its just Perfection and Happiness in this World.* Reply. I say the same both for the Body and the Person, None of them are like to attain their utmost Perfection in this World; but

but are all likely to stay for that till there be a Resurrection of the Person, which will then be made Immortal, and Souls and Bodies will then become the same thing with the *Spirits of just Men made perfect*; Companions for one another, and for such Separate Created Spirits as then may be amongst them.

Page 111. He says, *Some Men feel themselves to be more Divine than Matter.* Rep. I am content that those, who feel themselves to be so, should believe it; the Proverb says, *Seeing is believing*; And I think the certainty of Feeling falls little short of Seeing; but if this which he calls Feeling, falls out to be no more than strongly Phantasying, it will be but a very weak Evidence of the truth of his Opinion.

Page 114. The Dr. says, *The Immortality of the Soul, is, and has been, the general Perswasion of Mankind.* Reply. I grant this; but refuse to agree, that it was the universal Perswasion of Mankind, as he sometimes terms it.

Page 115. He says, *The disbelief of Immortality is violent and forced.* Reply. His Tenet requires he should have said, *The disbelief of the Soul's Separate Subsistence, and Immortality by that means, is violent and forced*; and then I could not have granted it, because I think the Immortality more reasonable and more true, than the Doctrine of the Soul's Separate Subsistence.

The Dr. says further, *It is acknowledg'd on all Hands, That the belief of the Soul's Immortality is as Universal as the belief of a God, or any Religious Worship.* Reply. I refuse to grant this; conceiving, it no where appears, that the *Ante* or *post-diluvian* Patriarchs believed the Soul's Separate Subsistence, or Immortality by that means; nor that *Moses* or the Prophets have any where express'd a belief of such a Separate Subsistence, or that they knew of any
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other Soul in Man, than his Blood, and the Spirits of it : I have before quoted *Job*, *Daniel*, and the *Maccabees*, some of whose Texts give a dim Proof of the Resurrection : and our Lord proves the same from God's calling to *Moses* out of the Bush ; but of a Soul's Separate Subsistence, I remember no Proof at all amongst them, but if any such Proofs there be, I request our Dr. or some other for him to produce them, for the better maintenance of their Opinion. I should be very glad to find that any one of them would undertake that province, and that they were able to make a good performance, professing not to be so much wedded to my Opinion, as not to be ready to receive any clear Conviction thereupon, and to forsake it upon such Terms of Conviction, as may give a clear Satisfaction to my own Understanding, as clear Scripture or Reason will do, without submitting my Opinion to plausible Arguments, or the general Conceptions of Men, which have been divers times found to have Error in them. When I desir'd Proofs out of the Old Testament, I had no Intention to exclude the New ; but profess readiness to accept of any Scripture Proof, which shall be produc'd for my Conviction, as proving or maintaining the Soul's Separate Subsistence, and Immortality from thence deriv'd.

He says further, That *Heathen Gods were no other but Dead Men and Women, Worshipped with Divine Honour ; and those that Worshipped them, must believe that they liv'd after Death.* This I grant ; and believe, that the *Papists* in worship of their Saints at this Day, proceed upon the same Erroneous Principles and Opinions. They think of their Saints as the *Pagans* did of their Gods, that they formerly were Men, and that after Death their Souls were gone to Heaven, and there acted in a Rational Order, by Interceding with the Great God of Heaven for their Relations, Countrymen, and Worshippers : Behold here,

here, the Original of Common Idolatry in the World ! It sprang from the Erroneous Opinions of the Human Soul's Separate Subsistence : If we had Power to remove that Opinion from amongst Men, all Idolatry both Ancient and Modern, would by that means be soon remov'd. The Purgatorial Fire would be Extinguish'd for want of Fuel and Souls to furnish it ; and Prayer to, and for the Dead must follow a like Fate, if it were conceiv'd as truly as it deserves, that there were nothing at all left of such Dead Persons, but the bare Dust of which their Bodies were formerly Compos'd.

Page 116. He says, *Men felt something that Convinc'd them of their own Immortality, though they could not Reason or Dispute about it.* Reply. This is a likely product of Ignorance or Error, when Men have Imbibed an Erroneous Opinion, which hath obtain'd a great and general ascendant over them, they soon imagine all which they hear or see consonant to that Opinion, and proving of it ; of which, I think, our Dr's manner of Writing in this Book, may pass for an Instance ; in that he takes an Opinion arising from Education and Doctrine to be something within Men suiting with their Natural Inclination to that Opinion ; which others take to arise from such Education and Doctrines, as they first deriv'd from their Mothers and Nurses, and which they are often confirm'd in by Fathers and Teachers, and accomplish'd in them by the Pulpit, Universities, and Schools, where Men are commonly taught to think as from their Infancy they have been directed.

Page 117. The Dr. says, *We have the Consent of all the wisest Men in the World to the Opinion of the Soul's Separate Subsistence.* Reply. I think, I may safely deny this ; because it doth not appear, that any of the Old Patriarchs hath profess'd a belief of that Opinion ; nor hath Moses

or the Prophets done it: The first Evidence tending that way, is taken from *Saul's* going to the Witch of *Endor*; which I pass for a weak and unworthy proof of the truth of that Opinion. *David* and *Hezekiah*, seem to me contrary thereunto. *Solomon*, hath only one short Saying which agrees with it; but many other Sayings which, I think, somewhat plainly oppose it. The future Prophets are silent concerning it: And we read not of a Philosophical Teaching of this Opinion, till the time and School of *Pherecides*, who Liv'd and Taught about the Time of *Cyrus the Great*, King of *Persia*, under which Reign the Second Temple of *Jerusalem* began to be built again, according to the Famous Prediction before made by *Jeremy* the Prophet. This Opinion was farther spread from *Pythagoras*, and the School at *Crotone* by him Erected; after follow'd by the *Druids* and the greatest part of the Men of those Times, and is still retain'd amongst the People of *East-India*. This *Pythagorean* Opinion, did indeed Maintain the Separate Subsistence of Souls, but in such a manner, as will do our Dr's Opinion no service, but rather oppose all that he says, of Souls being in a Blessed State, upon, or after their Separation from their Bodies: That which he allow'd them, was only a Transmigration of Souls from one Body to another: They might live as long as the World lasted, but always in a State of Drudgery, by animating such new begotten Creatures, as they had the hap and power to possess and enjoy. And by this Argument, I think, it appears, the Dr. is mistaken when he says, *He has the Consent of all the Wisest Men in the World to his Opinion*: and I think this Observation is a good Evidence to the contrary of his Assertion: And thereunto may be added, No Evidence appears in the New Testament, that our Lord Christ, his Apostles, or any of them, deliver'd

or taught this Opinion ; and that St. *Paul*, 1 *Cor.* 15. and 1 *Thess.* 4. seems to me to speak and act with some Clearness against it.

The Dr. says further, *The better Men were, the more firmly they believed a future State.* Reply. I think a future State may be firmly believ'd without deriving strength from the Separate Subsistence of Souls ; and that a Future State by the Soul's Immortality is more firmly and commonly believ'd by Ignorant Persons, and those of ordinary Conversation, than by Men of great Learning and Knowledge in the World.

Page 118. The Dr. repeats, *That the better Men are, the more firmly they believe a Future State.* Reply. I deny not that the Belief of a Future State is a reasonable Cause for Men's Living better in this World ; but find no Cause thence to apprehend that the Future State grows or is prov'd by the Separate Subsistence of Souls.

The Dr's following Pages Discourse much upon the Antiquity and Universality of his Opinion ; for Proof of which, I think it needful for him to shew, that the *Jewish* Nation, Patriarchs, and Prophets, have somewhere declar'd and taught the Opinion of the Soul's Separate Subsistence ; also that Christ and his Apostles have in their Writings Declar'd and Taught this Doctrine in such plain and evident manner, as ordinary Intelligent Readers can clearly understand the thing to be so, without being able reasonably to put any other Construction upon such Texts as are brought for proving the Soul's Separate Subsistence, which is now the Question between us ; not whether there shall be a Future Life or State after this Life ended : Our Dr. seems to confound these two as if they were all one Question ; but as I do not, so I believe, he will meet with few Readers, who will think them so.

Page 124. Here our Dr. begins a Discourse concerning *Innate Ideas*, which he thinks to intend the same thing with *Natural Knowledge*; so as that if Men have no *Innate Ideas*, they can have no *Natural Knowledge*. Reply. This I do not agree; because I think Knowledge arising from our Sensations, Collections, and Rational Deductions, is as truly *Natural Knowledge*, as that which may spring from *Innate Ideas*, if in truth there be any such things, which is the Question now intended to be Disputed by him.

The Dr. says, *The Opinion of Innate Ideas, is a thing exploded by some as a ridiculous Conceit*. Reply. I am none of those, who so explode this Opinion; but do willingly examine what the Dr. says here concerning it. He thereupon quotes the old *Latin* Sentence, *Nihil venit in intellectum quod non prius fuit in Sensu*: The truth of which he sets himself to oppose and refute, intending which, he says, *This is an old Atheistical Hypothesis*. Reply. That it is an old Hypothesis, I grant; but that it is an Atheistical one, I expect to have well proved.

He says, *This Opinion makes Mind younger than Matter*. And if he mean the Human Mind, I think, the Opinion is likely to be good; for that the Material Human Person was compleatly form'd before the Flame of Life was kindled in his Person by that moderate Breath, which by God's appointment was Breathed into him, and by which performance Man became a Living Person.

The Dr. says further, *The force of this Sentence banishes Original Mind and Wisdom out of the World*. By which Mind, he seems to intend the Being of a God. Reply. If he so do, I am ready to oppose him in it; not finding how the want of *Innate Ideas* in Man, doth by any likely Consequence conduce to proving, that there is no God;
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but think that the Being of a Deity agrees very well with the want of Innate Ideas in the Mind of Man.

Page 125. The Dr. says, *What is Mind without the Ideas and Images of things.* Reply. I think there is a great difference betwixt the Mind it self, and the Images and Ideas which are in it : If such things be consider'd as they are in the Human Mind; and that there are Images or Ideas in God, the Mind, I do not apprehend; for that in him Knowledge grows not from Imagination, but all Knowledge in him is absolute, and underived from Ideas or Phantasies. Knowledge in Him is a pure Act, not coming to him from any Original but himself, without need or Act of any other assistance whatsoever : And therefore to ascribe Ideas to God, I think is an Error; because I neither know nor believe that he needs or makes use of any Ideas in his Creation, or Government. I think He needs not, and therefore I think he do's not, first Consider, and then Compile, as Men ought to do; but rather, that his Knowledge and Acting proceed as Emanations from the Fountain of his Being, as a Stream from its Original Fountain; our Senses Act in somewhat a like manner; the Eye Sees, and the Ear Hears, without being assisted by Ideas, which would rather hinder than further their Activity; whence I think it likely, that God Acts by the Sole Power of his own Being, without needing or suffering, that we should apply any manner of assistance to him from Ideas, which perhaps are helpful to no other Mind than the Human, which commonly stands in need of being assisted by the Ideas and Images of such things as have been represented to them by their Senses, which remain in their Imaginations and Memories to be produc'd to the Judgment in abundant of Cases, which may fall out, and wherein they are very often assistant to the Judgment and Mind of Man; and to apply those as *Mediums*

diurnis of Knowledge to God or Angels, I think may fall out to be a great Mistake, in pretending, to apply to such Spirits those helps, which Men need so much, as to have no Knowledge without them.

Page 126. He says, *A Mind, is a Mind, whether Created or Uncreated.* This Expression I think to be too high for my Understanding, not conceiving, that a Reasonable Comparison can be made between the Creature and the Creator, *God blessed for ever*, or that firm Consequences can be drawn from comparing them one with another; because there is no known proportions between the Beings of them; and one sort of acting may be in the Human Mind or Person, another sort among Created Spirits, and a third sort in the Great God, which I think surpasses the power of Human Nature to conceive; and therefore such Arguments as may be deriv'd from the Being and Acting of God or Angels (if they be apply'd to Mankind) I think to be utterly Unproving, and Inconsequential.

Page 127. The Dr. says, *No Ideas can come into the Mind from without.* Reply. I think rather that all Ideas that are in the Mind of Man, come thither from without; that the outward Sense presents the Images to the Perception or Common-sense, by Conveyance of the Outward Senses thereunto; which (being understood) pass to the Phantasy, which perfects the Image formerly represented to the Senses, into a more compleat fashion than they had before. And if my Apprehensions in this be true, all the Ideas of the Human Mind must come from without, without a needing or knowing that there are any other sorts of Ideas in the Mind of Man,

The Dr. further says, *Let us consider the Nature of Human Souls, as Rational and Intelligent Beings.* Reply. I think this is to consider things which have no being at all:

all: For I have often pretended, that their neither is, nor ever was in the World, a Human Soul (consider'd as divided from the Body) that is, a Rational and Intelligent Being. This the Dr. should prove with as much strength and diligence as he is able, without believing he can make a good Performance thereof.

Page 128. The Dr. says, *We all know that Adam was Created with the Natural Knowledge and Ideas of things: And of this, he gives Instances from Adam's giving Names to all Creatures; which, he supposes, were agreeable to the Natures of them: And thence Collects, Adam by a Natural Power knew the Natures of them without learning them from Tryal and Experience.* Reply. First, I do not grant, that the Names which *Adam* gave them were Declaratory of their Nature; because we have no Scripture Testimony, that the thing was so. Next, I conceive, it might be with *Adam* then, as it was with the Apostles afterwards; Christ bids them, *not premeditate; for he would give them a Mouth and Wisdom, which Men should not be able to Answer or resist.* And I conceive, he might then do so for *Adam*, *dedit illi in Hora*, that Wisdom and Knowledge which was then Supernatural to himself, and hath not since been granted to any of his Progeny: Whence I pretend, the Proof here Offer'd to be drawn from *Adam*, is not sufficient to maintain the truth of our Dr's present Assertion.

The Dr. says further, *Children cannot Speak because they have not the Natural Exercise of their Reason.* Reply. I think they cannot do so, because their Organs of Speech are not arriv'd to strength and Perfection enough; but if they should grow to perfect and great Age, if they be never Taught to Speak, they will never do it. And that *Adam* Spake soon after his Creation, we may ascribe to a Miraculous Gift of God, without conceiving, that

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any of his Sons or Children obtain'd such a Natural Endowment or Faculty.

Page 129. The Dr. says, *That as Adam's Soul had Natural Impressions and Characters upon it, all Human Souls must have so too.* Reply. I pretend, that *Adam's* Soul was not of our Dr's sort, but without any sort of Characters or Impressions upon it; nay, and without any Sense or Knowledge what it self was, or what it did; ascribing all these Qualities and Powers to the Person, without any other sort of Soul in him, but the Spirits of the Blood Inflam'd; clear from all Characters or Ideas, and from all Knowledge of Sense or Suffering. And if so it be, I am sure the Dr's intended Proofs are utterly unable to maintain his present Argument and Opinion.

The Dr. further says, *If Adam was to beget Children in his own likeness, their Souls as well as their Bodies must have the same Natural Characters and Impressions on them.* Reply. I grant this; and take it for a likely Concession, that *Adam* did beget the Souls as well as Bodies of his Children, and so for all future Generations; and therein, I think, he agrees with my Conception, and the very truth of the thing.

Page 130. The Dr. says, *Mr. Lock allows the Soul to be a Rational Intelligent Principle.* Reply. If he so do, I am ready to disagree from his Opinion. I agree, that the Soul or Spirit of Life, produces or acts Life in the Person, and therefore may be justly term'd, the Spirit of Life in Man, and that *Mediante vita*, and by the Power and Energy thereof, this Soul or Spirit produces Thought or Intellect in the Head, without being it self Intelligent what it works; but thought and Intellect produced in the Head makes the Person Intelligent and Sensible, of all that it knows, does, or suffers; whence none of these are Products of the Soul or Body singly or separately consider'd,

der'd, but belong properly to the Person, whilst the Body and Spirit continue in *Composito* ; that upon their dissolution the Person dies, his Body turns to the Dust out of which it was taken ; the Soul is once Authentically said, to *return to God that gave it* : and elsewhere said by a like Authority, *Who knows whether the Spirit of a Man goes upward or not*. I most incline to say, Who knows what becomes of it, or after what manner it parts from the Body. *Solomon* in his third Chapter of *Eccles.* seems so to express himself ; and Chap. 12. concludes, *it returns to God, who gave it* ; as being not well resolv'd what else could be said of it ; no appearance of it remain'd amongst Men : Whence I am apt to conclude, it either extinguishes at the Death of the Person, or *returns to God who gave it*. If this Soul or Spirit truly be the Spirits of the Blood and Humours Inflam'd, and kept glowing by Respiration of the Ambient Air, I think the Extinguishment thereof at the Death of the Person, to be a much more likely, and more probable Opinion : But if this should prove a particularly Created Intelligent Spirit, made for the Support and Government of Bodies thereunto appointed, then I think it very probable, that this sort of Spirit shall or may have a Separate Subsistence after the Death of the Person, may have Innate Ideas or Characters imprinted upon it, and may be capable of a Joyful or a Suffering Condition soon after the Person's Death, and after whatsoever reasonable manner Men shall be able to devise for it.

Page 131. The Dr. says, *Life is an Internal Principle of Perception, which can never be without the Internal Seeds or Principles of Knowledge or Sense*. Reply. I think this agrees well with my deriving Thought, Intellect, Sense, and Passion, from Life, as the immediate Cause thereof. I cannot deny Plants and Vegetables to have Life, or the Local Motive Insects of Ants or Flies ; and yet I cannot per-

ceive, they have either Knowledge or Sense, but inclin'd to think they have neither of them: And therefore when we say, the Powers of Living Creatures proceed immediately from the Life as Emanations of it, I think, we must intend such Powers as are proper and peculiar to each Species of Living Creatures, proceed immediately from the Lives of them as Emanations from their proper Fountain, without pretending that all sort of Creatures which have Life, have Sense, or Knowledge, or other like Properties or Powers, which belong to Creatures of a Superiour Rank to them. This, I think, our Dr. intends, when he says, *Life is an Internal Principle of Perception, which can never be without the Internal Seeds and Principles of Knowledge or Sense.* This saying he must intend shall be apply'd to Rational Creatures only; perhaps, it may be also competent to the Brutes, and that the larger sort of Insects may have Degrees of Sense and Knowledge communicated to them from the Natural Power of their Lives and the Operations of them, and this I am very willing to agree to him, and will pretend to make no farther Question thereupon. I think the truth of an old Rule will be agreed, *viz. Quicquid est causa causæ, est causa causati.* I apply this to our present Subject, and say, The Inflam'd Spirits of the Blood, are the Cause of Life, and Life is the Cause or Original of Vegetation, Passion, Sensation, Intellect and Thought in Man: And after this manner, the Inflam'd Spirits of the Blood and the Motions thereof in proper Organs, are the Cause of all these Effects in the Human Person, as being *causa causæ*, and productive of all these Powers *mediante vitâ*; They all sprout out of the Life, and appear at the first soft and feeble, like the tender Sprouts of Vegetables; they become confirm'd and strengthen'd by growth, they increase and come to perfection with the Life, stand with it in perfection, decay with

with it; and, I think, dye with it, rest with it, shall be raised with it, when the Person, its whole Fabrick and *Motor* shall be restor'd to Life again; whose whole shall be Recompenſed together before Chriſt's Tribunal at the Laſt Day: And this progreſs I offer to be conſider'd, as the moſt likely Courſe of proceeding which I am yet able to find my ſelf or propound to others.

Page 139. The Dr. ſays, *The Separate Spirit of an Infant is ſomewhat harder to conceive than Innate Ideas.* Reply. I grant they are both hard to conceive, and ſo it is to conceive the Separate Subſiſtence of a Human Soul, departed from the Body of a perfectly grown Perſon.

The Dr. ſays, *He ſhould have expected from Mr. Lock, that he would have conſider'd the Soul in its State of Union to an Earthly Body, if he believes the Soul to be an Immaterial Spirit; for he does not ſeem thoroughly reſolved as to this Point.* Reply. I cannot blame him for being doubtful in it, and am apt to requeſt of the Dr. What he demands of Mr. Lock, That he will conſider that ſort of Soul in a State of Union with the Body, and likewise in a State of Separation from the Body; and that he will Communicate thoſe Conſiderations and the reſult of them to the World and Perſons therein, who are very deſirous to be Inſtructed in theſe Points; and I hope (if he will undertake that province,) we may obtain from thence great Erudition, and as much likely Satisfaction as can be expected from the Learning of the preſent time; and I ſay further, That if his Age and Infirmary will not ſuffer him to go through with ſuch an Undertaking, that then he will promote a Conſultation of Divines, Phyſicians, and other Learned Men to that Purpoſe; whereof ſome may Write, others Examine, Amend, and Conſent or reſuſe the Common Concluſions Examin'd, Alter'd, or Amended: I do not hope to live till this be done, but
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think, that whensoever it shall be done, Men will have Reason to receive it with a great degree of Deference and Submission, retaining still their liberty to bring forth their strong Reasons and such Texts of Scripture as may seem with good Evidence to oppose it; I think, all Men will kindly accept both the Undertaking and the Performance; expecting thereby to obtain farther degrees of Instruction and Knowledge concerning the Subject and Dispute now in Question, than former Ages have afforded them, and than hitherto hath been made known to the World.

Page 159. The Dr. says, *It is the Soul only that Sees, and Hears, and Feels, as well as Understands.* Reply. I conceive, the Soul does none of all these things; but the whole Man or Person goes to the Perception and Acting of them all; take off the Man's Head, or beat out his Brains, and then none of all these things can be perform'd either by the Man, or by the Soul; but all these, and all other Human Faculties end in Death; as in Life they begin, so Death puts a stop and a Temporary end to them all.

Page 160. The Dr. says, *The ancient Philosophers, who believed the Pre-existence of Souls, whether Jews or Heathens, who were both the greatest Numbers and the Wisest Men, believed Innate Ideas.* Reply. I do not agree to his mention of Ancient Wise Jews, believing the Pre-existence of Souls; because I have never yet met with any such Ancient Believers of that Nation, not Antient in respect of the World, tho' they may be call'd Ancient in respect of our Times.

Next, It seems, that if the Dr. believe his Doctrine of the Pre-existence to have been Held by the most Ancient and Wise Persons of the World, he should be inclin'd and ready to agree with their Opinion; and then he must differ from the Common Opinion of the Divines of our Times, and for many Hundred Years last past, because they

they have follow'd, and do still follow the Belief, that Souls are Newly and Separately Created for every several Person, a New and Separate Soul for each of them ; but how or when they are put or cast into those, for whom they were Created, I find little mention, and no agreement at all.

Page 162. Here our Dr. Concludes a long Digression made by him, upon the Subject and Nature of Innate Ideas, and says, *Readers may well enough pass it over, as an Argument not very material towards Proof of the Soul's Immortality or Separate Subsistence, or of a Living State future to this Life.* The Digression begins from Page 124, and goes on to this Page, 162. I have much follow'd his Advice therein, and made few Observations upon it; and such only as I think concern'd the Nature or Subsistence of the Human Soul, without intermeddling with the Question of Innate Ideas, but leaving it to such other Readers as may think fit to concern themselves thereupon.

Page 163. The Dr. says, *The Corrupt Doctrines of Idolatry, and Polytheism [tho' of highest Antiquity and most Universal Practice] may not be compared, to that Assent which is given to the Being of a God, and a Future State.* He do's not say, they may not be compar'd to the Opinion, and Assent given to the Belief of the Soul's Separate Subsistence after its parting from the Body wherein it formerly liv'd. Reply. I think he did well to omit this Comparison; for altho' I confess the two former Comparisons have good strength and reason in them; yet this third Comparison would have fall'n short of such strength and reason, as were requisite for making it prevail, in my Opinion, and that of divers others, who may come to a Perusal of the same.

Page 164. The Dr. says, *We believe God made us, and that he is the Author of our Nature, and all Natural Impressions and Notions.* Reply. I agree, that God made *Adam* at the first, but that He makes Men or Souls ordinarily or every Day, I cannot grant; because I think, that all since *Adam*, Men, Souls and Bodies have been Generated, not made, and that our Blessed Lord himself was so; and that God makes nothing in us now but by Miracle: Our Parents begot us such as themselves were; and thus the Human Nature, and all that belongs to it, grows from such a Generation as is a Human Work, and not Divine, *nisi mediante Generatione*. If we find ourselves deceiv'd in such Opinions as we may think or call Natural, I think we cannot truly say, that God deceives us, but have reason to believe, we are deceiv'd by the Notions, and Errors of our Thoughts and Minds; and to Collect from what the Dr. hath said, *that God deceives us, or puts mistakes upon us*, is a great and hurtful Error, and may not be suffer'd to pass unreprieved; *God tempts*, or deceives, *no Man*; but Men deceive themselves, who take such things to come from God and Nature, as do not do so, but are rather the Mistakes of Human Nature, than Truths thence arising; I doubt not, but that Men near Universally do think, it proceeds from God and Nature that Men should have within them a Created Separable Intelligent Spirit, put into them by God, for the Guidance and Support of every one of them; whereas I have said, and think I have shewn before, this Opinion is not Natural, nor from God, but Mens deceived Hearts have driven and drawn them to be of this Opinion, so long ago, that now it is become Natural to them; not from the Physical Powers of their Natures, but by ancient Custom, and Continuance amongst Men. Thus I agree it becomes Natural, in such Sense as

we call *Custom a second Nature* : And that this Opinion is Natural in any other sense, I can by no means agree.

Page 165. The Dr. says, *Nature has planted a desire of Immortality in all Mankind.* Reply. I cannot agree this, because in the Old Testament till *David's* time, I find no Footsteps of that Belief, except from the Miracle of *Enoch's* Translation, which proves not an ordinary Course of Immortality amongst Men ; for his Translation was not of a Separate or Single Soul, but the Soul and Body went to Heaven and Happiness together : And so I hope will all good People when Christ shall come to pass Judgment upon the World. The whole Old Testament hath no clear Evidence in it, that I find, of a Human Immortality, or Separate Subsistence of Souls. The *Maccabees*, speaking of a State to come after Death both among the 7 Martyr'd Sons, and the *Maccabean* Idolatrous Soldiers slain in Battel, have all recourse to the Resurrection, without mention of an Human Immortality, as is said before : I think this enough to shew that the Expectation of the Immortality is no otherways Natural, than things brought in by Custom may arise to that Denomination. I would put the Case of a Person brought up amongst Beasts, or in any other manner intirely Savage ; I am apt to conceive, that whilst he should live in that Condition, he would have no desire or thirst after Immortality, or trouble himself with any thoughts how he might be made a partaker of it ; yet I do not deny, but that the Dr. may think otherways if he pleases ; but so as that then, his thoughts may be more improbable than mine are, who think that the desire of Immortality grows rather from Institution and long Custom, than from a Physical Nature in Mankind leading them thereunto : I am taught there will be a Resurrection of the Dead by such evident Texts of Scripture as cannot but convince all, who believe it to be true ; there-

fore I certainly expect it; and earnestly desire it; but if I had not been Taught and Convinc'd thereof, I should never have expected, and much less desir'd it: And I think all knowing and good Christians, do as fully expect and desire a happy Resurrection as the Dr. or other Persons devoted to the Opinion of the Immortality do expect, believe and desire, a Happy Immortality in the way wherein they have been taught to expect and believe the same. I conceive the Doctrine of the Resurrection to be as ancient and as well prov'd by Texts of the Old and New Testament, and somewhat better, than the Soul's Immortality can be; and that therefore it is as Natural to all Mankind, as the Belief of the Soul's Immortality is; I doubt the Dr. will differ from me in this Opinion, and think it Reason he should therefore bear with me if I differ from him in that of the Immortality.

The Dr. says further, *If Self-love, and Self-preservation be Natural, the desire of Immortality must be so too.* Reply. I do not agree this; propounding thereupon an Old Rule, *Ignoti nulla cupido*; I think Immortality to be a thing naturally unknown to those, who have never heard it spoken of, or to whom it never was taught by any: Those who have been Taught it, do not yet know what it is; and therefore their desires of it, seem to be an Appetite of they know not what. And those who do not believe it, have no desire of it at all; but Self-love and Self-preservation are things needful and beneficial to us every Day; and our Sensations and Intellect are Generated with us, and Ordain'd by God, and we have need of them every Day for the preservation and benefit of our Lives, and all such Adjuncts thereunto as are needful and pertaining to the Well-being of the Person; and I hence infer, that Self-love, and Self-preservation, are Natural, because they are necessary for the well-being of Mankind.

I do not grant Immortality to be either the one or the other, but such a Convenience only to Human Being, as no single Person or Age could perfect or find out, nor can Men yet certainly or evidently prove the same; and there have been those in all Ages who have deny'd the truth of it, and divers who still do so, without feeling a repugnancy in their own Nature so to do; but such a Repugnancy was never found against acceptance of the Rules, Inclination, and Practice, of Self-love, and Self-Preservation: Whence I conclude, these Principles are not alike Natural to Mankind; and therefore a fit Comparison cannot be made between them, nor can they be derived from Nature, by a like or equal force of Inference.

Page 166. The Dr. says, *If Nature hath made us Mortal, how should it imprint in us such a vain and fruitless desire to Counterfeit an Immortality by a fame of great Actions or Buildings left behind us, which in truth is vain and of no value to us.* Reply. This comes to pass by the same means, that Men become vain in their Imaginations, and have their foolish Hearts darken'd. Thus they become furnish'd with divers vain Imaginations; besides this, and I think our Dr. uses this Argument rather as deriv'd from *Tully*, (his faithful Friend in this Dispute) than that he found any true Strength in it towards convincing the Judgment of his Opposers.

Page 168. The Dr. pretends, *Men will say, It is true, that all Mankind desire to be Immortal.* Reply. I think my self to be one amongst Mankind; and yet I find no desire in my self to be Immortal: Why so? I do it upon the former Rule of *Ignoti nulla cupido*: I do not know or believe that there is such an Immortality in Nature or in the World, as that of the Separate Soul, which the Dr. contends for, and therefore I do not desire it, nor can I

I do not grant this ; but rather think the contrary ; and that Man was born to Dye, and did Dye ; *Adam*, and all his Posterity have Dy'd, according to the true Course of their Natures ; our Lord Dy'd for many Reasons, one whereof was, that he might Rise again ; and when it is said, *Melchisedech had neither Father nor Mother, beginning of Days, nor end of Life* ; I do not give it an absolute belief in *Terminis*, but pass it as an Hyperbole, and one of *St. Paul's* Figurative Expressions : And I am ready to conclude it more likely, that Man was Born to Dye, rather than that he was not Born to Dye, and made to Dye.

Page 171. The Dr. says, *No Man will say, we are not Immortal, because we Dye, if our Souls live for ever in another State.* Reply. I think, he should have said, If our Souls continue after Death to Live for ever in another State : For after the Resurrection, our Souls and Bodies, our whole Persons will Live for Ever in another State ; and that will satisfy our Dr's Expressions ; but that will not prove a Continuance of Immortality in the Soul, after the Death of the Person : And if no other but such a sort of Immortality will be accepted by the Dr. I believe that sort of Immortality was never well proved, nor will, or can be so, by the Dr. or his Abbettors, by all the Arguments that Men can bring, or yet have brought (that I know) to that Purpose.

Page. 172. The Dr. says, *Thus in Fact it is, that all Men Naturally desire to Live for ever.* Reply. This I have refus'd to grant before, and continue still so to do ; conceiving, this Desire to grow rather from Education than Nature ; because Nature cannot Teach Men that such a Life is possible to be had, nor the means by which it may be attain'd, or the manner of its Derivation upon Mankind : I think, Nature is not able to Teach, that Men
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have in them Spiritual Intelligent Souls, which will, or can Subsist in a State of Separation from their Bodies; but Nature, Sensation, and Experience, do all Teach, that when Men Dye, all their Natural Faculties and Powers perish at the very Instant of their Deaths; as *David* says, *at that very same time, all our Thoughts perish*. And therefore I conceive, our Faculty of Thinking doth so too; Intellect and Sense, Soul and Body, perish in Death together; I do not perceive my Nature (for all the Knowledge which I have yet attain'd) hath Taught me or prevail'd upon my Understanding to believe, that Men have, or any Man ever had, such a sort of Immortality in his Nature, as the Dr. strives here to persuade us that all Men have. Whence, I stand reasonably Convinc'd, that these things are otherways than the Dr. would make us believe; for to me it seems more likely, that there neither is, nor ever was a Human Soul subsisting in a State of Separation from the Body: And if so there ever was, I desire the Dr. or some of his Abbettors to make good Proof thereof, from Evident and Intelligent Reason, or such Texts of Scripture as speak with Clearness in Proof thereof; for to such Testimonies I will be always ready to submit my self, and such Opinions as I have hitherto Maintain'd without yet knowing, that I am mistaken in them.

Page 173. The Dr. says, *Passions and Appetites, are the Life and Sense of the Soul*. Reply. Before I read this Instruction of the Dr. I always thought Appetites and Passions, were the proper Effects and Products of the Flesh, which Men are directed sometimes to Mortify, and sometimes to Crucify, which surely the Scripture would not appoint us to do, if such Appetites and Passions were truly the Life and Sense of the Soul: And therefore I have no Inclination to comply with those Words and Expressions.

sions of our Dr's; but incline rather to believe, he is mistaken in them, or that he intends them in some other Sense than I am able to understand them; and therefore I pass them over as by me not well understood.

Page 174. The Dr. says, *What a strange Creature has God made Man, if he deceive him in the most Fundamental, and most Universal Principle of Action; which makes his Life nothing else, but one continu'd Cheat and Imposture.* Reply. I do not think the Appetites and Passions, are the most Fundamental Principles of Human Action; Opinions, or Government; but that all these are to be Acted and Guided by the most High and most Rational Faculties of the Person, his Intellect and his Judgment; these I take for the most Fundamental and Universal Principles of Action amongst Men. And if it so fall out that Men are deceived in their eager Desires or Passions, or even in those of their Intellects and Judgment (which I think Men often are) shall we thence conclude, that it is God who deceives Mankind, in denying Satisfaction to Human Appetites and Passions, or even to their Intellects and Judgments, and that therefore He shall or may be said to put a Cheat upon Human Nature, and all Mankind by his denying a Satisfaction to all those Faculties, or any one of them, *absit verbo veritas*; I think this Unreasonable and Undecent Proceeding, in such Judgments wherein Men make God a Party; *He is in Heaven, and Men on Earth; therefore our Words*, concerning him, *should be few*, well chosen, and delivered amongst Men, with the greatest Reverence and Deference possible; such as may testify our Submission to all his Words and Actions, without questioning the Verity, or taxing his Wisdom, Justice or Goodness; which are so known and certain Attributes of God, as that he who Questions them deserves to Answer it. *Job 40. 2. Shall he that contends with the Almighty instruct him? He that reproacheth*

reproveth God, let him answer it; let the Potsheards strive with the Potsheards of the Earth, but forbear to enter into Judgment with the Most High: And especially to cast Dirt into the Face of their Maker, or spatter with such Defilements the least or lowest of his Commands or Actions: Let us hear Job's Answer thereunto, *Behold, I am vile, and am not able to answer thee, but will lay my Hand upon my Mouth:* God replies, *Wilt thou disanul my Judgments, wilt thou condemn me, that thou mayst be righteous?* Job rejoyns, *I know that thou canst do every thing, I have uttered that which I understood not, things too wonderful for me, which I knew not; wherefore I abhor my self and repent in dust and ashes.* I think our Dr. hath in this place spoken, as Job says he did; and utter'd things which he understood not; and therefore I leave him to the Remedy which Job chose, of repenting in Dust and Ashes, confessing his own inability to deal in such Matters, as he hath pretended to meddle with, and censure upon this Occasion.

Page 178. The Dr. says, *Men are call'd upon to Sacrifice this present Life for the sake of God and their most Holy Faith, the hope and desire of Immortality conquers this Natural Principle of Self-preservation.* Reply. I have no Inclination to lay the whole strength or Cause of Mens so doing, upon the single Desire of obtaining an happy Immortality; but chuse to Collect other Reasons of their so doing: And thus intending, I say, That Wise and Good Men, consider God, as the most Transcendent, Omnipotent, and Excellent Being in the World, Accomplish'd with such Attributes, as deserve and require the utmost Obedience and Veneration of all Created Beings; amongst whom are the Generations of Mankind from the beginning of the World to the end thereof, and it is our Reasonable Service upon that account, to give up our Lives and all that we call ours, for the Service and Honour of God,

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when the Case may so require. Next, Good and Wise Men know how much God hath Lov'd and Oblig'd Mankind in giving up his Son for the Sake and Redemption of us all; that He continually gives us all those good things that we enjoy in this World, and sends Chastisements amongst us for preventing our falling into Sin, and recovery of us out of it, after we are fallen thereinto. And thus all Mankind stand oblig'd to his Love and Goodness; and as a reasonable return thereunto, we stand Naturally and Reasonably oblig'd to give and part with our Lives and all that we have, for the Maintenance and Advancement of his Honour and Service; because we are bound in Duty and Thankfulness so to do. And from these two Principles there cannot chuse but grow in Wise and Good Men a hearty Love and Affection towards God, both because that in himself he is the most Excellent Deserving Object of our Affection: And as he hath a just Claim thereunto from the Right and Worthiness of his own Being, so his wonderful Benefits bestow'd upon Mankind, lay an Obligation upon all Men to a forwardness of laying down their Lives for his Service, and a grateful Remembrance and Acknowledgement of those Benefits which God at all times hath bestow'd, and is still ready to bestow, as our needful Occasions may require: And thus God's Love and Bounty towards Men Excites, and ought to Excite the Love, Duty, and Gratitude of all the Good amongst Men towards him, by which they become, and ought to be ready to offer and expose their Lives for his Sake, and the Maintenance of all that, which, we are sure, He hath Commanded and Requir'd. Hereupon, I would have it observed, That I do by no means reject the Strength or Assistance, which the Hopes and Fears of Rewards and Punishments, (be they Temporal or Eternal) do, or can give.

give toward the Supporting of Mankind in their Effects of Love, Duty, and Gratitude towards God : I place these three as the true Natural Grounds and Causes of Mens doing God's Will, and suffering for his sake, counting the Doctrine of Recompences present or future to be good firm Buttresses, Supports, and Confirmations of Mens Minds in the performance of such Duties as are Naturally excited in them, and required of them by the fore-nam'd Principles of Love, Duty and Gratitude. I do not conceive, that the Expectation of Rewards and Punishments for Performances or Omissions towards God, have a true derivation from the Nature of Mankind; but that they rather spring from Institution and Doctrine: God hath declared and promised that he will bestow Rewards and Punishments upon Mankind, Temporal or Eternal, according as their Behaviours may deserve or require; not yet perceiving, that such Consequences grow from the Root or Light of Nature, but that they are only deriv'd from the Appointment of God, and only to be proved, and firmly maintain'd by the Word of God.

St. Paul says, *For a righteous Man some would even dare to dye.* And we read, that when the Emperor Otho, in despair of his Affairs, kill'd himself, a multitude of his Soldiers did so, and Dy'd round about his Body, without finding they had any reason so to do, save from their own Inclination and Kindness: But of such as have lost their Lives upon the Grounds of Love, Duty and Gratitude, there have been frequent Examples in the World; as of Subjects for their Princes; Children for their Parents; Servants for their Masters; who have dy'd willingly and chearfully in defence, and for their Honour of the *Correlata*, without prospect or expectation of present or future Rewards for their so doing: And so David prays, *Lord, let thy Hand be upon me and my Fathers House;* and not

on my Subjects, that they should be punish'd. And yet I grant, it is both true and evident, that the strength of Human Nature for the performance of such Duties, is so insufficient and feeble, that Men stand in very great need of such additions of Strength and Inforcement as the Doctrine of Recompences can give us. We may, and it is our Duty to look upon the Recompence of Reward in such Services, and to make use of all Helps that Nature and Religion can afford us towards the performance of such Duties : Possibly some Men of great Honour and Courage might be found, who upon the Grounds of Love, Duty, and Gratitude would forwardly hazard and lose their Lives and Fortunes, when they should be call'd thereunto, upon great Occasions ; but I hold it reasonable to fear, the number of such Actors upon the Scaffolds of Persecution would be but small in comparison of those who would stand in need to be supported therein by the Doctrine, Promises and Expectations of Rewards and Punishments both of this World and of the World to come. No Helps are to be neglected in such Dangerous and Important Services ; and yet I do not forsake the Opinion, that the Duties of Christian Religion, are better and more nobly grounded upon our Love, Duty, and Gratitude to God, than upon the Doctrine of Recompences before rehears'd, and which yet it is every Man's Duty to imbrace and believe.

Page 179. The Dr. propounds as an Argument to prove a Future State after this Life, the common Observation amongst Men, *That wicked Persons are often prosperous in this World, and (as David says) have Riches in possession, and they Dye in that state, and leave their Riches for their Babes ; whereas good Men are very commonly Poor and Oppressed, and Dye in that condition : This, the Dr. says, is a strong Argument, that there will be a Future State and Life after this World.*

World. And this he prosecutes to Page 182. Reply. I grant the force of this Argument to be very strong; and pass it as the main Reason why Men generally and easily accepted the Opinion of a Judgment and State future to this Life; which because they knew not otherwise how to declare and demonstrate, the Men of those Ages, and especially their Poets Fancy'd and Fain'd, That when Men Dye, there remains behind them a Ghost or Shaddow, capable of Receiving and Suffering such Recompences in a Future State as their Persons themselves deserved for their Actions done in this World; which Opinion continues still amongst us, and hath done so ever since the time of the Invention thereof; and I think, the same can never be rooted out, but by grafting and planting the Opinion of the Resurrection stedfastly in its place. Our Dr. in this Treatise hath, I think contributed much towards the performance of that good Work; and I am ready to give him my Commendations for his so doing, and to assist him therein to the best of my power. Concerning his Argument taken from the Prosperity of Wicked Men, more may be found spoken in a Treatise Intituled, *A Search after Souls*, the First Part, at Page 173, and forward.

Page 182. The Dr. says, *If he hath deliver'd upon this Subject all the Evidence that Reason and Nature can possibly give us in such a Cause. we have all the Natural Evidence that any wise considering Man can expect: and bids a Wise Man consider, what Evidence he would expect from meer Nature of the Immortality of the Soul.* Reply. I commend the Wording of these Expressions, which tell us, he has given as good Proof of the Soul's Immortality, as Men can expect from Nature, or the common Knowledge thereof: And I am content to agree, that he hath given as good Proofs of a Natural Immortality, as Men can expect to attain

attain by Natural means. He doth not say, he has given as good Proof thereof, as Men who are willing to be Converted to his Opinion may desire. I grant he has given as good Proof thereof from Nature as can reasonably be expected ; But I cannot agree, he has given as good Proof thereof, as Men who expect to be Converted may desire.

Page 185. The Dr. says, *He hath proved, that the Soul in this Life hath a Life Independent on the Body ; and if it so have, it must have a Principle of Life independent on the Body also.* Reply. I do not grant that he hath proved that, which he saith he hath proved ; and yet conceive, he may have proved it to his own Understanding ; but I am sure he has not proved it to mine. He says, *The Soul is only delighted with Knowledge, Wisdom, Learning, and the like , and pretends the Body hath no share in such Speculations.* This I oppose by saying, (as I have often done) That neither Soul nor Body, have any Delight or Suffering singly or apart, whilst we are in this World, but that all Delights, Sufferings, Wisdom, &c. belong to the whole Person of the Man , and the Mind and Body together are joynt Partakers of them all : And if any Man will say, That the Mind or Soul Acts or Suffers any thing, or that the Body doth so, it passeth with me for an improper Expression, without having any real or demonstrable truth in it ; and that in such Cases it is only true and proper to say, The Man Acts or Suffers, or the Person of the Man doth so ; and hereupon I conclude, the Soul in this World hath no Life or Activity by it self, a-part from the Body, and therefore is unlikely to have Life or Activity after the Man's Death, or Dissolution of the Person.

From this Page, to the end of this Chapter, the Dr. goes on to repeat divers Arguments which he had before offer'd, and upon which Observations have before been made, and therefore I pass them over without farther Observing upon them.

Chap. 3. p. 189. The Dr. says, *We do not find any express literal Promise of Immortal Life to good Men, under the Law.* Reply. This I agree.

Page 190. The Dr. says, *In times under Moses's Law, the Jews believ'd the Immortality, with greater certainty than the Pagan Philosophers did.* Reply. This I do not agree ; but think the contrary more likely.

He further pretends to enquire, *What Evidence the Jews had of a Future State ?* Reply. I put a great difference between a Future State and the Soul's Immortality. He quotes the saying of *Abraham to Dives, Thy Brethren have Moses and the Prophets, let them hear them.* This, says he, *proves such a Future State as he contends for.* Reply. This saying of *Dives*, tended to an Admonishing of his Brethren, that they should forsake their wicked Course of Life, which brought him to that place of Torment ; upon which the Reply of *Abraham*, seems to import, *They have Moses, and the Prophets, whose Writings do sufficiently Instruct them to amend their Lives, and leave the wicked Courses thereof, by which means they may escape coming to this place of Torment.* But *Moses* nor the Prophets never taught them that there was such a place of Torment as is here describ'd : Moreover, whereas our Dr. brings this Parable to prove, the *Mosaical Jews* believ'd such a State of Torment, he seems gone astray out of the way he had propounded, by quoting this Parable of the Gospel, to prove that the *Mosaical Jews* believ'd the Soul's Immortality, which is a quite different thing from a Future State ; and yet this Parable doth not extend to prove, that the old *Mosaical Jews* believed so much as a Future State, or ever taught the same.

Page 192. The Dr. says, *We learn from Genesis God breathed into Adam's Nostrils the Breath of Life : Which*
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made him (in my Apprehension) a living Person, (that being the true intent of the word Soul in this place) and so I say, that which was breathed then into *Adam's* Nostrils, was only a moderate portion of the Ambient Air, fit to fan and kindle in the pullulant Steams of his Blood and Humours, (then made ready for that Operation) that Flame which was to excite Life and Motion in his Body newly Created, and then brought to a compleat readiness and perfection; and in like manner it is most probable the Breath needful for their Lives, was then given to all such other Animals for whose Life the same is absolutely necessary.

The Dr. says further, *The Breath that was breathed into Adam was a Spiritual Soul of his sort.* Reply. I need not say I deny this; and require of the Dr. to make thereof as good a Proof as he can; because I have met with divers Pretenders to that Proof, but none hitherto successful in it, or who hath given so much as a perswasive Proof, of that which he here offers to make pass for a Verity.

Page 193. The Dr. says, *He has made it appear that the Soul is Immaterial.* Whereas a little before he had said, *The Soul is a kind of Natural Production, as Breath is, and nearly resembles its Maker.* Whence he seems to think, that some kind of Natural Production may be so like a Creation, as that he doth not clearly distinguish them one from another: And whereas he says, *This Breath was the same with the Soul, and nearly resembled its Maker:* He seems to make God and Breath very much alike. The Text says, *God breathed into him Breath:* This Breath, he says, *was a Soul, and very like its Maker.* I leave it to Readers to draw what Inferences, or Conclusions they please out of the Dr's Discourse here; which seems so implicated, as I confess my self not able to understand it; but observe, that whatsoever it be, it is like to pass with

with me for his own Supposal, because he neither gives nor offers Proof of what he says about the Creation of a Soul for *Adam*. The Reader may find more spoken concerning the Creation of a Soul for *Adam*, in a Book, Intituled, *A Search after Souls, the Second Part*, beginning at Page 96, and thence drawn out to divers following Pages.

Page 195. The Dr. says, *Adam was inliven'd and quickned by the living Soul which God breath'd into him.* Reply. The Text says, *God breathed into Adam the Breath of Life*, which I think intends the Breath which caused Life in him by kindling the Flame of Life in the Steams of his Blood and Humours; and thus it became the *Breath of Life* to him and his Posterity, as it was and still is to all Sanguinary Creatures, and when that sort of Material Breath ceases in any of them, they can live no longer, but must needs dye, and all their Actions and Thoughts perish immediately, without longer continuance, for any thing that Human Sense can perceive, or that my Reason is yet able to Collect, from all that our Dr. hath hitherto said to Evince the contrary.

Page 196. The Dr. quotes *Moses*, *That Man was made in the Image of God*; and then says, *now let any Man judge, what this Image and Likeness of God must signify.* Reply. This may signify the Outward Image and shape of the Human Person; because whensoever God hath appear'd to Men, (as in Scripture he is divers times said to have done,) he always show'd himself in the outward appearance and shape of a Man (of which divers Instances may be given,) and in no other Shape whatsoever. The Dr. will not allow the Body to be capable of God's Image; but says, *A Created Spirit approaches nearer the Divine Nature than Body do's*: Forgetting that it rests upon him still to prove, That there is a Created Spirit in Mankind; I can by no means
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grant that he hath already prov'd this, or obtain'd my Consent thereunto; and think he ought not to draw Arguments from such a Position as is neither granted nor proved. And I profess readiness to grant the Immortality of his sort of Soul, as soon as he hath convincingly or well prov'd, that the Human Soul is Created an Intelligent Spirit; and till then, I crave pardon for disbelieving his Consequences, which have no more force than Arguments drawn *Ex non concessis*.

Page 199. The Dr. says, *That to make Man, and give him a Dominion over all other Creatures, is done by giving him the Indowments of Reason and Understanding, which fit him for Government.* Reply. These are not enough to make him a fit Governour of the Creatures; for that without assistance of his Hands and Tongue, his Corporeal Strength, and other Bodily Organs, he would be a very unfit and improper Governour of the Inferiour Creatures, which God hath put under his Dominion.

Page 204. The Dr. says, *When God forbid Adam to Eat of the Fruit of the Tree of Knowledge, it was done with this Threat, In the Day that thou Eatest thereof, thou shalt surely dye.* The Dr. says, *These Words intend, in the Day that thou Eatest thereof, thou shalt become Mortal.* Reply. No; say I, for Adam was Created Mortal, against which Mortality God provided him a Remedy by Eating of the Fruit of the Tree of Life, which would not have been needful for him if Immortality had been Natural to him: And this, I think, proves he was Created in a Mortal State, and therefore the Words, *In the Day thou Eatest thereof thou shalt Dye*, do not intend he should then become Mortal; but in the Day of that Sin, the Fruit of the Tree of Life, given to prevent his Natural Death, should be taken from him; by the failure of which he must surely Dye, tho' not in that instant: Yet after the
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Tree of Life was taken from him; which might well come to pass in such a compass of time as might be call'd the Day wherein he sinned, for that the next thing we Read of, is the setting a Guard upon that Tree, and Excluding Mankind from the appointed Effect of making Men live for ever : I take this for good Evidence, that the Person of Man was not made Immortal; and it seems likely, no part or parcel of him was so made, nor shall by its own Power and Constitution Live for ever.

The Dr. says further, *God makes no Creature for Immortality, without giving it an Immortal Nature.* Reply. Hence, I think, may be inferred, That Man was not made for Immortality; because God did not give him an Immortal Nature, that I can perceive; such an Immortality as I can agree to, at, or after the Resurrection, grows not from Nature, but from the Great and Miraculous Working of God's Power : He in his Holy Word hath Declar'd, Promised, and Threatned, that there shall be a Resurrection of all Mankind at the Second Coming of our Lord to judge the World; and that then, both Bodies and Souls, shall have such an Eternity as was, or is Intended for them, without any mixture of Nature, or the Powers thereof in that Performance; but that Work will be brought to pass, by the Will and Power of God only : And if we shall pretend to mix Nature or any of its Powers with that Glorious Work, it will be a debasing and sullying of that Power, which only is able to Effect and bring to pass, that which must Eminently be esteem'd, the Wonderful Work of God.

Page 204. The Dr. says, *His Arguments have proved the Immortality of the Soul after Death; and that the Soul is by Nature Immortal.* Reply. I think he hath proved them both alike, viz. neither the one, nor the other to my Understanding.

Page 205. The Dr. says, *The Scripture Phrase of Mens being gathered to their Fathers; and David's saying, He should go to his Son, and his Son not return to him; import a Subsistence of Souls after the Death of the Person, unto which the Souls of those who dye after, do go.* Reply. I deny not, this Argument may be proving to the Dr. and others, who have a strong Bent towards the Immortality of Souls, but I find no force or coercion in it at all; because I conceive, Men that Dye to the World, do not do so to God; Living and Dying we are the Lords; as well in the one State as in the other; and therefore *God calls things that are not, as tho' they were;* and those, who believe a Resurrection from the Dead, can make no doubt, that God knows, and hath Power over the Dead as well as the Living. And those who are appointed to be in time to come, altho' the Body turn to Dust, and the Soul be Extinguish'd, yet neither the Person, nor either of its parts are in Death lost to God, but shall all be forth coming, and renew'd, *when the Trumpet shall Sound, and the Dead shall be raised incorruptible;* nothing shall be lost that is needful or tendent to compleat or perfect the raised Persons: This shews that Dead Persons have still a Being before God, and are subject to the Effects of his Power; and in this sense I think it reasonable to say, Dying Persons go to be with their Fathers; and so *David* might go to be with his dead Son; Parents and Children Dying go all to one place, the Grave, to which all who Dye, may properly enough be said to go; but if the Souls of dying Persons be intended to go to the Souls of their dead Fathers and Children, where shall they seek, or expect to find them; some (according to the Dr.) may be in one place, and some in another; some Happy, and some Miserable; and after this manner they cannot tell where to seek their Fathers Souls, nor where to find them;
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and probably may not know them, if they shall happen to meet them in the way. I therefore pass these Arguments taken by our Dr. for Phrases or Modes of Speaking, believing they have little force in them for Proof of the Soul's Immortality, which I look to see better prov'd, before I shall be able to believe it; and I am apt to start another Difficulty yet upon this Argument, *viz.* How it can come to pass, that they who know nothing of their Friends or Parents Souls whilst they are both Living, should come to know one another's Souls after their Death.

The Dr. says further, *That Adam's Soul was not made of Matter, but was immediately Created by God, and breathed into the Body which was form'd of Dust.* Reply. I desire he would prove what he often says, *That God made a Soul for Adam;* because his Sayings do not prevail with me to believe it. The Text doth not say, that God made a Soul for him; and how then shall Men come to know that he did so? I neither know it, nor do the Dr's Pretences prevail with me to believe it; conceiving rather, that what God Breathed into *Adam* was Breath, as the Text says: And I have pretended before, to shew how this became to *Adam* the *Breath of Life*; I will not be offended with the Dr. if he refuse to give Credit to my Assertion; and I am ready to ask pardon of him for refusing that Credit to his present Expressions, as I give him a like liberty to do to mine; concluding, *Sub judice lis est.* and leave the free Judgment thereof to our Readers.

The Dr. adds, *Adam's Soul was immediately Created by God.* Reply. The Text do's not say, that God Created a Soul for *Adam*, nor can I find that the Dr. hath proved, or can prove, that he did so: And therefore, I think, the Affirmation something more bold than there is Cause for.

Page 208. The Dr. says, *It is very probable, that Adam understood the Immortality of his own Nature, from the Principles of Nature and Philosophy.* Reply. I do not agree this ; conceiving, that *Adam* was not made Immortal in his own Nature ; and therefore it is more probable, that he never knew that he was so, from any Principle whatsoever.

He says, *We know not how much Adam understood of the Promise made him by God, of breaking the Serpent's Head by the Woman's Seed.* Reply. I agree our Ignorance of what he understood by it ; but whatsoever *Adam* understood by it, our Dr. thinks, he was, or might be assur'd thereby of the Immortality of his own, and other Human Souls. And this the Dr. thinks he finds in divers other Texts of the Old Testament, where I am not able to perceive it, and therefore am not thereby Convinc'd.

Page 215. The Dr. says, *Enoch's Translation, was a visible Demonstration of another Life.* Reply. I am willing to agree this ; but cannot allow it as Evidence of the Soul's Immortality or Separate Subsistence ; because, that in this Fact, the Soul and Body went to Heaven together, not singly or either of them by it self, which is the Doctrine by me oppos'd ; conceiving, that as soon as the Soul and Body are separated there is an end of them both ; and neither of them are capable of Acting or Suffering singly by it self or in a State of Separation from one another, and serves to confirm my Apprehension, that after Death there is no Acting or Suffering till the Resurrection shall overtake us, which joyns Soul and Body together again, as formerly they were ; and that will make us able to account for what we have done in this World, and enable us to Enjoy and Suffer such Recompences as shall be appointed for us at the Last Judgment.

Page 216. The Dr. says, *The Old Mosaical Jews desired and hoped to be Immortal ; and this made them very Devout Worshippers of God.* Reply. I find no readiness in my self to grant this, not finding any such Commands or Encouragements in the Law of *Moses*, or the Prophets. We find amongst them, many continual and great Promises, of Temporal Blessings and good things to such as should be careful Observers of those Laws ; and proportionable Temporal Punishments to the Breakers thereof, without any clearly Intelligible mention of a Soul's Immortality ; Future Happiness, or a Life after Death. The Dr. says, as above, *Those Jews desired and hoped to be Immortal ;* but he quotes no Text of *Moses* nor the Prophets in proof of this Assertion : I know of no such Texts ; his pretended Proofs are only Mystical places, and general Allegations, from Desires in Men of our Times, which he calls Natural ; and I say are deriv'd from Institution and Doctrine : So I think, I may say of him, as *Festus* said of St. *Paul's* Accusers : He brings no such Proofs of his Opinion, as I might reasonably expect ; but natural general Allegations, and Mystical Texts out of the Old Testament ; which I do not allow for good Proofs of his Pretensions ; and therefore refuse to agree with him in his Deductions and Opinions.

Page 218. The Dr. says, *Abel chose to serve and please God at the peril of his Life ; tho' he knew how he provoked his bloody Brother by it.* Reply. I wish he had told us how he came to know all this ; and from what Revelation he had it ? For want whereof, I am apt to suspect he speaks more than he knows in this Particular ; which I leave to the Readers to consider.

Page 222. The Dr. having quoted *Heb. 11.* and forward, names divers other Persons, who under the Discipline of the Old Testament, gave Testimony, *That they expected*

expected a Future State after their Death in this World. Reply. I find no willingness to oppose this; but conceive it to be no Proof at all of the Soul's Immortality or Separate Subsistence. It is true, that assisted by St. Paul's Gospel Comment, there is reason to collect, That those Ancients conceiv'd in their Minds, there was a Future State after this Life, wherein Recompences should be made according to Mens Works. This Perswasion of the Ancient Jews, common to them with the Gentile Philosophers, and the most Exalted Persons of their Times, passing amongst them as a Speculation (probably appearing, yet not certainly known or proved;) I do not oppose. But that these things did arise or grow from the Grounds of the Separate Subsistence or Immortality; I do not find Reason or Authority to believe, and therefore do not believe it; but do altogether apply the Doctrine of a Future State, and Recompences therein expected, to the Power and Certainty of Christ's Second Coming, the Resurrection of the Dead, and the Last Judgment, which Christ through the Gospel, hath brought to light amongst Christians; and such as believe in his Name.

Page 238. The Dr. says, *There is no clear certain difference between the States of good and bad Men in this World; but David tells us the difference between good and bad Men, shall be made apparent in the Morning, when they shall rise out of their Graves to receive the Recompences of their Works.* Reply. I agree this Comment of our Dr. upon the Words of David, shall pass for a granted Truth.

Page 239. The Dr. says, *Good Men shall enter into a State of Peace and Rest after Death.* Reply. This I also grant; and that as Job says, *There the weary are at rest:* And as John says, *They who dye in the Lord, rest from their Labours, [or Sufferings]*

From the Dr's 227 Page, he seems to attempt and prosecute no more but the Proof of a Future State after this Life ended ; about which Truth we have no important difference, nor do we disagree in referring the Commencement of that State to the time of our Lord's Second Coming, nor doth he in these Pages deny or oppose a respite, and resting of Dead Persons until that time: And therefore I pass over those Pages, unto Page 240, without further Observing upon them.

Page 258. The Dr. says, *God was such a God to Abraham, Isaac and Jacob, as he was not to the rest of Mankind.* Reply. I do not agree this; conceiving that God is as much a God, and so a God to all his Elect and good People, as he was to *Abraham*, &c. and whether we shall respect them as Living or Dead Persons: the Dr's quoted Text says, *We all live to God.* which I take to intend dead as well as living Persons. The Scripture frequently calls Death a Sleep, from whence the Dead shall be called and *raised by the Voice of the Archangel, and the sound of the Trump of God.* Their Bodies are turn'd to Dust, and the Spirit of their Lives (by which I intend the same thing which others call the Soul) is extinguish'd, but nothing of them are lost or consumed: And altho' the Persons are become dead to Men, I am apt to believe they are not so with God, who alone can effectually *call things that are not, as tho' they were*; and thus He calls himself the God of *Abraham*, &c. because tho' they were dead, and lost to Men, they were not so to Him, his Knowledge or his Power; He knows them and their Parts, as he knew *David* before his Formation in the Womb, and *knew his parts when yet there were none of them*; before they had a Being: And as God says of *Cyrus*, *I formed thee in the Womb tho' thou knewest me not.* And thus, I conceive, all that shall be hereafter have a present Being to God, before

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fore they have it to Men, and shall have Being in the World given them in due time: And so shall Dead Persons have Life and Being restor'd to them by God at Christ's Second Coming: Then shall they have Life and Being again, not to God only, but to Men also; and shall stand before Christ in the sight of all the World, known for the same Persons which they had been before. And thus, all the Dead are alive to God; tho' shaddow'd in Death from the knowledge of Men. And all *those who dye in the Lord rest from their Labours, and sleep in Jesus, whom the Lord shall bring with him at his coming to Judgment: For the Dead in Christ shall rise first; and then be met by Bodies newly Translated from the Earth, and thus shall they all together, and ever be with the Lord.* And this is the great and only Comfort which St. Paul gives to his *Thessalonians*, in cases of their dying or dead Friends, or when the approaches of Death may fall upon themselves; without mention or Item of a Separate Soul, or its going any where in a Single State, intermediately between the time of their Death and the Last Judgment.

Page 259. The Dr. says, *All Writers agree, that God's calling himself the God of Abraham, &c. proves that the Souls of Good Men live after Death.* Reply. I can by no means agree this; for that no Writer, who maintains the Soul's Extinguishment at the Death of the Person, doth or can agree this Text to prove, that the Souls of good Men live (in a Separate State) after Death. The Dr. thinks this Argument sufficiently proves that; I differ from him in it, and think it neither a sufficient nor a good Proof, that the Human Soul lives after the Death of the Person.

Page 290. The Dr. says, *God enter'd into Covenant with Abraham to be his God, and the God of his Seed; and promised he would give them the Land of Canaan, where they should live under his Favour, whilst they lived; and when*
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they dyed, if their Sins did not stop up their way, they should be Translated into his Immediate Presence, and exchange a Temporal for an Heavenly Canaan. Reply. I am apt to think, that the Dr. perswades himself, that he hath well proved before, what he here delivers; but I find my self to be much of another mind: His fore-going way of proving this, hath been by many Allegations, Collections, Constructions, and Inferences; which have risen by comparing many Passages between God, *Abraham* and the other Patriarchs; with many Allegorical and Mystical Expressions Collected out of St. *Paul's* Epistles: And thus he may soon prove that to his own Apprehension, which, because I do not well comprehend, I may not be very likely to believe; and particularly, I know not how to apply what he hath before said to his Conclusion here quoted: That when the Ancient *Jews* or Seed of *Abraham* dy'd, if they were of the Good, they should be Translated into God's Immediate Presence; and thereby enjoy Heaven, and Happiness, as their Reward. All these Allegations, Quotations, and Applications, have been deliberately Read before me; amongst which, I find not so much as one, that so speaks in exprefs terms, or that speaks to this purpose, or very like it: And therefore find no good Ground or Reason for giving any Credit to his Assertion; conceiving rather, that out of a great desire he hath to uphold and shore up the Opinion of the Soul's Immortality, he perswades himself it may be proved by those great Traverses and Fetches, which we see he makes out of the Old Testament, and about the Covenant which God made with *Abraham*; which seems to me to have little Connection with the Soul's going to Heaven after the Death of the Person: Whence I find my self not at all Convinc'd, that his Conception of Immortality,

is veritable or probable ; and that what he hath said in this Large and Mystical Collection, hath no proving force in it, for the perswading Indifferent Persons to be of his Opinion ; because he hath put more into his Conclusion, than can be found in any of his Premisses.

The 4th Section of our Dr's Third Chapter, begins at Page 240, and reaches to Page 298. drawn out (as himself says) to a very great length. The prime Intent of what he there says, seems First to prove, That there must be a Future State after this Life ended. Secondly, That the Covenant made by God with *Abraham*, had divers further Concerns in it, than what related to the Temporal State of the *Jews*, and their Possessing the Temporal Land of *Canaan*, that by divers parcels and Sayings of that Covenant, the Coming of their *Messias*, and the Benefits thence arising, were typify'd and intended, and that there was in it a respect to a Spiritual *Canaan* and Heavenly *Jerusalem*. In either of these Designs, I pretend not to offer the Dr. my Opposition. What he hath propounded in this Section in maintenance of the Immortality and Separate Subsistence, I have Observ'd upon, as appears by that which before hath been delivered ; the rest I pass over as not being very material to the main Point now in question, and before in this Treatise Disputed between us.

Page 299. The Dr. says, *It is confess'd by all, that the Law of Moses contains no express Promise of Eternal Life ; but yet the whole Mosaical Dispensation is one continued Proof of it, if we will allow that God had any Wise Designs in that Dispensation, or the Jews any Common-sense to understand it.* Reply. Upon this Saying, it seems consequent, that if by the whole Dispensation of the Mosaical Law a Future Life cannot be proved, then God must have had no Wise Designs in that Dispensation, nor the People Common-sense
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in understanding it. This I esteem to be a very bold Undertaking in our Dr.

Page 300. The Dr. says, *The Belief of Rewards and Punishments is the true Foundation of Religion.* Reply. I have before pretended, that Love, Duty, and Gratitude, are the true Foundations of Religion, and that the Hope and Fear of Recompences are a strong and needful Support for the Religion which is built upon those Foundations; and have already spoken what I think needful upon that Subject.

Page 301. The Dr. says, *The Jews had great reason to expound all God's Promises and Threatnings (apply'd as they are in words to Temporal things) into Eternal Future Rewards, which according to the Sense of Mankind are the proper Rewards of Religion.* Reply. He must intend of Mankind Educated in such Religions as accept or teach such Future Recompences: I do not find by the Law or the Prophets, that the Ancient *Mosaical Jews* ever express'd, that the Rewards and Punishments mention'd in their Law, were intended to be fulfill'd in a Future State; nor that themselves had any regard at all to such a State; and if there be no mention that they so thought, I conceive, every Man may Construe thereupon as he thinks reasonable.

Page 304. The Dr. asks, *Why did not God make all Men his own as well as the Israelites? Why did he separate Canaan and Israel from the rest of the World?* Reply. I can not tell why he asks such Questions; and am sure, I am not able knowingly to answer them, unless by saying, He did these things because it pleased him so to do. He goes on to tell us, what it became the Divine Wisdom to do; and what he, the Dr. would have directed, if his Counsel had been ask'd upon such Occasions.

Page 306. The Dr. says, *The Promise of a Land where God would dwell among them, could receive its just Accomplishment in no other place but Heaven.* Reply. I do not agree this ; because that if they knew not Men were intended to dwell in Heaven, they might well be contented with having God's peculiar Presence, Protection, and Blessing upon Earth : But our Dr's Mind and his Mouth are so full of Heaven and Eternal Happiness, that he thinks no Man should or can be contented, without all those Advantages which he thinks due, and promised to them by the Tenour of the Gospel ; whereas, more modest Judges, may well enough conceive, that Men to whom no other things were declar'd or promised than Earthly Blessings, might very well be contented therewithal, without prying into such Secrets, as were then lock'd from them, and reserv'd for future Revelations of the Gospel Times.

Page 312. The Dr. says, *God would not suffer the Children of Israel to commit Idolatry in Canaan ; and why should Idolatry in Canaan, be more provoking than in another place ?* Reply. I do not find or apprehend, that the committing of Idolatry in *Canaan*, was a greater Offence, or more provoking, than committing the like Idolatry in another Country ; and therefore do not think it was truly so.

Page 316. The Dr. seems to set aside all his Disputes ; by which, I think, he intends his Arguments before raised from Typical Passages of Moses's Law ; he seems lastly to insist upon the one great End of Sacrifices, which he says, *is but little taken notice of ; that is, to give Men hopes of a Life after Death ; for that upon Adam's Fall he was threatned with Death ; and presently a Redeemer was promised in the Seed of the Woman ; and in the mean time the Sacrifice of Beasts was accepted, as a Ransom for the Life of Man : This he proves from a Ram's being accepted instead of the Life of Isaac.* Reply. I pass this Argument as the Dr's own Supposal.

Supposal, because he produces no Proof of the Institution of Sacrificing, or that it was Ordain'd as a Ransom for the Life of Man; but gathers this by way of Inference, that because a Ram was accepted in the stead of Isaac, therefore Sacrifices were Ordain'd as a Ransom for the Life of Man: I think this Inference hath no Coercion in it, but is very weak in it self, and foreign to the purpose for which it was brought; and so are a multitude of his Typical Arguments in this Section produc'd.

Page 317. The Dr. says, *The Sinner Legally dies in the Sacrifice that was Offered in his stead; but himself lives after this Legal Death, which, he says, is a Life after Death; which is an earnest of Immortal Life after the Death of his Body; and says, I am sure thus it was in Fact in all the World.* Reply. He doth not tell us, how he became sure of this, nor gives any further Evidence of it, but his own Surmise; and thus, I think, Men may Collect, Construe, Infer, and Surmise what their own Apprehensions shall perswade them to; and then *Supposito quolibet, sequitur quidlibet.* This sort of Arguments our Dr. is very copious, and somewhat prolix in.

Page 318. He says, *These Sacrifices finish'd in our Lord's Death.* Reply. Yet we know the Mode of Sacrificing continu'd in the Roman World above 300 Years after that time, and the Emperor Julian, was exemplarily profuse in such Sacrifices, so that the Country through which he pass'd, could hardly find Beasts enough to satisfy his greedy Humour in such Expiations.

The Dr. says, *Christ rose again from the Dead, and became the Example and Author of a Life after Death; which, he says, shews us what the meaning of those Figures was.* Reply. Intending, this shews the Dr. what the meaning of them was; and gives us such a Proof of a Life after Death, as neither the Light of Nature, nor the Law of Moses could give us.

Reply.

Reply. I agree Christ's Death and Resurrection, give us good Proof of a Future State; that the *Mosaical* Sacrifices did so, may seem to the Dr. well prov'd; but I find no strong Reason, that those Sacrifices can prove it to the Satisfaction of my Judgment, or to the Judgments of other Men.

This our Dr's Third Chapter begins at Page 189. and reaches to Page 319. and he therein prosecutes a Course which Men of Designs are apt to follow; *Such Men often do (as Sir Philip Sidney tells us) like a Hawk in pursuit of her Game; fly a great way out of the direct Course to it, to gain a point of height which she desires, that assisted by the height which she sought, she may return and descend upon her quarry with greater advantage and force.* Our Dr. in this Chapter, hath taken a Flight through a great many Types and Figures of the Law, intending thence to gather Mystical Arguments for the Soul's Immortality, or at least, for a Future State. To the first of these, I think, none of his Arguments do come up: And that concerning the other, his Proofs are very mystical and dim; whence they need as quick a sight as the Dr's to discover the true Proof which they make of a Future Life, or State after Death. I have therefore forbore to take particular notice of much the greater part of them, and forbear to observe any further upon this Chapter.

Chap. 4. p, 321. The Dr. says, *That believing the Soul's Immortality, and Supervivancy thereof after Death of the Person in a State of Reward or Punishment, is not the Immortality brought to light through the Gospel; for that does not signify the Life of Separate Souls, but the Resurrection of the Dead. [Persons.] And this, he says, is the true Gospel Notion of Life and Immortality.* Reply. I think, this is not only the true Gospel Notion of Life and Immortality, but

but the only true Notion of it which can be Collected and Proved by the Wit of Man.

Page 323. The Dr. seems here to say or assent, *That the Resurrection of the Dead, was the general Faith of the Jews, in our Lord's time; and when our Lord mentions the Resurrection of the Dead, none of his Auditors objected against this as a New Doctrine.*

Page 324. He says, *The separation of Soul and Body, is both in a Natural and Scripture Notion a State of Death; and such Men are call'd the Dead: But Immortal Life begins in the Resurrection of the Dead, [or with and by the Resurrection of the Dead.]* Reply. I am ready to agree to all this.

The Dr. says further from St. Paul, *That Christ hath abolish'd Death; and brought Life and Immortality to light, and argues, that to abolish Death, is to put an end to it; and nothing puts an end to Death, but rising from the Dead; and this Christ did in his own Person; and by Death destroyed the power of Death; which gave a visible Demonstration of Life and Immortality to his Disciples, and that they also shall rise again from the Dead, and live in Immortal Bodies, as he did after his Resurrection.* Reply. I agree all this to be true.

Page 325. The Dr. says, *There is not any one Text in the New Testament, where Immortal Life signifies any thing else, but the State of the Resurrection.*

Page 326. The Dr. quotes our Lord's Saying, *I am he that liveth and was dead; and behold, I live for evermore.* Here his being dead signifies the separation of his Soul and Body, and his living signifies the Re-union of them at his Resurrection.

Page 327. And this, he says, our Lord proves from God's owning himself to be the God of such good Men as are dead; as of Abraham, Isaac, and Jacob, who yet, he says, live to him, *[as all other good Men do.]* Reply. I agree all this; as I do also what he says, *That our Lord proved*
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the Resurrection, by these words that God spake to Moses at the Bush, and not the Immortality of the Soul; as Mr. Turner in his Book pretends, Page 18, 19.

Page 328. The Dr. says, *Life and Immortality spoken of in the Gospel, intend first the Express Promise of Life and Immortality recorded in the Gospel; and 2dly. the Visible confirmation of all these Promises by the Resurrection of Christ from the Dead: he quotes John 6. 39. This is the Fathers will, that of all that he hath given me, I should lose nothing, but should raise it up again at the last Day.*

Page 330. *And Christ gives us as great assurance of this Truth, as the express Word and Promise of God can give us. Reply. I grant what he says here, and say, that he might have added three other Texts out of John 6. to the same purpose, and much in the same words.*

The Dr. says further, *This is a new sort of Evidence, which the World never had before. Next, there can be no Evidence of Life and Immortality in the Gospel Notion of it, without a Promise: Thirdly, it exceeds all other Evidence of Immortality, which the World ever had before, Reply. I think the World never had any good Evidence of Immortality, either before, or besides, this of the Resurrection.*

He takes it for a clear Truth, *that the World had no express Promise of Immortal Life, before the Revelation of the Gospel.*

Page 331. The Dr. says, *If there were any express Promises of Immortality in the Old Testament, they might be easily shown [but no such can be shown, therefore they are not there.]*

The Dr. says further, *Gospel Life and Immortality, is the Resurrection of the Dead; and there can be no natural Proof of the Resurrection, because there is no Natural Reason or Cause of it. Reply, In this we are agreed.*

He says, *If the Dead rise again, it is owing wholly to God's Will, and is entirely the effect of Divine Power. Reply. I agree this.*

Page 332. The Dr. says, *There may be some Reasons given to prove the Immortality of the Soul ; but, he says, this is not to believe Immortal Life ; but that the Soul does not lose its Being by separation from the Body ; yet may be conceived to be in a State of Death still [in a Limbus or Dormitory.]*

He says further, *I think we take a wrong Course, when we begin the proof of Immortal Life, with proving the Natural Immortality of the Soul ; which signifies nothing to the Christian Immortality.*

Page 333. The Dr. says, *The rising again of the Dead, is the only Christian Immortality.* Reply. I think no other sort of Immortality hath been, or can be convincingly Proved.

The Dr. says, *Our Lord and his Apostles never concern'd themselves with any other sort of Immortality. And says, the Soul's Immortality, and that Immortality which is brought to light through the Gospel, are two very different things ; and must be proved by different Arguments, and in a different Method. The Gospel Immortality, or Resurrection is grounded upon Divine Revelation ; but the Natural Immortality, is grounded upon the mere Evidence of Natural Reason ; which sort of Proof may greatly endanger our Faith.*

Page 334. The Dr. says, *The Immortality of the Soul signifies no more, but that it doth not dye with the Body, or fall into nothing.*

Page 335. He says, *The Natural Proof of the Immortality, cannot prove Immortal Life, because that cannot be effected without the Resurrection [of the Person ;] and yet the Gospel Promises of Immortal Life are the best Proof of the Natural Immortality of the Soul.* Reply. I think these Promises may induce Men more strongly to apprehend the Soul's Immortality ; but that in truth they are no good

or true Proof of the Soul's Immortality at all, but ought all to be apply'd to that *Immortality which is brought to light through the Gospel.*

Page 336. The Dr. says, *There is reason to think, that the Soul is by Nature Immortal, when God hath promised to cloath it with an Immortal Body.* Reply. He should have produced his Proof, that God hath any where promised to cloath the dead Man's Soul with an Immortal Body ; because I do not remember that Promise made in the Gospel : All the Gospel promises, is, a Resurrection from the Dead ; which seems to intend, that first the Body and all its Organs shall be brought to a perfect State, fitted for the reception of Life, as it was done in the Cases of *Adam's* Creation, and *Ezekiel's* dry Bones then to be raised : the Steams of their Blood and Humours were made pullulant, and ready for Inflammation ; *Ezekiel's* Bodies were thus framed and fitted ; but yet they lived not, because there was no Breath in them ; then God commands, *Prophecy to the four Winds, to come and breath upon these slain that they may live ; and the Breath entred into them, and they lived, and stood up upon their Feet, a very great Army.* And thus I conceive, it was in *Adam's* Creation also ; the Breath which was breathed into his Nostrils, kindled and kindled the Flame of Life, in the ripe Steams of his Blood and Humours, and gave such mettle and activity to them all, as immediately produc'd Life and Motion in the Person ; and was accompanied, or follow'd with immediate Respiration ; whereby this Flame was fanned and fomented ; and by the like Respiration, it must still be fanned, that it may be continually fresh and glowing ; so needful for Human Life. as that upon failing or stopping thereof for a few Moments, an immediate and certain Death must follow without remedy. This is no cloathing of a Soul with a Body ; but producing such a Soul as is a Spirit of Life in such a Body ,

as then was Created and fitted for it: And this I conceive to be the most likely progress in the Resurrection of the Dead; as it was in *Adam's* first Creation, and in the Resurrection of *Ezekiel's* Bones; which may pass for Samples, of such a progress as is likely to be in the Resurrection of the Dead; so as when this Flame of Life shall extinguish, (bringing thereby Death upon the Person) I conceive there is nothing left but the Dead Matter of the Body, which gradually turns into the Dust out of which it was taken.

The Dr. asks, *If the Soul were by Nature Mortal, why should it ever rise again when it once dies?* Reply. I ask, Why should the Body do so? I think it is that the whole Person may be made accountable, at the Judgment of the Great Day, for the Works which they have done in their Life, and passage through this World together.

Page 337. The Dr. says, *Eternal Punishments can never be just if the Person who is to suffer them be by Nature Mortal.* Reply. I find little coherence in this Assertion, conceiving it lies only against the Capacity of suffering Eternal Punishment by a Creature that is Naturally Mortal: But if by God's Promise and Power, *that Mortal shall come to put on Immortality* the Person will become capable of, and liable to Eternal Recompences, as much as if such a Person had been made Immortal at its first Creation.

The Dr. says further, *That the Resurrection of the Body, does by plain and necessary Consequence, prove the Immortality of the Soul also.* Reply. I pass this for a *gratis dictum*, without Proof or any likely Reason for what he here says.

Page 338. The Dr. says, *The Gospel Promises of Eternal Life are greater and better than e're the World had before.* Reply. This I agree; and add, that the World before never had, great and true Promises of Eternal Life; or any
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good Proofs of Man's being made to an Eternal State after this Life.

The Dr. says further, *That in the Natural Knowledge, whatsoever is not Sense and Demonstration, is no more than natural Faith or Assent to the truth of something which we neither can see nor demonstrate by self-evident Principles ; and such is the Immortality of the Soul, and a Future State, which we neither see nor can demonstrate : And then I think I may fairly leave it for every Man of Common-sense to judge, whether the express Promise of God, or Mens probable Reasons, be the surest foundation of our Faith.* Reply. I think there is no comparison between them ; and therefore chuse to build my Faith upon the Declarations and Promises of the Gospel, importing and proving the Resurrection of the Dead ; rather than upon the Inventions and Conclusions of Men, how Ancient and how Universal soever the same may formerly have been.

Page 344. The Dr. says, *Setting aside Revelation, it is as reasonable to think Man should never have dyed, as that the Human Soul should live after Death of the Person ; for since Soul and Body were made to live for ever together, why should an Immortal Soul ever lose the Body and live without it ?* Reply. I know not why it should so do ; and therefore leave others to answer this Objection.

Page 346. The Dr. says, *The way of Reasoning from Divine Nature and Government, either without, or beyond Revelation (as evident and demonstrable as some Men think it is) is it self liable to very great Uncertainties, and often leads Men into great Mistakes ; because our knowledge of the Divine Nature and Government is very imperfect. And when we venture farther than Revelation, we soon find our selves in the dark ; and it is odds, but we shall draw thence some wild and uncertain Conclusions ; and it may be contra-*
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dict the Divine Revelation, with a vain pretence of a more certain Knowledge of the Divine Nature.

Page 348. The Dr. says, *If we find by Revelation that God promises any thing, we have the security of Divine Truth for the performance of it, which answers all Objections from the Difficulty or seeming impossibility of the Performance.*

Page 349. *For it is not the Power of Nature, but the Power of God, we rely on in such Cases ; and therefore no Natural Impossibilities are any Objection.* Reply. I like well our Dr's Assertions and Reasoning, in the last Quotations.

Page 350. The Dr. says, *It is a degree of Infidelity, to think our selves concern'd to answer all the Natural Objections against God's Promises, before we will believe them. Thus we must believe the Promises of God, not considering the Powers of Nature but the Power of God ; whatever Natural Difficulties or seeming Impossibilities there may be in the Doctrine of the Resurrection, this is not our Concernment ; God will take care of that.*

Page 352. The Dr. says, *That is the best Religion, and will make the best Men, which gives us the most certain Evidence of Immortal Life ; but the Soul's Immortality is not that Immortal Life which the Gospel promises, and assures us of ; for that is the Resurrection of the Dead.* He says, *The Soul's Immortality is a State of Death, as the separation of the Soul and Body is ; and to live in that State can never be thought a compleat Happiness, nor a proper Reward for good Men.*

Page 353. He says, *If the Separation of the Soul and Body be a Curse and a Punishment, it cannot be a State of Reward ; nor can the Man be said to live, till there be a Re-union of Soul and Body, which is his Natural State of Life.*

The Dr. says further, *The Soul cannot live as Human Souls should live, till they are re-united to their Bodies.*

Page 354. The Dr. would have it proved, *That the Soul can be Happy in a State of Separation, that is, whilst it is in a State of Punishment.* Reply. I demand Proof of this, as well as he; or at least, that it should be proved, the Soul of Man can subsist by it self, or singly in such a State of Separation; because that after all this Discourse, I cannot yet believe it.

The Dr. asks further, *How Men can judge that God will Reward Good Men whilst he continues the Punishment of Sin upon them? For this would be to Reward and Punish the same Person at one same time.*

Page 355. The Dr. says, *Because Death is the Punishment of Sin, we can never be secure that Separate Souls either are, or ever shall be Happy without a Resurrection.*

He says further, *Were Men never so certain of the Immortality of the Soul, they can never prove the Happiness of Separate Souls, who are in a State of Death, and never to rise again.* Reply. Those last Sayings of our Dr's I give Assent to, and pass them with Approbation.

Our Dr. continues this Chapter from the Page last quoted, to Page 377. his intermediate Pages argue and declare, *That the Fact of our Lord's Resurrection is a firm undeniable Testimony, that the Doctrine of the Resurrection is true.* Replying, I grant the force of this Argument to be very great and strong. Next, in these Pages our Dr. Examines the Words of Abraham in the Parable of Dives, *Thy Brothers have Moses and the Prophets, let them hear them:* which he says, *some Men pretend is a direction to seek Testimonies of Immortal Life from Moses and the Prophets; which, the Dr. says, by searching cannot be found; whereas (says he) the intent is, seek from them the Rules and Directions of a good Life, which will keep them from suffering in a Future State; which Rules may be plentifully found amongst Moses and the Prophets.* And so he goes on

to Expound this Point of the Parable, in such manner as I have done before, in my Observation upon the 190. Page of the Dr's present Treatise. I find little more in the Dr's remaining Pages of this Chapter; and therefore I pass them over without farther Observing thereupon.

Chap. 5. p. 387. The Dr. says, *Our Lord's Words, I am the Resurrection and the Life, are a true and necessary Character of the Saviour of the World; none can be the Saviour of Sinners, but he who can raise them from the Dead; and none are saved but such as are raised from the Dead, and this must be effected by one that has Power to raise the Dead.*

Page 388. The Dr. says, *That Redemption and Raising of our Persons, is an essential part of our Salvation.*

Page. 407. He quotes John 5. 11, 12. *This is recorded, that God hath given to us Eternal Life; and this Life is in his Son: he that hath the Son hath Life; and he that hath not the Son of God hath not Life.* Hence I assume, that the Eternal Life given to us by God, is only that which is purchased for us by Christ, and assured to us by his Resurrection; so as it seems, this sort of Eternal Life purchas'd for us by Christ, is not that sort of Eternal Life, which Men lay claim to, by pretence of the Soul's Immortality; for all Men have a like Claim to the latter Immortality, altho' they be no Christians: But so it seems, they have not, to such Benefit as will arise by Christ's purchase, and a Happy Resurrection bestow'd upon them; and yet true it is, both these ways of Immortality are common to all Men; but are turn'd by our Redemption to a Happiness of the Redcem'd Ones: But it seems a clear Inference, That if the Soul's Immortality were clear and true, the Immortality arising from the Resurrection would be of much less Importance, than the Scripture teaches; and than we have Reason to believe it is; we have been Taught, and still are so, That the Body is a clog and bur-

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then to the Soul, which goes to Heaven at the Death; and there enjoys God, Christ, Angels, and Spirits of Just Men; and other Heavenly Happineffes, without being clog'd by their Bodies; whence their Enjoyments seem to be more large and free, than when they are united to Bodies, as at the Resurrection they shall be; and must come down from Heaven again to live under New Heavens, and upon a New Earth; in which tho' Righteousness do dwell; yet Men cannot with Reason conceive, it shall be so Happy and Glorious, as the Mansions of Heaven are; from whence the formerly Happy Souls do then depart, and become enclosed with Bodies, as they were before. Men use to say, *Change is no Robbery*; but if this Change fall out to be as it is here describ'd, the degraded Souls must, I think, have a hard Bargain, by the coming of a Resurrection upon them; and therefore should have no cause to desire it, but rather wish the same may be long a coming, or in truth, that it may never come upon them.

Page 429. The Dr. quotes, *God hath given us Eternal Life, and that Life is in his Son*. I assume, if the Eternal Life which God gives us be in his Son; it seems the Soul's Immortality cannot be the Original or Fountain of that Eternity; but one of these Eternals must be different from the other; and I do not perceive, how they can be made to stand together. The Doctrine of the Resurrection springs from the Death and Resurrection of the Son of God; what the Life rising from the Soul's Immortality springs from, I do not yet discover; and therefore desire to have the same better cleared to me by the Maintainers of the Separate Opinion.

Page 436. The Dr. says, *Whatever Human Nature was before Christ's Resurrection, that gave us a visible Proof of its Immortality. The Human Nature of Christ is Immortal; and this*

this is a new Immortality of Human Nature, and gives Mankind a new right to Immortal Life : God United Human Nature to himself, which necessarily makes it Immortal. And then demands, Why should Human Nature be Immortal, and all Men Dye? Reply. I pass our Dr's Words here, for a dim and mystical Proof of Human Immortality.

Page 456. The Dr. says, *The Children of Mortal Parents must be Mortal, and dye as their Parents did : God had said, In the Day thou Eatest of that Fruit, thou shalt surely Dye. Thus Man became Mortal (or was declared to be so) and then must beget Mortal Children like himself : Thus Man must Dye, and had no Power to raise himself from the Dead; and therefore must Dye for ever, without hope of living any more ; for whoso Dyes, and cannot raise himself from the Dead, must always continue under the Power of Death ; and this shows us the necessity of a Saviour, who raised himself from Death, and will also raise up Believers, and the whole World in his due and appointed time.* Reply. This shows, the Dr. hath a small esteem of his former Arguments produced for Proof of the Soul's Immortality, by saying, *Adam after the Curse, could not beget any thing which was not Mortal, and that Mortality cannot be cured by any thing, but a Divine Power, which can, and will give a Resurrection to the Persons formerly Dead, and which without that Remedy, must always continue under the Power of Death.*

Page 458. The Dr. says, *To pretend to an Intuitive Knowledge of God ; to measure the Divine Perfections by our scanty Notions ; to say what God must, or what he can, or cannot do, in Justice and Goodness ; is not only a bold and daring Presumption, but the Cause of Atheism, Infidelity, and Heresy.* Reply. See upon this Subject, the Observations upon Mr. Bently's Sermon, at Page 13, and forwards. See also Observations upon Mr. Broughton's *Psychologia*, in the

First Part, at Pages 67, and 80. Expressions used much to the same purpose.

Page 460. *After Sentence of Death was past upon Mankind in Adam, all the Salvation which Man was after capable of, was not by saving him from Dying, (which was the Sentence of his Judge upon him) but by raising him again from the Dead into Immortal Life.* Reply. This seems by good Consequence to intend, That the Sentence of Death pronounc'd by God upon Adam, extended to his whole Person, without excepting his Soul (either expressly or tacitly) from under the Power or extent of that Sentence; so as the Person which sinned was therefore put under the Power of Death; where it should have remain'd for ever, if Christ for the sake of Mankind, had not dy'd and been raised again from the Dead, to procure a Resurrection to Life for all Mankind; which otherwise should have remain'd under the Shadows and Power of Death for ever and ever.

Page 471. The Dr. says, *It was Covenanted between God and Christ, that the latter should lay down his Life a Sacrifice for Sin, Conquer Death by his Resurrection from the Dead, and thereby give Life to the World.* Reply. Thus it seems the Death and Resurrection of Christ, are the only means of giving Life to the World, or to all Dead Persons, who have dy'd, or shall dye in the World.

Page 492. The Dr. says, *St. Paul tells us, That Christ hath given us the Victory over Death, and Conquer'd Death in his own Person by rising again from the Dead; and will at the Last Day raise all his Faithful Servants into Immortal Life: O Grave and Death where is thy Sting and Victory? Christ's Death and Resurrection hath taken them both away.* Reply. I think Christ's Death and Resurrection, so destroy'd the Power of Death, that at, and after the Sound of the last Trumpet, it shall have no longer Power to detain Dead Persons from rising to Life again; nor shall the Devil, who

who hath the Power of Death, be able to do it ; *But when the Trumpet shall sound, the Dead shall be raised incorruptible ; so as then all shall have Power and Command to come and stand before the Judgment-Seat of Christ.*

Page 493. The Dr. says, *Man consists of a Soul and Body ; and therefore a naked Soul in a State of Separation, is not a perfect Man ; nor can enjoy the perfect Happiness of a Man ; and is not compleatly Sav'd until the Re-union of Soul and Body.*

Page 494. The Dr. says, *The Souls of good Men are certainly in a State of Happiness, when separated from their Bodies, yet this is no where in Scripture called Immortal Life. But we are in a State of Death still, for Death is the separation of Soul and Body ; but our Immortality commences with our Resurrection, and this abolishing of Death brings Life and Immortality to light.* Reply. There seems no great need of bringing Life and Immortality to light, if all Men have it by Nature in themselves : If then Souls have Immortal Life by their Creation and Nature, the Gospel need not bring Life to Light in them, because their Natural Life never departed or dy'd ; whence our Dr. seems to verify the old Proverb, and *To hold with the Hare, and run with the Dog* : For that by his Discourse, there should be two Immortal Lives for every Man ; one by the Immortality of his Soul, another by the Resurrection of his Person ; without shewing how these two Lives can stand together, in one same Person ; or what need there is in Nature or Scripture of two such Lives : And if he cannot shew this, I request him to make choice which of the two Lives he will stand to : I chuse to abide by the purchased Life and Immortality, to be obtain'd by the Resurrection of the Dead ; and whosoever will chuse to ground their Expectation of Immortal Life upon the Soul's Natural Life and Immortality, shall have my free permission to do so ;
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but I am ready to pronounce it Incongruous and Unreasonable to set up two sorts of Immortal Lives, so different as they are, and place them in one same Person, at one same time; and without telling us when one of those Lives shall fail, and the other shall begin. I do not find the Dr. hath given any good Proof, or any Proof at all, of the Human Soul's Separate Subsistence: This he knows to be deny'd; and to be the main Point now in Dispute. And his saying, That Souls are certainly in a State of Happiness after the Death of the Person, I take for no Proof at all of the Truth of what he says; I leave it therefore as a *gratis Dictum*, or a bare Saying of his own, to which I am sorry I cannot give that Credit which perhaps he expects Men should do.

Page 497. The Dr. says, *To understand the great Mystery of Christ's Death and Resurrection upon which all our hope of Immortality depends, there are two or three Questions to be briefly Resolv'd.* Reply. If all our hope of Immortality depend upon the Effects of Christ's Death, what hope can there be left of deriving such Immortality from the Soul's Separate Subsistence; considering the one is Natural and the other specially appointed by God, and deriv'd from his Miraculous Power.

Page 500. The Dr. says, *If God have order'd and appointed a thing to be so, tho' Men can find no Reason why it should be so, the declared Will of God, is a sufficient Reason for its being so.* Reply. I readily agree this.

Page 501. The Dr. says, *Tho' we shall not Naturally rise from the Dead till the general Resurrection; yet we are risen in, and with Christ, as we all dy'd in Adam.*

Page 502. The Dr. says, *Death cannot detain us in Eternal Captivity; tho' we must expect the Sound of the Last Trumpet to raise us again into Immortal Life.* Reply. If we had Immortal Life in our Souls before; I see not how

how we can be properly said to be raised again to Eternal Life ; but that rather the Immortality which we had before should continue, and be made Blessed and Happy to us for ever.

Page 503. The Dr. says, *A Book call'd Reasonableness of Christianity, tells us, All Men are Condemn'd to Death for Adam's Sin ; and that Author's Notion of Death, is a ceasing to be, and the loosing all Life and Sense, and that it was the Office of Christ to raise Men from this Death.* Reply. The quoted Author's Sense, seems clearly agreeable with that which I Maintain ; and to which our Dr. seems more formally than really Averse.

Page 504. The Dr. says, *If we all lost Immortal Life by one ; then it agrees with the Divine Goodness, that what was lost by one, should be restored by one. And if we consider, how we all lost Immortal Life in Adam, we shall better understand how Christ has restor'd Immortality to us.* Reply. It seems to me clear, the Dr's Opinion is, That if *Adam's* Soul was at first Immortal, he lost that Qualification by his Fall : And that Christ dy'd and rose to restore Men to that Immortality, which was lost by *Adam's* Fall. All which I think to be Mistake, at the best ; and that *Adam* never had any sort of Immortality, in Body, Soul, or Person : And that the first true appearance of Immortality in the World, was brought to light by our Lord in the Gospel, by the undeniable Doctrine of the Resurrection ; by which Immortality is deriv'd upon all Men, whether they are Good or Bad : All that Rise become Immortal, and be Judg'd according to their Works. And this is the only true Immortality which I can yet discover, either from Nature or Scripture.

Page 513. The Dr. says, *There is now no longer Reason why Mankind should continue under the Power of Death ; since Human Nature is raised from the Dead, and restor'd to Immortality.*

Immortality. - Reply. I say, Since Immortality is bestow'd upon all Mankind by the Virtue and Merit of Christ's Death and Resurrection, which he undertook and underwent by the Will of his Father for the obtaining and giving Immortal Life to all Men; refusing the Dr's Word of *restoring Life to Mankind.*

Page 526. The Dr. quotes divers Verses out of 1 Cor. 15. Reply. I conceive this Discourse of St. Paul derives all the Expectations of Human Recompences from the Doctrine of the Resurrection; and lays the whole stress of Christian Religion upon it; averring, that if this Doctrine be not true, *Our Preaching is vain, and your Faith is vain, and ye are yet in your Sins; for if the Dead rise not, Christ is not raised; and then all that are fallen asleep in Christ, are perished.* Then all our Sufferings for Christ are vain; and *then Christians are of all Men most miserable.* Hereby it appears, that no Souls at all go singly to Heaven, or go thither without their Bodies: Therefore there must be a Resurrection to make them capable of Rewards and Punishments. Men, who think Souls to have a Separate Subsistence, are forc'd to invent places for them; some of one sort, and some of another, without Agreement amongst themselves. I my self think, That the Extinction of them at the Party's Death, is the most probable Opinion: And so I leave it.

Page 529. The Dr. says, *Without the Resurrection there is no Redemption of Mankind from Death.* Reply. This seems to import, That all Mankind are in the Power and Possession of Death, from whence there is no Recovery, save by the only Means of the Resurrection. This I agree.

Page 539. The Dr. says, *Man consists of an Immortal Soul, and a Mortal Body, which may be parted; and therefore is capable of dying, and their separation is a great Punishment,*

nishment, because in that State he cannot be compleatly Happy.

Page 540. The Dr. says, *Death Translates us into an invisible State, a more proper place of Punishment than this World: Therefore we must consider Death as a State of Punishment; for so it would be to all without a Saviour.*

He says, *Christ hath absolutely Redeem'd us from Death, as it is a Separation of Parts; but not as it is a Punishment.*

Page 541. The Dr. says, *By the Resurrection all Men are made capable of Salvation; of which without that, no Man can be made capable.* Reply. To what the Dr. says, *That Man consists of an Immortal Soul, and a Mortal Body, because he offers no Proof of this, I suppose he may rely for that upon what he hath formerly deliver'd, and to which Answers have been made; I pass it now therefore, as vox Doctoris & præterea Nihil.*

The Dr. adds, *Christ has Redeem'd us from Death as it is a separation of Parts, but not as it is a Punishment.* Reply. If not as it is a Punishment, what Benefit have the Sav'd, by this sort of Redemption? And if Death be a Punishment, the Resurrection is a full deliverance from it. To what he says of *being by Death Translated into an Invisible State.* Reply. Those who prove by the Parable of Dives, cannot allow the Dead to be in an Invisible State; nor do they who say single Souls go to Heaven, make their Death an Invisible State; but suppose them to have a large Conversation in that State. Therefore, I think, he should better have Explain'd what he means by this Invisible State. And whereas he says, *We must consider Death as a State of Punishment, as it would be to all Men without a Saviour.* Reply. I think it should be rather consider'd, as a place of Rest; because, there, Job says, *the weary are at rest.* And St. John says, *There Men rest from their labours.*

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And as such, it is desir'd by all weary and afflicted People : It may seem a place of Punishment to those, who are as well at Ease as the Dr. may perhaps be in this World ; but to me it seems the Expectation of this, which he calls a State of Punishment, is one of the greatest, and most universal Comforts afforded by God to Mankind, whilst we remain living upon Earth.

And whereas the Dr. says, *No Man can be made capable of Salvation without the Resurrection.* Reply. I demand, Whether single Souls, accounted to go to Heaven at Mens Deaths, are capable of Salvation before the Resurrection, or not ? For if his last Expression be true, single Souls seem not capable of Salvation.

Page 555. The Dr. quotes *Coloss. 3. 4. When Christ who is our Life shall appear, then shall we also appear with him in glory.* Reply. Here begins Human Immortality ; when Christ, who is our Life shall appear, then shall we live with him, and appear with him in Glory ; whence I conceive, Men shall have no Life after Death, till that appearance,

The Dr. says, *Christ told his Disciples, that he would go before to Heaven to prepare a place for them ; and would come again and receive them to himself, that where he is, there may they be also. This is the Gospel Evidence of Immortality ; and this is little less than an Ocular Demonstration of Immortal Life.* Reply. This Evidence will never clearly appear or take effect until the Second Coming of Christ, and Resurrection of the Dead.

Page 566. The Dr. says, *We see our Saviour invested with Power and Authority to raise the Dead, and to bestow Immortal Life upon us.* Reply. If we had an Immortal Life in our Souls by Nature, it seems we should not need another Immortal Life to be purchas'd for us by Christ's Death, and Resurrection ; for however true the Soul's
Immortality

Immortality may be ; yet can it be of little avail to us without this Second Immortality purchas'd by Christ, and bestow'd upon Men, at, and by the Resurrection of the Dead.

567. The Dr. quotes *Matth. 16. 26. What is a Man profited if he shall gain the whole World, and lose his own Soul ; or what shall a Man give in exchange for his Soul ?* And says, *those words were spoken by our Saviour, to convince his Disciples how reasonable it was for them to sacrifice their Lives for his sake, to save their Souls and obtain Eternal Life.* As if the Words were a Proof, that there was in Man a single Spark or Being, which is his Soul, capable of living and being Saved, as soon as the Person is dead, And yet, Page 567. he says, *By the loss of the Soul, our Lord means the loss of Eternal Life :* which he hath before said, begins not before the Resurrection. And adds, *Christ speaks of Mens losing their Souls at the Day of Judgment.* Reply. We do not read that Men shall lose their Souls at the Day of Judgment ; but the loss at that Day will extend to the whole Person, and the Body shall then be lost as fully and perfectly as the Soul, or the whole raised Person, shall then be lost together : whence if this saying be apply'd (as the Dr. says it ought to be) the words of losing the Soul do not prove, there is such a single being in the Person, as is commonly intended by the term of Soul. I am not inclin'd to accept this Exposition of our Dr. for firm and true, altho' it seem to fortify my part of the Question ; because the Text seems to intend a Thing, or Being : rather than the State or Qualification of any Thing ; and therefore the Question which I shall hereupon raise, will be, What is truly intended by the word Soul in this Text ? For the better finding whereof, I think fit to Transcribe and Compare other Gospel Texts, deliver'd us upon the same Subject ; beginning with his quoted Text, *Matth.*

not yet what we shall be, but we know that when Christ shall appear, we shall be like him. We know not with what Bodies, any more than with what Souls we shall then appear: It is enough for me, to have learnt *we shall be like him*, with Glorious Bodies, and Spirits of Life proportionate and suitable thereunto. And I think our Dr. falls somewhat short, in not pretending to declare to us, the Manner or Nature either of the One, or of the Other; but if he be mistaken in the Nature of them here, (as I think he is,) I allow him to be excusable in making no proffers towards the description of them. We seem to continue still in the Darkness wherein this present Treatise found us, without being much, Illuminated with the Doctrines, or Dictates, therein by him deliver'd; and fulfilling the Old Proverb of *Quisque suos patimur manes*: In which State the End of his Treatise leaves us, as the Beginning thereof found us.

The Dr. says, *To save or to lose the Soul in this World, is to save or to lose this Mortal Life; he that will save his Life, [intending the same with his Soul,] shall lose it: And to lose the Soul in the next World, is to lose Immortal Life.* And in the following words, *he takes Soul to be the same with Being.* Reply. I think it rather signifies Living than Being; for that Being without Living, cannot make out a Subject knowing or perceiving.

Page 571 The Dr. says, *If Souls be set at so high a rate in this Text, Men ought to take great care how they lose them; which he Construes to signifie the loss of an Eternal Happy State after Judgment.* Thus taking St. Matthew's term of Soul, for a Metaphor; and to signify an Eternal Happy State after Judgment. Reply. If we may take the loss of our Souls in this Sense, I agree the Loss to be as great as he says it is; because, I think, no Man can imagine any loss to be greater, than the loss of an Eternal Happiness.

Page 574. The Dr. says, *A good Man may be very Rich and Honourable, and Enjoy all the Pleasures of this Life, that are lawful; for that the World was made to be Enjoyed; and a good Man may Enjoy the World as far as God made it to be Enjoy'd.* To this Doctrine, I oppose 1 Tim. 6. 9. *They that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which draw Men into destruction and perdition. The love of Money is the root of all Evil, which while some have coveted, they have erred from the Faith, and pierced themselves through with many Sorrows.* But thou, O Man of God, [try not how far thou canst Lawfully Enjoy this World; but] *flee these things.*

Our Lord tells us, *It is possible for God to Save a Rich Man, (and even a Rich Minister of the Gospel); but the thing is so like an Impossibility, as it seems like the passing of a Camel through the Eye of a Needle.* The thing is possible with God, because with him all things are possible: but in the sight of Men, the State of such a Man seems Dangerous: And I cannot advise any Man to trust himself in the Perils of such a Condition, or to Enjoy the Pleasures of this World so far as Lawfully he may. I have thought it needful to observe thus much upon the Liberty or Indulgence which our Dr. offers Men, to Enjoy the Pleasures of this World as far as Lawfully they may, remembering St. Paul's Words, *All things are Lawful for me, but all things are not Expedient.* And what is not Expedient, Men stand in need of Exhortation to forbear; which Advice I give to such as may happen to read what our Dr gives them liberty to do here in such Cases.

Page 582. The Dr. says, *The loss of the Soul consists of two parts. First, The loss of that Happiness to which good Men shall be advanc'd in the next World. Secondly, The suffering those Miseries which shall be inflicted upon bad Men.*

Reply.

Reply. I think he intends the loss of the Soul to be a Metaphorical Expression; and so to signify the *pæna damni*, and the *pæna Sensus*; and so taken, I agree the loss of the Soul to be the greatest loss that Men can suffer; but refer the tryal how things will fall out, to the last Judgment, our Lord's Coming, and the Resurrection from the Dead.

Page 584. The Dr. says, *He doubts not but to Convince all Men, That the Failure of Heaven and Happiness, will be found to be an unsupportable Loss at the Day of Judgment.*

Reply. I do willingly agree this.

Page 587. The Dr. exclaims against the Fury and Sorrow wherewith Guilty Souls shall be oppress'd upon their being excluded from Heaven and Happiness. Reply. Thus continuing his Metaphorical Expression; for we have both agreed before, that not single Souls, but Persons, shall be excluded out of Heaven at the time of the Last Judgment; which is the only time allotted, for the effecting and performance of all things which may concern that great Affair, which for the Importance thereof exceeds all Actions which have been done, or are expected to be done, so long as our present World shall endure.

Page 588. The Dr. pursues his Metaphor, and says, *The loss of the Soul signifies more than the loss of Heaven; for it intends also the sufferings of Hell.* Reply. We have before agreed, that Heaven or Hell cannot be enjoy'd or suffer'd, before the time of the Last Judgment; and that then, those who Enjoy or Suffer, must not be single Souls, but rais'd Persons.

This Chapter is the 5th, and last of our Dr's Treatise, comprehending many Pages of the Book; as beginning at Page 377, and reaching to Page 592. I do not find that his principal Intention in this Chapter, was to
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Dispute or Discuss Questions concerning the Nature or Accidents of the Human Soul ; but that rather his principal Design in this Chapter, was to draw out a Parallel, or an Accommodation, between the Promise and Typical Rites, Patriarchal, Mosaical, and Prophetical, to, and with the Performances of the Gospel, and such Sayings and Constructions upon them, as he hath extracted out of many places of *St. Paul's* Epistles ; and he seems to have apply'd himself thereunto with some success , yet with grounding himself to that purpose, upon divers Positions and Assertions, the Truth whereof, I have no readiness to grant ; as for Instance, he makes somewhat a large Discourse about a Covenant made between God the Father, and the Son, concerning the Redemption of the World by Christ ; as if there had pass'd a Formal Covenant between them to that purpose ; and so far proceeds therein, as to tell us, some of the Articles of that Agreement, which he makes a Foundation for divers Directions given us in the Gospel, which therefore ought by Christians to be Observ'd, without offering us any Proofs, that there was really any Contracts made, between the Father and the Son to such purposes, or telling us what the certain Terms were, or without averring that he knows them. I suspect therefore, that this Agreement, and the Terms thereof which he produces, are rais'd principally out of his own Imagination, and are more likely to be the guesses and products of his own Brain, than to be really founded upon Scripture, Revelation or Verity. I make it no part of my Design to search into, or examine divers other parts of his Discourse in this Chapter, tending to the Purposes before mention'd. I think his Undertaking was great, of Comparing the Old and New Testament together, and Accommodating of the Expressions, which they use in divers Points and Cases of one of them to another ; and it is no wonder,

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if he happen to mistake in some of them, or may not hit so right thereupon, as other Men may desire. I profess unwillingness to wade any further in examining what he hath said in this Chapter concerning such Points, professing my only Design to be the Examination and Discussing of what he hath therein said concerning the Being and Nature of an Human Soul, and the Single or Separate Subsistence thereof after Death of the Person; and upon all places wherein I find he makes mention of these things, I have bestow'd particular Observations, in such manner as to give good satisfaction to my own Understanding in the Points Controverted between us. And herewithal shall be clos'd my Observations upon this Chapter.

But as I have before made a short Introduction to these Observations, I am willing to conclude the same with one general Observation, resulting from that which hath before been said concerning the Subject of our present Dispute, or Nature of the Soul.

By the Treatise, and Observations before-going, it appears Men make Claim to two different sorts of Human Immortality. The first whereof they take to be Natural, proceeding from the Creation and Constitution of the Human Soul; concerning which, they say, *That after God had Fabricated and finish'd Adam's Body, he Created for Adam a Substantial Intelligent Spirit, which was after breath'd into his Nostrils; or otherways injected into his Person; and that as this Spirit had a Being and Subsistence of its own, before it was put up into his Nostrils, so it shall have a like Subsistence of its own, after its being again separated from the Dead Body and Person wherein it formerly liv'd; and that after such Separation, this Substantial Intelligent Spirit departs, and goes, some think to Heaven or Hell; others think they go to pleasant and chearful places, by the Name of Paradise; or to melancholy and sorrowful Habitations: others* appoint

appoint Limbus's or Dormitories for departed Souls, where they may rest or repose themselves till the time of the Resurrection: Others direct them to Purgatories, or places of Purification from the Dregs and Dross which they had gather'd in their abode and passage through this World: Others conceive, such Souls upon Death of the Persons to which they belong'd, go out and wander at their own liberty in the Airy Region, until they shall be call'd to Inhabit their Bodies, at such time as they shall be rais'd from the Dead.

The Second sort of Human Immortality, which Men make Claim to, is that Immortal Life which Christ brought to light through the Gospel, by Declaring, Publishing, and Testifying, That at the time of his Second Coming, there shall certainly be a Resurrection from the Dead; *The Trumpet shall sound, and the Dead shall be rais'd Incorruptable.* And this is Deliver'd and Testify'd in Scripture, as a Doctrine of the most important Concern to all Christian Believers; because if this should fall out not to be true, the Apostles Preaching would be in vain; and so would the Christian Faith also be. There would be no Forgiveness of Sins, no Reward or Punishment, future to this Life. *They that are fallen asleep in Christ are perished; and Christians are of all Men the most Miserable.* And therefore to this Truth of the Resurrection, invincible Evidences are given us, by many, clear, assertory Texts of Scripture, so often therein repeated, as no doubt thereof can be left in the Minds of such Christians as are willing to give Credit to the Words and Texts of our Holy Scriptures, which frequently tell us, That the whole World of Dead Persons shall be rais'd to Life again at the next Coming of our Lord Jesus Christ, and shall stand before the Throne of his Judgment, to receive such Sentence and Doom from his Mouth, as shall put them into an Immortal State, of Joy or Suffering; such as shall have no end, but remain

upon them; from the time of that Doom, for such an Eternal Duration as the Wisdom of God hath appointed for them. All Rais'd People shall come before that Throne; and depart from thence to such an Eternal State of Happiness or Misery as shall be appointed for them.

This Second sort of Human Immortality hath very little Coherence or Congruity with the First sort of it; for this now mention'd, grows from Nature, or the Constitution of the Human Person, to whose *Soul*, they say, *it is Natural to be a Substantial Intelligent Spirit, Created by God, one for every Person at the time of its Origination.* But the Second sort of Human Immortality, hath no pretence to a Natural Original; but is merely and purely deriv'd from the declar'd Will and Appointment of God, and to be bestow'd upon Mankind by his own good Pleasure and Will, and can only be effected by his Omnipotent Power, and his Wisdom and Skill; from whence the Structure of the World proceeded at the beginning; and hath been Continu'd, Maintain'd, and Order'd, till our present time: And I think Men may as well examine, question, and deny his Power and Providence, and the Constitution thereof, as to maintain, or say, that He cannot bring to Life again the Person formerly Dead, except Men will believe, that he must do it, by continuing Life to Mens Souls after the Death of their Persons.

By the fore-going Argument, I pretend to have shown, That the Second Sort of Human Immortality, is a Certain, and Undoubted Truth, proveable by many clear Texts of Scripture; which assertorily Affirm and Teach the same; and offer unanswerable Evidence of the Truth thereof. And I am now ready to proceed in briefly Examining the Truth and Force of those Arguments brought to Maintain the First Sort of Human Immortality, deriv'd from Nature and the Separate Subsistence of Mens Souls.

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There are divers Arguments brought for the support of this Opinion. First from Scripture; and Secondly from Nature. From Scripture they alledge, *That God Created for Adam, a Substantial Intelligent Spirit; and that he breathed it, or put it up into his Nostrils for the animating his newly Created Body.* Others deny this, and say, There is no mention in *Moses's* Text of any thing Created by God for *Adam*, but his Body; and that therefore in truth, there was no such Creation of a Soul as they pretend; but that Breath which was breathed into *Adam's* Nostrils, was a proportion of the ambient Air, fit and suitable to fan and kindle the Flame of Life in the pullulant and ripe Steams of his Blood and Humours; which Flame was continu'd in him till the time of his Death, by incessant Respiration of the same ambient Air, without which, this Flame of Life cannot be maintain'd, but for want thereof will presently be Extinguish'd, and bring upon the Persons, where such defects shall happen, a sure and speedy Death. The Supporters of this Opinion, produce divers Texts of Scripture, besides this of *Moses*, for giving Credit to their Opinion, and our Dr. amongst the rest; and yet both he and they seem to agree, no Text of Scripture can be found which doth clearly, assertorily, and undeniably Prove, that the Soul is a Created, Intelligent, Separately Subsisting, or Immortal Being: If by Texts of Scripture they can prove any One of these Four Qualifications of their sort of Soul, I profess my self willing to receive Conviction thereupon; but, forasmuch as I can perceive, our Dr. and the Knowing Men of his Mind, do somewhat unwillingly acknowledge, they find no Text of Scripture, which gives clear, assertory, evident Testimonies of any of these things which they pretend, and endeavour to make pass for Truths. And therefore I pass their Tenet of the single Soul's Immortality, as their own Opinion, which they
are.

are not sufficiently able to prove from Texts of Scripture, yet made known or discover'd to the Men of our times, or those before us.

I come now to produce and Examine such Proofs as the *Immortalists* offer from Nature, for maintaining their Opinion of the Soul's Immortality: I find them brought and deriv'd specially from the Arts and Sciences. First, from the Art of *Grammar*. Secondly from *Logick*. And Thirdly, from *Metaphysicks*. Their Grammatical Proofs they pretend to draw from the Importance and signification of Words; and to that purpose, they search narrowly into the signification of the Name or Term of *Soul* in the *Chaldee*, *Samaritane*, and *Hebrew* Languages; and examine in the *Greek* Terms of $\psi\omicron\chi\eta$ and $\piνευμα$; in *Latin* the Terms of *Anima* and *Animus*; and in *English* the Terms of *Soul* and *Spirit*; they tell us what Signification these Terms have had in ancient and former Times, and continue to have at this time; and that when we meet with these Terms, especially in Scripture, we must understand them in such Sense, as they are pleas'd to deliver to us. To this their Opposers Answer, That the Term *Soul*, is a Word of very Equivocal signification, and may be therefore taken to signify different things; and should therefore be Expounded according to the Sense of those Words, or Sayings amongst which it is inserted; and that specially in the Scriptures it is commonly intended to signify the Person, and is often intended to signify the Life; and divers times intended, to signify the Human Intellect, Will, Desires and Judgment; and sometimes to signify Human Affections, Appetites, and Passions, and may or must be taken so to signify where the concomitant Words require such Expositions: So as the Sense and meaning of the Word *Soul*, must be collected from the sense of such Sayings amongst which it is found; and I pretend, that the Word *Soul*, doth not
so

so much as in any one place of Scripture signify or intend
 their Spiritual, Intelligent, Created, Separately Subsisting
 Soul; but whensoever they will make that appear, they
 must add thereunto, the Words Spiritual, Intelligent,
 Created, and Separately Subsisting; without which, there
 is no natural need, to accept the Word Soul, as a Signi-
 ficator of all these Qualifications; and I think that by
 it self it cannot be found so signifying, in any Text of
 Scripture. Whence I conceive their Grammatical Proofs,
 drawn from the true signification of the Word *Soul*, can
 add very little strength for the making good of their Te-
 net. Their Proofs from *Logick*, are of the largest sort,
 and therefore I leave them for the last place; and proceed
 next to examine their Metaphysical Proofs, from the Na-
 ture, Power, and Actions of Separate Spirits, good and bad
 Angels, and even from the High Majesty of God himself.
 They tell us, *That Man's Intellect, and power of Thought, is*
like that of Spirits: And tremble not to say, *These Powers*
in Man, are like those of Intellect in God himself. But there-
 unto it is Answer'd; Men know not by what means or Me-
 diums, Separate Spirits attain their Powers of Understand-
 ing, nor after what manner they use them; whether they
 Act by Intuitive Knowledge, or by means of Phantasy,
 Memory and Judgment; this we have no more knowledge
 of, than we have how they see, speak, hold, pull, carry,
 strike, or kill: Men know not the One or the Other of
 these Faculties; or how Separate Spirits use them; and
 how then shall we pretend to make search into the *Quid sit*
Deus? Job says, *He made some search after such knowledge of*
God, who was before him, and behind him, and of each side, where
God (whom he sought) was working; but in ways, and a
manner past finding out. Lower Knowledges are too wonder-
 ful and excellent for us, and we cannot attain unto them; let
 Men then forbear Searches so Vain and Dangerous, and ap-
 ply

ply themselves to search out Things of less Difficulty ; and yet too hard for Human Intellect to attain unto. Their Arguments drawn from Spiritual Beings, seem to have no force of Coersion in them ; because they are drawn from Things which Men know not ; where *the Blind must lead the Blind, till both fall into the Ditch*. Such Arguments, are a direct teaching of *Obscurum per Obscurius* ; a Course to be by no means follow'd, in Teaching or in Learning ; let us therefore in this Enquiry, begin our Search at the Living Creatures, of lower Rank than our selves, and whose Natures we know more plainly and more truly than we do our own. Thence we may arise with greater light and certainty to enquire the Natural Constitution of our selves, whom God hath placed in the Rank of Living Creatures and Animals, but not of Spirits. Men of high Thoughts will perhaps disdain this Advice , which tends to keep them grovelling so low, as a Search into the Nature of Inferior Creatures , would draw them down to ; and yet, I think, they cannot deny, that a Search arising from Inferior and more known Creatures, is like to have more sound Instruction in it, than that of beginning from high and unknown Beings ; and from thence to collect Arguments and apply them to our selves, whom we Naturally know better than we do those Beings, from which we pretend to draw such Arguments.

I come now to Examine such Arguments as *Immortalists* draw for the maintenance of their Opinion from Humane Sensations, or Experience, by the Power of Syllogistical Reasoning, assisted therein as they may be by such Logical helps, as that Art is able to afford to such as intend to Argue in like Cases ; and therein they commonly begin, with setting forth the Antiquity and Universality of their Opinion, which others will not allow, either so Ancient or Universal as they pretend it ; because that in the Patriarchal

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archal and Mosaical Histories we find no mention made of that Opinion, nor that ever it was commonly accepted among the *Jews*, untill after the *Maccabean* Time and History. It is granted that their Opinion was very Antiently receiv'd in the World, as in the time of *Orpheus*, who brought the same with him out of *Egypt*, into *Greece*; where it was well known and accepted, amongst all those Poets, and divers Ages of them, until the Reign of the great *Cyrus*, and beginning to Build the second Temple at *Jerusalem*, about which time *Thales* and *Pherecides* open'd the first Schools of Philosophy in *Greece*; and they, rejecting the Old Gross Fables of *Stix* and *Charon*, *Cerberus* and the *Furies*, retained still in their Schools the Opinion of *the Soul's Separate Subsistence*, as an assurance that Men should find Rewards and Punishments after this Life; and *Pythagoras* was an Auditor to both these Teachers, but was not satisfy'd with their way of disposing Souls after Death, and placing them within the Bowels of the Earth; and therefore he found out another means of disposing them after the Parties Death, and pretended, *That departed Souls Transmigrated and Convey'd themselves into other growing Bodies as soon as they could find Opportunity so to do; without regarding of what kind or quality their new Bodies were, whether Beasts or Men, providing therewithal Punishment for those that had Liv'd ill in this World, by directing them to Inhabit noxious and bad Creatures: and rewards for good Souls by directing them to such as should be good and happy Persons in their future Lives.* From this Man's School at *Crotone*, *Plato* receiv'd this Doctrine, and much refined the same; and from him it came down to the first Christian Schools at *Alexandria*, whose Teachers were *Platonists*, *Clemens*, *Origen* and *Pantenus*, confirmed in this Belief by *St. Matthew's* Text *are not able to kill the Soul*. From thence the Belief spread, and became almost Universal amongst Christians;

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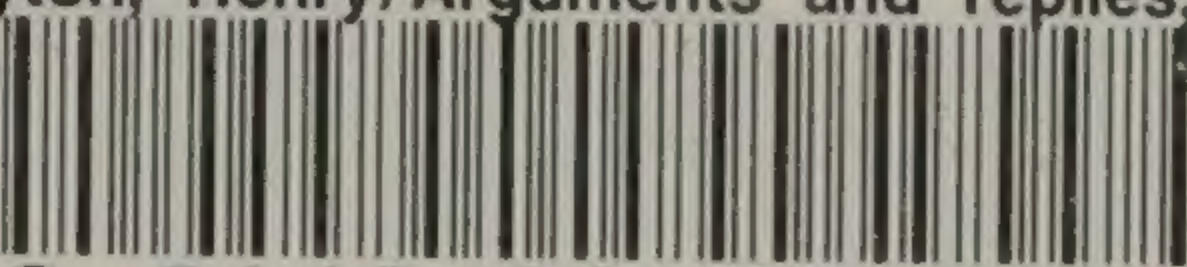
stians ; but it is conceived that this Universality and Continuance, doth not make it, or prove it natural to Mankind ; because, the want of Knowledge thereof, and consent to it amongst the *Jewish* People for so many Ages, stands as a strong hindrance to that belief, that the same should be Natural to all Mankind.

The *Immortalists* make further proffer to prove the Truth of their Tenet by many Arguments and Sentences, alleg'd out of the Mouths and Books of Antient Poets and Philosophers, and from such other Monuments, as they and many Wise Politick and Learned Men, have uttered and left behind them, in confirmation and assurance of their Opinion ; a particularizing of which cannot now be prosecuted ; but they bring us no Arguments drawn from the Natural Constitution of the Human Person, or from the Sensations, or Experiences of any Men or Persons whatsoever : If they were able thus to do, and did or would produce such Evidences, it would be the strongest Rational Proof of their Tenet, that Men can expect from them, and would be very well received of such as make Search into the Truth of that Question ; And till some such Proof be Offered, I leave the present Question remaining *Sub judice*, having another sort of Immortality to rely upon, and which will serve all Christians for assurance that their good and bad Actions shall be recompenced in a future State : and by which it seems become little Material, whether our Souls be Intelligent Spirits, or Material, and Unintelligent of what they do. Thence it will necessarily follow, neither Soul nor Body can Live, or have a natural Being without the other ; an Extinguishment of the Flame of Life is Death. And Dr. *Willis* says, upon its Extinguishment, *illico nihil est*, it needs no repository 'till the time of the Resurrection ; and then the Person, Soul and Body which Lived and Acted together whilst on Earth shall

shall again be raised to receive Recompences together, for what they have done in the time of their former Life, whence it may be Collected, that the Human Fabrick which is the Body, and this fine Material Spirit inflamed which is the Motor, are both Generated, and take Life together; and so they are born a Living Person, they Grow, Act, and Suffer together; they Decay and Die together, and shall so Rise and be Judged, and receive Recompences for what they have done together in this World. The Body without the Spirit is Dead; and this Spirit without the Body hath not a Being; Therefore together they must arise, or else remain Dead for Ever. And that we may be the better able to conceive right in this Point, *The Lord give us a right Understanding in all these Things,* And herewith the present Observations shall be Concluded, with a *bene valeas* to the Intelligent and Indifferent Reader thereof.

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